

LINCOLN MEMORIAL, WASHINGTON, D. C.

Designed by Henry Bacon; dedicated in 1922. It lies close to the Potomac and directly west of the lofty shaft in honor of Washington. The reflecting basin between mirrors the majesty and beauty of both monuments. The memorial is built of white Colorado marble, with thirty-six Doric columns, one for each state existing in 1865. The central hall contains a colossal statue of Lincoln by Daniel C. French and mural decorations by Jules Guérin.

HISTORY OF MANKIND

BY

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MODERN WORLD," ETC.

"Know that the science of History is noble in its conception, abounding in instruction, and exalted in its aim."

— *Ibn Khaldun.*

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PREFACE

THIS textbook was begun as a simple revision of my *World History*, first published in 1921. What I said in the preface to that work may be repeated here: "It covers the entire historic field, together with a chapter on prehistoric times; it presents a survey of human progress rather than a chronological outline of events; it is intended for that large body of students who, for various reasons, do not take more than one year of history in the high school. They ought to gain from such a course, however brief, some conception of social development and some realization of man's upward march from the Stone Age to the present time. Nothing but general or universal history will give them that conception — that realization. And only a history of the world will enable them to appreciate the contributions made by peoples widely separated in space and time to what is steadily becoming the common civilization of mankind."

The present textbook thus resembles its predecessor in viewpoint and purpose, but it has grown into substantially a new work, for which a new title seems to be appropriate. While some of the chapters have been taken from the *World History* with little essential change, a number that did not find a place there have been added, and the others have been entirely made over, either to secure greater simplicity of statement or, by further compression of the political narrative, to gain more space for the treatment of purely cultural themes. The book is, in its present form, a short history of civilization.

The *History of Mankind* includes about one hundred maps, all of them in close relation to the text which they are intended to amplify and explain. Careful examination of these maps and the reproduction of some of them in outline form by students is recommended. The illustrations and plates, which are usually

accompanied by descriptive labels, likewise form an integral part of the text for purposes of study. Attention is also called to the charts and graphs distributed throughout the book. These are not intended for memorization but as summaries convenient for reference. The division of the text into numbered sections, with black-letter titles for each paragraph, should facilitate the preparation of outlines covering a single chapter or several chapters.

Teachers will find in the book, as in its predecessor, a variety of aids. The "Suggestions for Further Study" provide extended bibliographies. The numerous "Studies" at the end of each chapter may be used either in the daily recitation or for review after the entire chapter has been read. They are intended to do something more than merely test the memory; they ought to make possible, as well, Socratic methods of teaching in the classroom. The "Table of Events and Dates," forming the appendix, should be consulted frequently, and pupils should be required to elaborate the brief explanations there given concerning the significance of each dated event. Care ought also to be taken that pupils acquire a correct pronunciation of all proper names mentioned in the text and incorporated in the index and pronouncing vocabulary.

The selection of collateral reading, always a difficult problem in the high school, is doubly difficult when so much ground must be covered in a single course. I venture, therefore, to call attention to my *Readings in Early European History* and *Readings in Modern European History*. These consist of extracts from the sources, chiefly of a biographical or narrative character. Their purpose is to provide immature students with a variety of extended, unified, and interesting material on matters which a textbook treats with necessary, though none the less deplorable, condensation. References to both collections are inserted in footnotes.

HUTTON WEBSTER

LINCOLN, NEBRASKA,
March, 1928.

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SUGGESTIONS FOR FURTHER STUDY

Students of history should have access to the *American Historical Review* (N. Y., 1895 to date, quarterly, \$4.00 a year). This journal, the organ of the American Historical Association, contains articles by scholars, critical reviews of all important works, and notes and news. The *Historical Outlook* (formerly the *History Teacher's Magazine*) is edited in coöperation with committees of the American Historical Association and the National Council for the Social Studies (Philadelphia, 1909 to date, monthly, \$2.00 a year). *History*, the organ of the Historical Association, is a British publication for teachers (London, 1916 to date, quarterly, 8s. 6d.). Every well-equipped school library should contain the files of the *National Geographic Magazine* (Washington, 1890 to date, monthly, \$3.00 a year) and of *Art and Archæology* (Washington, 1914 to date, monthly, \$5.00 a year). These two periodicals make a special feature of illustrations. *Current History* (N. Y., 1914 to date, monthly, \$3.00 a year) contains much matter of contemporary interest.

Useful books for the teacher's library include Henry Johnson, *The Teaching of History* (N. Y., 1915, Macmillan, \$1.80), R. M. Tryon, *The Teaching of History in Junior and Senior High Schools* (Boston, 1921, Ginn & Co., \$1.48), H. B. George, *Historical Evidence* (N. Y., 1909, Oxford University Press, American Branch, \$1.80), Frederic Harrison, *The Meaning of History and Other Historical Pieces* (new ed., N. Y., 1900, Macmillan, \$2.00), J. H. Robinson, *The New History* (N. Y., 1912, Macmillan, \$2.00), and H. B. George, *The Relations of History and Geography* (4th ed., N. Y., 1910, Oxford University Press, American Branch, \$2.25). The following reports are indispensable :

Historical Sources in Schools. Report to the New England History Teachers' Association by a Select Committee (N. Y., 1902, out of print).

A History Syllabus for Secondary Schools. Report by a Special Committee of the New England History Teachers' Association (N. Y., 1904, Heath, \$1.60).

A Bibliography of History for Schools and Libraries. Published under the auspices of the Association of History Teachers of the Middle States and Maryland (2d ed., N. Y., 1915, Longmans, Green & Co., 60 cents).

For chronology, genealogies, lists of sovereigns, and other data the most valuable works are Arthur Hassall, *European History*, 476-1920 (new ed., N. Y., 1920, Macmillan, \$4.00), G. P. Putnam, *Tabular Views of Universal History* (new ed., N. Y., 1915, Putnam, \$3.00), and K. J. Ploetz, *A Handbook of Universal History*, translated by W. H. Tillinghast (new ed., Boston, 1915, Houghton Mifflin Co., \$4.00).

Periodicals

Works on the study and teaching of history

Dictionaries and encyclopedias

An admirable collection of maps for school use is W. R. Shepherd, *Historical Atlas* (new ed., N. Y., 1923, Holt, \$3.90), with about two hundred and fifty maps covering the historical field. Another excellent work is *Putnam's Historical Atlas, Medieval and Modern*, edited by Ramsay Muir, George Philip, and Robert McElroy (N. Y., 1927, Putnam, \$4.50). Much use can be made of the *Literary and Historical Atlas of Europe*, by J. G. Bartholomew, in "Everyman's Library" (N. Y., 1910, Dutton, \$1.00). Other atlases in the same collection are devoted to Asia, Africa and Australasia, and America, respectively.

The *Webster-Knowlton-Hazen European History Maps*, prepared by Hutton Webster, D. C. Knowlton, and C. D. Hazen, include nineteen maps for ancient history and twenty-six for medieval and modern history (Chicago, A. J. Nystrom & Co.). The maps in this series are on a very large scale, omit all irrelevant detail, present place names in the modern English form, and deal with cultural as well as with political subjects. They are accompanied by a Teacher's Manual for each of the two sections. A somewhat similar series of wall maps, forty-three in number, has been prepared by J. H. Breasted, C. F. Huth, and S. B. Harding (Chicago, Denoyer-Geppert Co.).

The "Studies" following each chapter of this book include various exercises for which small outline maps are required. The *Historical Outline Maps and Exercises*, prepared by Hutton Webster and W. P. Webb, consist of three books devoted, respectively, to early European history, modern European history, and world history (New York, D. C. Heath and Co., each 60 cents.).

Photographs of ancient works of art may be obtained from the foreign publishers in Naples, Florence, Rome, Munich, Paris, Athens, and London, or from their American agents. In addition to photographs and lantern slides, a collection of stereoscopic views is very helpful in giving vividness and interest to historical instruction. The Keystone stereographs, prepared by the Keystone View Company, Meadville, Penn., are cordially recommended. Notable collections include Lehmann's *Geographical Pictures*, *Historical Pictures*, and *Types of Nations*, and Cybulski's *Historical Pictures* (Chicago, A. J. Nystrom & Co., and Denoyer-Geppert Co.; each picture separately mounted on rollers).

To vitalize the study of geography and history there is nothing better than the reading of modern books of travel. The school library should contain Hammerton's *Wonders of the Past* (Putnam, 4 vols.) and Johnston and Guest's *The World of To-day* (Putnam, 4 vols.). These two series are written in a popular style, are accurate, and are very well illustrated.

The following works of historical fiction comprise only a selection from a very large number of books suitable for supplementary reading. For extended bibliographies see E. A. Baker, *A Guide to Historical Fiction*, and

Jonathan Nield, *A Guide to the Best Historical Novels and Tales*. An excellent list of historical stories, especially designed for children, will be found in the *Bibliography of History for Schools and Libraries*, parts viii-ix. See also Hannah Logasa, *Historical Fiction Suitable for Junior and Senior High Schools* (Philadelphia, 1927, McKinley Publishing Co., \$1.00).

BLACKMORE, R. D. *Lorna Doone*. Monmouth's Rebellion, 1685.

BULWER-LYTTON, EDWARD. *The Last Days of Pompeii*.

DICKENS, CHARLES. *The Tale of Two Cities*. London and Paris at the time of the French Revolution.

ELIOT, GEORGE. *Romola*. Florence in the latter part of the fifteenth century.

HUGO, VICTOR. *Ninety-Three*. Insurrection in La Vendée, 1793.

— *Notre Dame de Paris*. Paris, late fifteenth century.

IRVING, WASHINGTON. *The Alhambra*. Sketches of the Moors and Spaniards.

KINGSLEY, CHARLES. *Hyptia*. Alexandria, 391 A.D.

— *Westward Ho!* Voyages of Elizabethan seamen and the struggle with Spain.

KIPLING, RUDYARD. *Puck of Pook's Hill*. Roman occupation of Britain.

LEVER, CHARLES. *Charles O'Malley*. The Peninsular War.

— *Tom Bourke of "Ours."* French wars of the Consulate and Empire.

READE, CHARLES. *The Cloister and the Hearth*. Eve of the Reformation.

SCOTT, (SIR) WALTER. *The Talisman*. Reign of Richard I, 1193.

— *Ivanhoe*. Richard I, 1194.

SHORTHOUSE, J. H. *John Inglesant*. Life in England and Italy during the seventeenth century.

SIENKIEWICZ, HENRYK. *With Fire and Sword*. Poland in the seventeenth century.

THACKERAY, W. M. *Henry Esmond*. England during the reigns of William III and Queen Anne.

TOLSTOY, (COUNT) L. N. *War and Peace*. Napoleon's campaigns in Russia.

— *Sevastopol*. Crimean War.

WALLACE LEW. *Ben Hur; A Tale of the Christ*.

WATERLOO, STANLEY. *The Story of Ab*. Prehistoric life.

It is unnecessary to emphasize the value, as collateral reading, of historical poems and plays. To the brief list which follows **Historical** should be added the material in Katharine Lee Bates and **poetry**

Katharine Coman, *English History told by English Poets* (Macmillan) and M. E. Windsor and J. Turrall, *Lyra Historica* (Oxford University Press).

BROWNING, ELIZABETH B. *The Cry of the Children*, and *The Forced Recruit*.

BROWNING, ROBERT. *Pheidippides*, *Hervé Riel*, and *An Incident of the French Camp*.

BURNS, ROBERT. *The Battle of Bannockburn*.

BYRON (LORD). *Song of Saul before His Last Battle*, *The Destruction of Sennacherib*, *Belshazzar's Feast*, "The Isles of Greece" (*Don Juan*, canto iii, between stanzas 86-87), "The Eve of Waterloo" (*Childe Harold*, canto iii, stanzas 21-28), and *Ode to Napoleon Buonaparte*.

CAMPBELL, THOMAS. *Hohenlinden*, *The Battle of the Baltic*, *Rule Britannia*, and *Ye Mariners of England*.

- COWPER, WILLIAM. *Loss of the "Royal George."*
 DRYDEN, JOHN. *Alexander's Feast.*
 HALLECK, FITZ-GREENE. *Marco Bozzaris.*
 HEMANS, FELICIA. *The Landing of the Pilgrims.*
 KIPLING, RUDYARD. *Recessional*, and *The White Man's Burden.*
 LONGFELLOW, H. W. *The Skeleton in Armor*, *The Norman Baron*, *The Belfry of Bruges*, *Nuremberg*, and *The White Czar.*
 LOWELL, J. R. *Kossuth*, and *Villafranca.*
 MACAULAY, T. B. *Lays of Ancient Rome*, *The Armada*, *The Battle of Ivry*, and *The Battle of Naseby.*
 MILLER, JOAQUIN. *Columbus.*
 MILTON, JOHN. *Ode on the Morning of Christ's Nativity*, and *To the Lord General Cromwell.*
 ROSSETTI, D. G. *The White Ship.*
 SCHILLER, FRIEDRICH. *The Maid of Orléans*, *William Tell*, *Maria Stuart*, and *Wallenstein.*
 SCOTT, (SIR) WALTER. "Flodden Field" (*Marmion*, canto vi, stanzas 19-27, 33-35).
 SHAKESPEARE, WILLIAM. *Coriolanus*, *Julius Cæsar*, *Antony and Cleopatra*, *King John*, *Richard the Second*, *Henry the Fourth*, parts i and ii, *Henry the Fifth*, *Henry the Sixth*, parts i, ii, and iii, *Richard the Third*, *Henry the Eighth*, and *The Merchant of Venice.*
 TAYLOR, BAYARD. *The Song in Camp.*
 TENNYSON, ALFRED. *Ulysses*, *Boadicea*, *St. Telemachus*, *St. Simeon Stylites*, *Sir Galahad*, "The Revenge": *A Ballad of the Fleet*, *Ode on the Death of the Duke of Wellington*, *The Charge of the Light Brigade*, and *The Defense of Lucknow.*
 THACKERAY, W. M. *King Canute.*
 WOLFE, CHARLES. *The Burial of Sir John Moore.*

Full information regarding the best translations of the sources of history may be found in one of the Reports previously cited — *Historical Sources in Schools*, parts ii-v. Hutton Webster's *Readings in Early Sources European History* (Heath, \$2.00) and *Readings in Modern European History* (Heath, \$2.00) provide narrative and biographical selections from the sources, while the same editor's *Historical Source Book* (Heath, \$1.60) furnishes the text of important documents with introductions and notes. Use may also be made of the following collections:

- BOTSFORD, G. W., and BOTSFORD, LILLIE S. *Source Book of Ancient History* (N. Y., 1912, Macmillan, \$2.00).
 DAVIS, W. S. *Readings in Ancient History* (Boston, 1912, Allyn & Bacon, 2 vols., \$2.80).
 OGG, F. A. *A Source Book of Medieval History* (N. Y., 1907, American Book Co., \$1.72).
 ROBINSON, J. H. *Readings in European History* (abridged ed., Boston, 1906, Ginn, \$2.50).
Translations and Reprints from the Original Sources of European History (N. Y., 1894-1899, Longmans, Green & Co., 6 vols., each \$2.00).

The following list is restricted to books dealing with the history of civilization. Many of them are of recent publication, inexpensive, easily procured, and well adapted in style and choice of topics to the needs of high-school students. Some more advanced and costly books are indicated by an asterisk (*). For detailed bibliographies, often accompanied by critical estimates, see C. K. Adams, *A Manual of Historical Literature*, the *Bibliography of History for Schools and Libraries*, parts iii-vi, and especially *A Guide to Historical Literature*, compiled by a committee of the American Historical Association, under the general editorship of G. A. Dutcher.

**Modern
works**

- ADAMS, G. B. *Civilization during the Middle Ages* (new ed., N. Y., 1914, Scribner \$2.75).
- BAIKIE, JAMES. *The Life of the Ancient East* (London, 1923, Black, 10s. 6d.). A popular survey of modern excavations and their results.
- *BAILEY, CYRIL (editor). *The Legacy of Rome* (N. Y., 1923, Oxford University Press, American Branch, \$3.00). Essays on Roman civilization by distinguished scholars.
- BATESON, MARY. *Medieval England* (N. Y., 1903, Putnam, \$2.50). Deals with economic and social life; "Story of the Nations."
- BAYNES, N. H. *The Byzantine Empire* (N. Y., 1926, Holt, 90 cents). "Home University Library."
- *BEVAN, E. R., and SINGER, CHARLES (editors). *The Legacy of Israel* (N. Y., 1927, Oxford University Press, American Branch, \$3.50).
- BLACKMAR, F. W. *History of Human Society* (N. Y., 1926, Scribner, \$3.00). Contains good material on the history of civilization.
- *BOTSFORD, G. W., and SIHLER, E. G. *Hellenic Civilization* (N. Y., 1915, Columbia University Press, \$4.00). Lengthy extracts from the sources, with commentary and bibliographies.
- *BOWMAN, ISAAH. *The New World. Problems in Political Geography* (N. Y., 1922, World Book Co., \$6.00).
- *BREASTED, J. H. *A History of Egypt from the Earliest Times to the Persian Conquest* (new ed., N. Y., 1909, Scribner, \$7.00).
- CHEYNEY, E. P. *Introduction to the Industrial and Social History of England* (new ed., N. Y., 1920, Macmillan, \$2.60).
- *European Background of American History, 1300-1600* (N. Y., 1904, Harper, \$2.25). "American Nation Series."
- CROISSET, MAURICE. *Hellenic Civilization*, translated by P. B. Thomas (N. Y., 1925, Knopf, \$2.50).
- *CRUMP, G. C., and JACOB, E. F. (editors). *The Legacy of the Middle Ages* (N. Y., 1926, Oxford University Press, American Branch, \$3.50).
- DAVIS, H. W. C. *Medieval Europe* (N. Y., 1911, Holt, 90 cents). "Home University Library."
- DAVIS, W. S. *Life on a Medieval Barony* (N. Y., 1923, Harper, \$3.50). Presents a picture of social and economic conditions in thirteenth-century France.
- *DE BURGH, W. G. *The Legacy of the Ancient World* (N. Y., 1924, Macmillan, \$6.00).

- ELLWOOD, C. A. *Cultural Evolution* (N. Y., 1927, Century Co., \$2.50). A simple account of social origins and development.
- *EVANS, JOAN. *Life in Medieval France* (N. Y., 1925, Oxford University Press, American Branch, \$5.25).
- FOWLER, W. W. *Social Life at Rome in the Age of Cicero* (N. Y., 1909, Macmillan, \$3.00).
- GILES, A. F. *The Roman Civilization* (N. Y., 1919, Nelson, \$3.00). Finely illustrated.
- GOSSE, A. B. *The Civilization of the Ancient Egyptians* (N. Y., 1915, Nelson, \$3.00). Finely illustrated.
- GOWEN, H. H. *Asia. A Short History from the Earliest Times to the Present Day* (Boston, 1926, Little, Brown & Co., \$3.50).
- GRAS, S. N. B. *An Introduction to Economic History* (N. Y., 1922, Harper, \$2.25).
- HATTERSLEY, A. F. *A Short History of Western Civilization* (N. Y., 1927, Macmillan, \$2.75).
- HEARNshaw, F. J. C. (editor). *Medieval Contributions to Modern Civilization* (London, 1921, Harrap, 10s. 6d.).
- HELL, JOSEPH. *The Arab Civilization*, translated by S. K. Bukhsh (Cambridge, 1926, Heffer, 8s. 6d.).
- HOGARTH, D. G. *The Ancient East* (N. Y., 1915, Holt, 90 cents). "Home University Library."
- HOYLAND, J. S. *A Brief History of Civilization* (N. Y., 1925, Oxford University Press, American Branch, \$3.50).
- HUDSON, W. H. *The Story of the Renaissance* (N. Y., 1912, Holt, \$2.50). A well-written volume.
- *HULME, E. M. *The Renaissance, the Protestant Revolution, and the Catholic Reformation in Continental Europe* (new ed., N. Y., 1915, Century Co., \$3.50).
- JACOBS, JOSEPH. *The Story of Geographical Discovery* (N. Y., 1898, Appleton, \$1.00).
- *JASTROW, MORRIS. *The Civilization of Babylonia and Assyria* (Philadelphia, 1915, Lippincott, \$7.50). A finely illustrated work, popular in character.
- JOHNSTON, (SIR) H. H. *The Opening-Up of Africa* (N. Y., 1911, Holt, 90 cents). "Home University Library."
- KNIGHT, M. M. *Economic History of Europe to the End of the Middle Ages* (Boston, 1926, Houghton Mifflin Co., \$3.00).
- LIBBY, WALTER. *An Introduction to the History of Science* (Boston, 1917, Houghton Mifflin Co., \$2.35).
- *LIVINGSTONE, R. W. (editor). *The Legacy of Greece* (N. Y., 1921, Oxford University Press, American Branch, \$2.50). Essays on Greek civilization by distinguished scholars.
- MAHAFFY, (SIR) J. P. *What have the Greeks done for Modern Civilization?* (N. Y., 1909, Putnam, \$2.50).
- MARVIN, F. S. *The Living Past* (new ed., N. Y., 1915, Oxford University Press, American Branch, \$2.00). Suggestive survey of intellectual history.
- *The Century of Hope* (N. Y., 1919, Oxford University Press, American Branch, \$3.00). A sketch of intellectual and social history between 1815 and 1914.
- *MUNRO, D. C., and SELLERY, G. C. *Medieval Civilization* (new ed., N. Y., 1907, Century Co., \$2.50). Translated selections from standard works by French and German scholars.

- MYRES, J. L. *The Dawn of History* (N. Y., 1912, Holt, 90 cents). "Home University Library."
- *OSBORN, H. F. *Men of the Old Stone Age* (N. Y., 1915, Scribner, \$5.00). An authoritative, interesting, and amply illustrated work.
- *RANDALL, J. H. (JR.). *The Making of the Modern Mind* (Boston, 1926, Houghton Mifflin Co., \$3.50). A survey of the intellectual background of the present age.
- REINACH, SALOMON. *Apollo; an Illustrated Manual of the History of Art through the Ages*, translated by Florence Simmonds (new ed., N. Y., 1914, Scribner, \$2.00). The best short work on the subject.
- SALZMAN, L. F. *English Life in the Middle Ages* (N. Y., 1926, Oxford University Press, American Branch, \$3.50).
- *SMITH, PRESERVED. *The Age of the Reformation* (N. Y., 1920, Holt, \$5.00). "American Historical Series."
- STAWELL, F. M., and MARVIN, F. S. *The Making of the Western Mind* (London, 1923, Methuen, 7s. 6d.). A survey of European culture.
- *STOBART, J. C. *The Glory that was Greece. A Survey of Hellenic Culture and Civilization* (new ed., Philadelphia, 1915, Lippincott, \$7.50).
- *—— *The Grandeur that was Rome. A Survey of Roman Culture and Civilization* (new ed., Philadelphia, 1920, Lippincott, \$7.50).
- TAPPAN, EVA M. *When Knights were Bold* (Boston, 1912, Houghton Mifflin Co., \$3.00). An economic and social study of feudal times; charmingly written for young people.
- *TARN, W. W. *Hellenistic Civilization* (London, 1927, Arnold, 16s.). The best book on the subject.
- *THORNDIKE, LYNN. *A Short History of Civilization* (N. Y., 1926, Crofts, \$4.00). A scholarly, original work for college use and the general reader.
- TUCKER, T. G. *Life in Ancient Athens* (N. Y., 1906, Macmillan, \$2.40).
- *Life in the Roman World of Nero and St. Paul* (N. Y., 1910, Macmillan, \$3.50).
- TYLER, J. M. *The New Stone Age in Northern Europe* (N. Y., 1921, Scribner, \$3.00).
- VAN LOON, H. *The Story of Mankind* (N. Y., 1920, Boni and Liveright, \$5.00).
- WEBSTER, HUTTON. *History of the Far East* (N. Y., 1923, Heath, \$1.40).
- *History of Latin America* (N. Y., 1924, Heath, \$1.64).
- *WELLS, H. G. *Outline of History* (new ed., N. Y., 1927, Macmillan, \$7.50). An illustrated edition of this famous work.
- *ZIMMERN, A. E. *The Greek Commonwealth* (3d ed., N. Y., 1922, Oxford University Press, American Branch, \$3.80). Political and economic life in fifth-century Athens.

HISTORY OF MANKIND

HISTORY OF MANKIND

CHAPTER I

PREHISTORY

1. Civilization

HISTORY is a narrative of what *civilized* men have thought or done in past times — whether a day, a year, a century, or thousands of years ago. Since men do not live in isolation, but everywhere in association, history is concerned with social groups and especially with states and nations. Just as biography describes the life of individuals, so history relates the rise, progress, and decline of human societies.

History does not limit its attention to a fraction of the community to the exclusion of the rest. It does not deal solely with rulers and warriors, with forms of government, public affairs, and domestic or foreign wars. and more, history becomes an account of the entire life of a people. The historian wants to learn about their houses, furniture, costumes, and food; what occupations they followed; what schools they supported; what beliefs and superstitions they held; what amusements and festivals they enjoyed. Human progress in invention, science, art, music, literature, morals, religion, and other aspects of civilization is what chiefly interests the historical student of to-day.

Civilization is a recent thing, almost a thing of yesterday. It began not more than five or six thousand years ago in the river valleys of Egypt and western Asia. The Egyptians and Babylonians by this time were cultivating the soil, laying out roads and canals, working mines, building cities, organizing stable governments, and keeping

written records. All the rest of the world was then inhabited by savage and barbarous peoples, whose descendants still dwell in the wilder and less accessible parts of every continent.

The savage is a mere child of nature. He secures food from wild plants and animals; he knows nothing of metals, but **Savagery and barbarism** makes his tools and weapons of wood, bone, and stone; he wears little or no clothing; and his home is merely a cave, a rock shelter, or a rude bark hut. Such miserable folk occupy the interior of South America, Africa, Australia, New Guinea, the Philippines, and other regions. Barbarism forms a transitional stage between savagery and civilization. The barbarian has gained some *control* of nature. He has learned to sow and reap the fruits of the earth — instead of depending entirely upon hunting and fishing for a food supply — to domesticate animals, and ordinarily to use implements of metal. Barbarous peoples at the present time include certain North American Indians, the Pacific Islanders, and most of the African negroes.

The facts collected by modern science make it certain that early man was first a savage and then a barbarian before he **Human progress** reached any degree of civilization. We know this, not on the evidence of written records, such as inscriptions and books, but from the things which he left behind him in many parts of the world, particularly in Europe and the Mediterranean region. These include a few of his own bones, many bones of animals killed by him, and a great variety of tools, weapons, and other objects. Systematic study of such relics and remains began during the nineteenth century. The study is still in its infancy, but it has gone far enough to afford some idea of human progress before the dawn of civilization.

2. Antiquity of Man

Astronomy and geology present a wonderful picture of the earth in past ages. The astronomer tells us that space is for the **Origin of the earth** most part mere emptiness, that at vast intervals in this emptiness are the so-called “fixed stars,” that the sun is such a star, and that it threw off, one by one,

the planets of the solar system. Our earth thus separated from the parent sun while still in a gaseous condition.

The geologist tells us that in process of time the cooling earth gradually raised over its molten interior a thin crust of fire-fused (igneous) rocks. Then the steam in the atmos- **Life on the**
 phere began to condense and, falling upon this **earth**
 crust, formed the first rivers, lakes, and seas. The dust and rock particles in the water accumulated in layers, or strata, which hardened into the stratified rocks, such as sandstones and mudstones. They reach a total thickness of not less than fifty miles, it is estimated, and contain what geologists call fossils. These are the remains of plants and animals which, through natural agencies, have been buried in the earth and so preserved.

Most of geological time since the origin of the earth is divided into three great periods. The first or Primary period saw the appearance of plants, such as seaweeds, mosses, **Geological**
 ferns, and finally of huge-stemmed trees, whose **time**
 abundant vegetation formed our coal measures. It saw also the appearance of animals, beginning with simple invertebrate creatures which lived in the water, and afterward fishes and amphibians. The Secondary period was especially the age of enormous reptiles, whose skeletons are shown in museums. During this time bird-like animals developed and became true birds as they grew wings and modified their reptilian scales into feathers. In the third or Tertiary period there appeared for the first time a variety and abundance of mammals.

The Tertiary period was characterized by a semi-tropical climate, even in the Arctic region. Toward the close of the Tertiary profound climatic changes began to **The Ice Age**
 occur in northern latitudes, producing what is
 called the Ice Age. An immense ice field formed in the lands encircling the North Pole and gradually moved southward. An icy mass hundreds of feet in thickness covered North America to the valleys of the Ohio and the Missouri, Asia north of the 50th parallel (except the Siberian lowlands, which represented gulfs in the Arctic Ocean), Russia, and western Europe to the valleys of the Rhine and Thames.

Great glaciers also arose in the Alps, Pyrenees, and Caucasus and descended from these mountains into the plains. Modern Greenland, which is similarly buried in ice, except at the edges, doubtless affords a good picture of what much of the northern



EUROPE DURING THE ICE AGE

The dotted areas indicate parts of the ancient mainland now covered by the sea, but elevated above sea level during the earlier part of the Ice Age. The black line shows the southern limit of the Scandinavian ice field at the time of its greatest extension.

hemisphere looked like in glacial times. The Ice Age, despite its name, was not one of uninterrupted cold. There seem to have been four retreats of the ice, resulting in three interglacial periods and a final period called postglacial. Estimates of the duration of the Ice Age vary considerably; one estimate makes it begin about 500,000 years ago.

The geography of Europe in the Ice Age was unlike what it is to-day. Considerable areas now beneath the Atlantic Ocean

were then dry land. Great Britain and Ireland formed part of the Continent, and no North Sea separated them from Scandinavia. The Mediterranean basin contained two inland seas. Europe was united to both Africa and Asia, where are now the Strait of Gibraltar, the island of Sicily, and the Dardanelles. The land bridges thus formed afforded an easy entrance into Europe for the great African and Asiatic mammals, and perhaps for earliest man.

ANTIQUITY OF MAN IN EUROPE

GEOLOGICAL PERIODS	CLIMATIC STAGES	ANIMAL LIFE	HUMAN TYPES	CULTURAL EPOCHS	TIME ESTIMATES
RECENT		Modern Animals	Modern Races	Later Iron Age	Europe, 500 B.C.
				Early Iron Age	Europe, 1000-500 B.C. Orient, 1800-1000 B.C.
				Copper-Bronze Age	Europe, 3000-1000 B.C. Orient, 4000-1500 B.C.
				Neolithic or New Stone Age	Europe, 8000 B.C.
ICE AGE	Postglacial	Reindeer Musk Sheep Elk	Crê-Magnon	Upper Palæolithic or Old Stone Age	25,000 B.C.
	IV. Glacial	Steppe Horse Wild Ox (Aurochs) European Bison Cave Bear	Neanderthal	Lower Palæolithic or Old Stone Age	50,000 B.C.
	3. Interglacial	Woolly Rhinoceros			150,000 B.C.
	III. Glacial	Woolly Mammoth			175,000 B.C.
	2. Interglacial	Hippopotamus Elephant Rhinoceros			375,000 B.C.
	II. Glacial	Saber-tooth Tiger			400,000 B.C.
	I. Interglacial	Wild Boar Lynx		Eolithic Age	475,000 B.C.
	I. Glacial	Lion Hyæna			500,000 B.C.

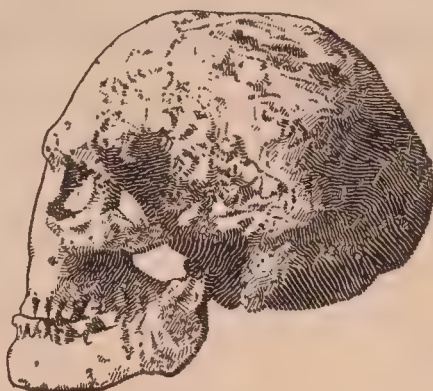
The first traces of man in Europe are associated with the Ice Age. During the last seventy-five years a number of human fossils, including both skulls and skeletons, have been found

in caves and rock shelters, especially those of England, France, Belgium, and western Germany. Such fossils are believed to indicate the former existence in this part of the world of two different human types. One is called Neanderthal man, the name being derived from the German valley where human relics were discovered as far back as 1856.



a

a. SKULL OF NEANDERTHAL TYPE



b

b. SKULL OF THE CRÔ-MAGNON TYPE

About thirty other examples of this type are known. In appearance Neanderthal man was quite unlike modern man, being only about five feet, three inches in height, thick-set, with heavy

jaws, a receding chin, low, retreating forehead, and pronounced eyebrow ridges. He lived during the fourth or last glacial stage, along with the cave bear, cave lion, cave hyæna, and other animals now extinct.

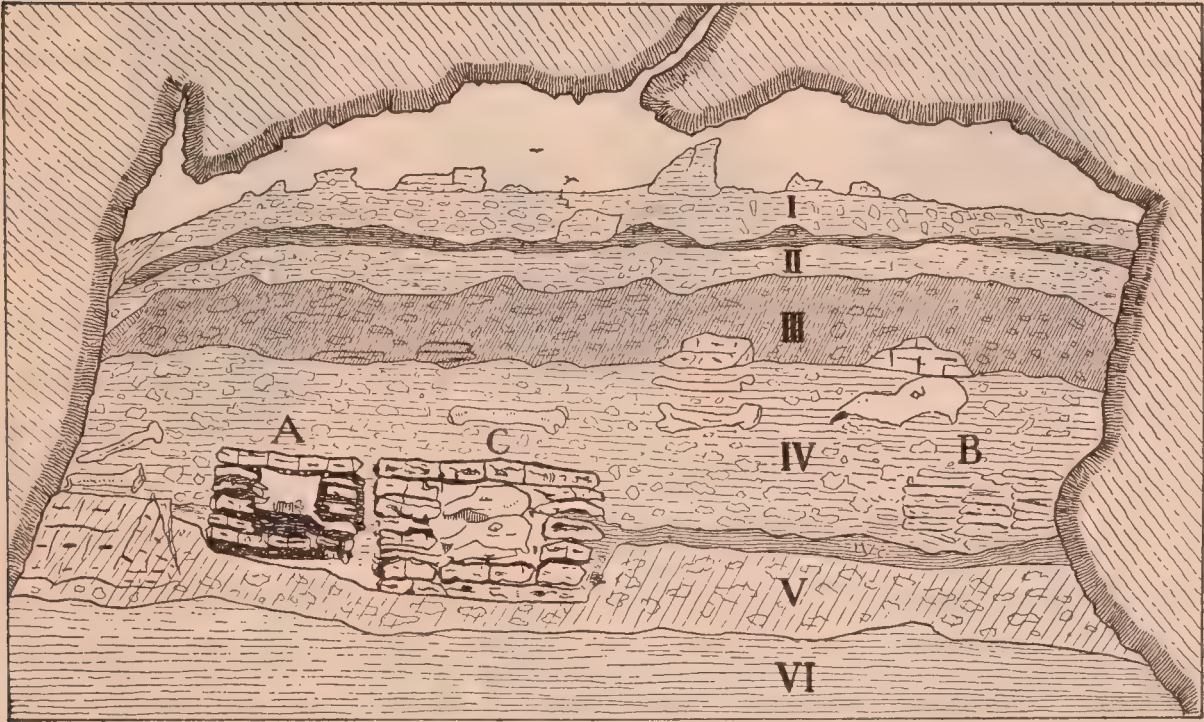
Thousands of years passed before there appeared in Europe another human type, called Crô-Magnon, from the name of a French cave where five skeletons were unearthed in 1868. Crô-Magnon man, as we know from these and other examples, was tall, with a broad face, a prominent nose, slightly developed eyebrow ridges, well-developed chin, and a large brain. Physically, and perhaps mentally, he resembled modern man, though he lived during early post-glacial times, when the woolly mammoth, woolly rhinoceros, bison, reindeer, and wild horse still ranged throughout western Europe.

3. The Old Stone Age

It is not easy to visualize the condition of the earliest men. They were naked, fireless, homeless, without tools and weapons,

and with nothing but their human hands and brains to secure food and protect themselves from the wild animals on every side. They were savages, but more lowly than any now found on the earth. Alone, unaided, they began to invent, to make discoveries, and so to take the first steps in human progress.

First steps in
human progress



DEPOSITS IN A SWISS CAVE

The cave of Drachenloch, near Ragatz, Switzerland, contains four layers of relic-bearing deposits. The layers are numbered II, III, IV, and V in the drawing. At A were hearths with charcoal; at B an assemblage of flat stones; and at C an altar on which the skulls of cave bears were piled. Stone and bone implements found in the cave testify to its occupancy by man at a remote epoch, tens of thousands of years ago.

Man's earliest tools and weapons were those that lay ready to his hand. A branch from a tree served as a spear; a thick stick in his strong arms became a club; while stones picked up at haphazard were thrown as missiles or used as pounders to crack nuts and crush big marrow bones. Eventually, man discovered that a shaped implement was far more serviceable than an unshaped one, and so he began chipping flints into rude hatchets, knives, spearheads, borers, and the like. Such objects are called palæoliths (old-stones), and the period when they were produced is therefore

Implements

known as the Palæolithic, or Old Stone Age.¹ It seems to have begun in the third interglacial stage and lasted for thousands upon thousands of years.



PREHISTORIC STONE IMPLEMENTS

1, Eolith; 2, Palæolithic fist hatchet; 3, Neolithic ax head.

No slight skill is required to chip a flint along one face or both faces, until it takes a symmetrical form. Practice makes perfect, however, and the Palæolithic Age for the **Improvement of implements** most part shows steady improvement in manufacturing, not only stone implements, but also those of bone, mammoth ivory, and reindeer horn. Many different kinds of implements, adapted to special uses, were gradually produced. In addition to those just mentioned, we find awls, wedges, saws, drills, chisels, barbed harpoons, and even so neat a device as a spear-thrower. Bone and wooden handles were also devised, thus adding immensely to the effectiveness of tools and weapons.

Palæolithic man learned fire-making. Just how, we cannot say. Probably he struck a piece of iron pyrites with a flint

¹ Some authorities hold that an Eolithic (Dawn Stone) Age preceded the Palæolithic. Eoliths are small, rough stones, one part shaped as if to be held in the hand and the other part edged or pointed as for cutting. Some may be natural productions, but others seem to be of human workmanship. Eoliths have been found as far back as the beginning of the Ice Age and even earlier in the Tertiary period. If man really did make them, they must be regarded as the earliest evidences of his life on the earth.

and then allowed the sparks to fall into a bed of dry leaves or moss. Some savages still do this, though more often they produce fire by rubbing two pieces of wood together.

The discovery of fire made it possible for man to **Fire-making** cook food, instead of eating it raw, to smoke meats and thus preserve them indefinitely, to protect himself at night against animal enemies, and to make his cave home comfortable. Later, the use of fire enabled him to bake clay into pottery and to smelt the metals, but these inventions were not made in Palæolithic times.

The men of the Old Stone Age doubtless passed much of their time in the open, following the game from place to place, and, when night came on, camping out under the stars. They may have built huts, also. More **Habitations** commonly they took shelter under rock ledges and in caves, as some savages do to-day. Limestone caverns, often very deep and roomy, are especially numerous in western Europe, where they seem to have been occupied by successive generations for many centuries. Huge accumulations of ashes and charcoal, stone implements, bones of animals, and sometimes those of man himself cover the floor of a Palæolithic cave to a depth of many feet. These objects are often found sealed up tight in stalagmite deposits formed by lime-burdened water dropping from the roof. What was man's home has thus become a museum, only awaiting investigation by a trained student to reveal its story of the past.

Palæolithic man at the outset must have lived on what nature supplied in the way of wild berries, nuts, roots, herbs, honey, the eggs of wild fowl, shellfish, and grubs, and on the small animals which he could kill by **Food supply** throwing stones and sticks. As his implements improved and his skill increased, he became a fisher, trapper, and hunter of big game. He killed and ate the woolly mammoth, European bison, reindeer, and especially the steppe horse, which at one time roamed in great herds over western Europe. The pelts of the slain animals were made into covers and clothing, as we know from the discovery of flint skin scrapers and bone needles.

Some of these cave dwellers were talented artists. They decorated stone and bone implements with engravings, modeled figures in clay, made stone and ivory statuettes, and covered the walls of their caves with a variety of paintings in red, yellow, brown, and other vivid colors. The subjects are generally animals, though a few representations of

Art



PALÆOLITHIC SCULPTURE

A reindeer antler with two of its tines carved in the form of horses' heads, and a third head carved in relief. From the cavern of Mas d'Azil, France.

the human form have also been found. The best Palæolithic pictures are remarkably lifelike, far surpassing the efforts of modern savages. The men who made them were evidently close observers of animal life.

The cave dwellers apparently had a rude form of religion. Bodies buried in caves were sometimes surrounded by offerings of food,

implements, and ornaments, which must have been intended for the use of the deceased. Such care for the dead indicates a belief in the soul and in its survival after death.

There are other aspects of the Palæolithic Age about which little or nothing can be learned with

certainly. We can only surmise, from what is known of present-day savages, that even at this remote period people

Social life

had begun to coöperate in hunting and for defense against animal and human foes. Each group must have been small—a few hundred individuals at the most—for population was scanty. Government doubtless existed, but whether by chiefs or by the elders of the little community we cannot say. Probably the family had also appeared, and men and women were beginning to live together more or less permanently under some form of marriage. The social life of man is very ancient, as well as his religion, art, and material culture.

Religion

4. The New Stone Age

The Neolithic or New Stone Age, when men began to grind and polish some of their stone implements after chipping them, began in Europe about ten thousand years ago. The map of Europe in this period presented nearly the same outlines as to-day. Great Britain and Ireland were now separated from the Continent by the shallow waters of the North Sea, English Channel, and Irish Sea. Owing to the sinking of the Mediterranean area, Spain and Italy were no longer joined to North Africa by land bridges. The plants which flourished in colder Palæolithic times gave place to those characteristic of a temperate climate, and vast forests began to cover what had formerly been treeless steppes. The woolly rhinoceros, woolly mammoth, and cave bear became extinct; the musk sheep and reindeer retreated to Arctic latitudes, while the hippopotamus, elephant, and other big mammals found their way to tropical zones. The animals associated with Neolithic men represented species familiar to us, except for some survivals, such as the elk, wild boar, and European bison.

We do not yet know what became of Palæolithic men. They may have become extinct; they may have followed the retreating ice sheet and the retreating reindeer toward the northeast into Siberia and Arctic America; or they may have remained in their old locations and intermingled with the invading Neolithic peoples. These newcomers apparently came from western Asia and northern Africa, and gradually spread over all Europe. The Neolithic peoples belonged to the White Race. Their blood flows in the veins of modern Europeans, who are chiefly their descendants.

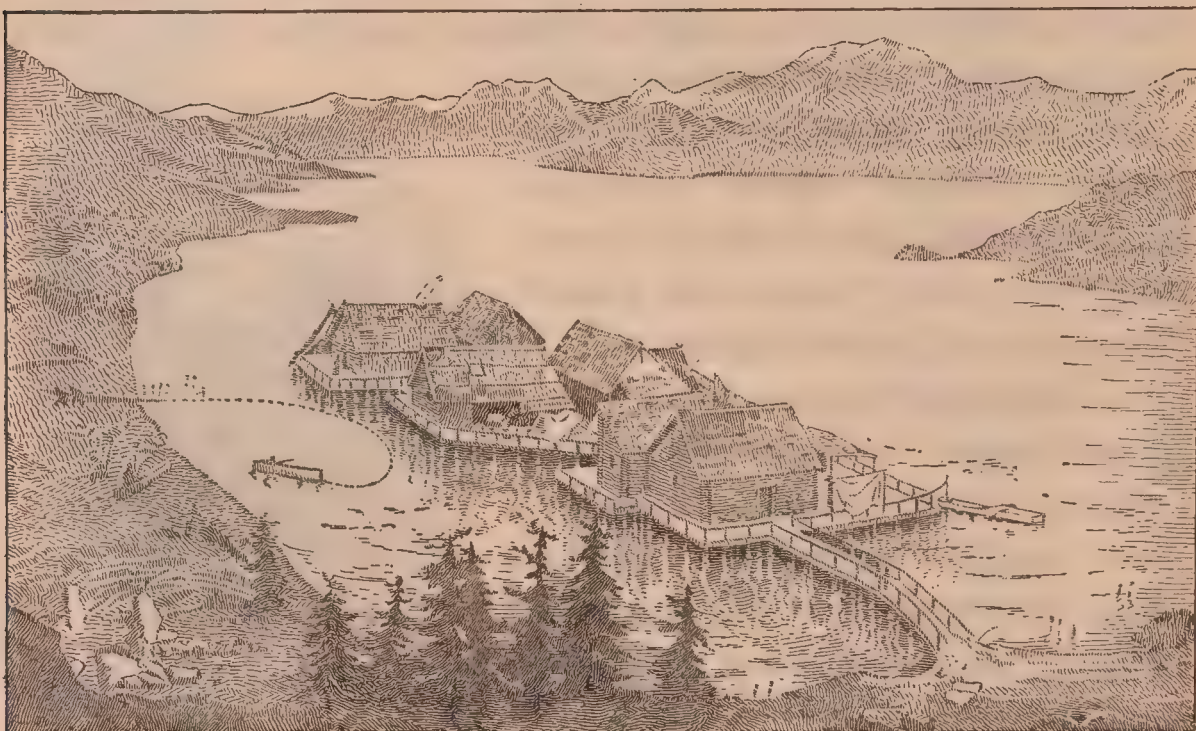
Europe in
Neolithic
times



THE OLDEST-KNOWN REPRESENTATION OF THE HUMAN FACE

Made from a part of a mammoth's thigh bone. Discovered in 1925 at Předmost in Moravia.

Our knowledge of the Neolithic Age comes, not from deep-lying or sealed-up deposits, such as those in Palæolithic caves, but from remains found on or near the surface of the soil or in rubbish heaps and burial places. Along the Baltic coast stretch huge mounds of bones and shells, marking the sites of former camping places. These “kitchen mid-



A SWISS LAKE DWELLING (RECONSTRUCTION)

dens,” to give them their Danish name, are sometimes a thousand feet long, two to three hundred feet wide, and ten feet high. Implements of stone, bone, and wood, together with pieces of pottery and other things of human workmanship, are found in the “kitchen middens.” Switzerland affords numerous remains of lake dwellers, who, for protection against their enemies, lived over the water in huts resting on sharpened piles driven into the bottom of the lake. The huts have disappeared, but the mud about the piles contains thousands of objects, including animal bones, seeds of various plants and fruits, implements, shreds of coarse cloth, fragments of pottery, household utensils, and bits of furniture. Neolithic men also erected many stone monuments, either single pillars or groups of pillars inclosing chambers and circles. The former often



STONEHENGE

On Salisbury Plain in the south of England; appears to date from the close of the New Stone Age or the beginning of the Bronze Age. The outer circle measures 300 feet in circumference; the inner circle, 106 feet. The tallest stones reach 25 feet in height. This monument was probably a tomb, or group of tombs, of prehistoric chieftains.

marked a grave; the latter usually served as sepulchers for the dead. They are rude memorials of far-off times and vanished peoples.

The Neolithic Age covered only a brief space of time, as compared with its predecessor, but it was an age of rapid advance.



CARVED PILLAR

This pillar of sandstone, at Saint-Sernin in France, probably represents a goddess. It shows the eyes as holes, a wide necklace, and four horizontal lines on each side of the face, possibly tattoo-markings. The mouth is not indicated. The idol dates from Neolithic times.

Neolithic implements, though still of stone, bone, and wood, were often of exceeding beauty and finish, particularly arrowheads (testifying to the invention of the bow), and stone axes with a sharp cutting edge. Further steps in human progress

ularly arrowheads (testifying to the invention of the bow), and stone axes with a sharp cutting edge. The men of the "kitchen middens" began to make pottery, chiefly for cooking vessels, and they domesticated the dog. The lake dwellers possessed cattle, goats, sheep, and swine, as well as dogs, plaited baskets, spun and wove textiles, prepared leather, built boats, used wheeled carts, and, most important of all, cultivated some of the cereals, including wheat, barley, and millet. The new sources of food available enabled Neolithic peoples to abandon the migratory life of hunters and to settle in permanent villages. Their community life must have been well organized, for the erection of lake

dwellings and stone monuments required the coöperation of many individuals. In short, Neolithic peoples were not savages; they had passed from savagery to barbarism.

The Neolithic Age was not confined to Europe. It also existed in western Asia, in Egypt, in North Africa, and on the islands of Cyprus and Crete. The entire basin of the Mediterranean formed a Neolithic center. Here the transition to the use of metals first occurred. Transition to the use of metals

5. The Age of Metals

Civilization rests on the metals. Stone is not pliable; it is very apt to split in use; and it is ground and polished only with great difficulty. In time men began to seek substitutes in the softer and more easily worked metals — gold, silver, tin, and copper. These are often found in a pure state and not as ores, so that they can be readily extracted and worked cold. The American Indians in this way got pure copper from mines near Lake Superior and made metal spearheads, knives, and hatchets, which were modeled on stone implements. Other barbarous peoples have done the same thing. In fact, hammering the metals generally preceded smelting them.

The Egyptians seem to have been the first people to smelt metals. Some of the most ancient graves in Egypt, dating from about 4000 B.C., contain needles and chisels made by smelting the crude copper ore found in the Nile Valley. The Egyptians at a very early period began to work the copper mines on the peninsula of Sinai. The Babylonians probably obtained copper from the same region. Another source of copper was the island of Cyprus, which is rich in that metal. Copper implements gradually spread into Europe, and with their use the Neolithic Age gave way to the Age of Metals.

Copper implements were soft and would not keep an edge. Some ancient smith, more ingenious than his fellows, discovered that the addition of a small quantity of tin to the copper produced the much harder and tougher alloy called bronze. Where this simple but most important discovery took place, we cannot say. Bronze made its appearance in Egypt at least as early as 3000 B.C. and somewhat later in Cyprus, Crete, Asia Minor, and the coasts of Greece. Traders subsequently carried the new metal throughout the length and breadth of Europe.

The great durability and hardness of iron must have been soon noticed by metal workers, but, as compared with copper and tin, it was difficult both to mine and to smelt. Hence the introduction of iron occurred at quite a late period, and in some

countries after the dawn of history. The Egyptians seem to have made little use of iron before 1500 B.C. They called it the "metal of heaven," as if they obtained it from meteorites. In the first five books of the Bible iron is mentioned only thirteen times, though copper and bronze are referred to forty-four times. In the Homeric poems of the ancient Greeks we find iron considered so valuable that a lump of it is one of the chief prizes at athletic games. Western and northern Europe became acquainted with iron only in the last thousand years before Christ.

The superior qualities of iron have secured for it the chief place among the metals. Nevertheless, peoples without any knowledge of iron are met with in remote parts of the world. The Australian tribes, for instance, continue to make stone implements as rude as those of Palæolithic man in Europe. The South Sea Islands, owing to their peculiar formation, produce no metals. Their inhabitants, when discovered a few centuries ago, were still in the Stone Age, and so ignorant of metal that they planted the first iron nails obtained from Europeans, in the hope of raising a new crop. Among the Malays and the African negroes the knowledge and use of iron also followed immediately upon the Stone Age. The American Indians, before the discovery of the New World, knew nothing of iron. Most of them used stone implements like those of Neolithic Europe, together with unsmelted copper, gold, and silver. In Mexico and Peru, however, smelted copper and bronze were also known. India, Indo-China, and China afford evidence of the regular succession in those regions of the use of copper, bronze, and iron.

6. Dawn of Civilization

Civilization, resting on the metals, thus arose only a few thousand years ago in certain isolated areas. Those in the Old World were principally Egypt, Babylonia (the Tigris-Euphrates Valley), northern India, and central China.¹ Those in the New World — at a

**Centers of
early civiliza-
tion**

¹ See the map on page 16.



CENTERS OF CIVILIZATION IN THE OLD WORLD

much later date — were Mexico, Central America, and Peru. The areas mentioned have certain features in common. They are, or were, fertile regions, where food could be easily produced, wealth multiplied, and large populations supported by agriculture and trade. They are, or were, regions with a favorable climate, where excessive cold did not stunt body and mind or excessive heat sap human energies. Some of them were also well-protected regions, surrounded by mountains or deserts, so that access to them by ruder peoples was not easy. Their inhabitants, accordingly, enjoyed opportunities not found elsewhere to develop the arts of civilized life.

Civilization has spread from its original centers until it now covers the greater part of the habitable globe. Uncivilized peoples, who once occupied all the world, have been exterminated or else have been pushed off to remote regions such as the interior of Australia, equatorial Africa, northern Siberia, tropical South America, and the islands of the Pacific. History, from the widest point of view, forms a record of the displacement of savagery and barbarism by civilization.

History begins in different countries at different dates. The annals of Egypt go back more than three thousand years before Christ, and those of Babylonia are scarcely less ancient. Trustworthy records in China and India do not extend beyond 1000 B.C., while those of Greece and Rome are still later by several centuries. It was only after the opening of the Christian era that most parts of Europe entered the historic age. And it was not until the time of Columbus that the New World came into the light of history.

The whole historic age may be conveniently divided into three periods. Ancient history begins with Oriental peoples, who were the first to develop the arts of civilization, deals next with the Greeks, and ends with the Romans, who built up an empire embracing much of the civilized world. Medieval history is chiefly concerned with the peoples of eastern and western Europe. It includes a period of about a thousand years from the break-up of the Roman

**Spread of
early civiliza-
tion**

**Beginnings of
history**

**Subdivisions
of history**

Empire at the end of the fifth century to the close of the fifteenth century. Modern history covers the last four hundred years and now embraces almost all mankind. It is no longer a history of Asia or of Europe, but of the world.

Studies

1. Why has history been called the "biography of a society"? 2. Distinguish between the three stages of savagery, barbarism, and civilization, and give instances of existing peoples in each stage. 3. Study the table "Antiquity of Man in Europe" (page 5) and trace the sequences there shown (geological periods, climatic stages, etc.). 4. Explain the terms Eolithic, Palæolithic, and Neolithic. 5. What is meant by calling man the "tool-making animal"? 6. What stone implements have you ever seen? Who made them? Where were they? 7. Why should the discovery and use of fire be regarded as more significant than the discovery and use of steam? 8. Why has the invention of the bow-and-arrow been of greater importance than the invention of gunpowder? 9. How does the presence of few tameable animals in the New World help to account for its tardier development as compared with the Old World? 10. "The history of metals in the hand of man is equivalent to the history of his higher culture." Comment on this statement. 11. Enumerate the most important contributions to civilization made in prehistoric times. 12. On the map (page 16) distinguish the original centers of civilization from the derivative centers. 13. In what sense is it true that all dividing lines in history are arbitrary and artificial? 14. Explain the abbreviations B.C. and A.D. In what century was the year 1928 B.C.? the year 1928 A.D.?

CHAPTER II

THE WORLD'S PEOPLES

7. Races of Man

THE population of the earth is considerably in excess of one and a half billion. Asia has perhaps 850,000,000 inhabitants; Europe, 450,000,000; America, 200,000,000; and Africa, 150,000,000. As everybody knows, this huge population falls into more or less distinct groups having certain inherited traits of both body and mind. Such a group is a "race," which corresponds to "breed" in the case of the lower animals. Meaning of "race"

Were these groups, these races, originally one or many? Have they sprung from a single stock or from several stocks? The answer now given by scientists is that the grand divisions of humanity are really blood relations, with a common, though remote, ancestry. The special traits of each race seem to represent what differences of climate, soil, diet, and other physical conditions have done to make men unlike in various parts of the world. Origin of race traits

The development of races doubtless occurred very early, for they appear at the dawn of history. As far as we can tell, they have changed little or not at all since then. Five or six thousand years ago they were as strongly marked as now, judging from pictures on old monuments, the examination of ancient skulls, and the earliest written descriptions that have come down to us. Fixity of race traits

Racial distinctions are based on physical traits, especially skin color (black-brown, yellow-reddish, white), head form (narrow, broad, medium), and texture of the hair (woolly, straight, wavy or curly). Negroes, for Classification of races

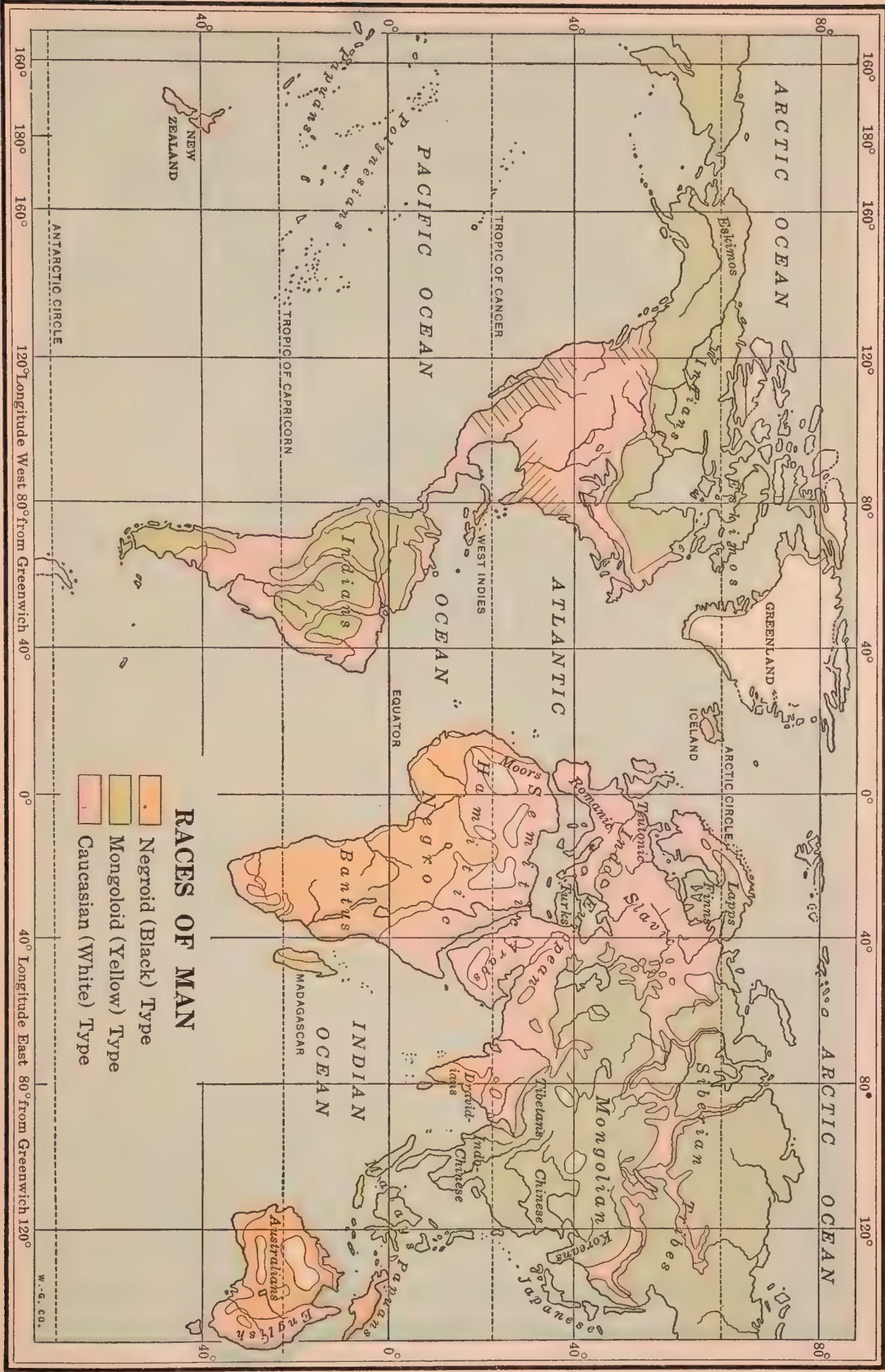
example, have long, narrow heads and crisp, woolly hair, while Chinese and Japanese, in addition to yellow skins, have short, broad heads and straight, lank hair. Less important racial distinctions are found in the shape of the nose as thin and prominent or large and flat, in the orbit of the eyes as horizontal or oblique (compare the "almond" eyes of Orientals), and in the extent to which the upper and lower jaws project beyond the line of the face. By comparing these and other physical traits it becomes possible to recognize three primary races, which together account for at least nine-tenths of all the tribes and nations of the world and for more than nine-tenths of the world's population. The three races are generally called Negroid, Mongoloid, and Caucasian, though the color terms, Black, Yellow, and White are also used as convenient, though not very accurate, labels for them.

When history opens, each of the races occupied quite distinct geographical areas. The Negroid Race held most of Africa south of the Sahara, southern India, New Guinea and the adjacent islands, and Australia.¹ The Mongoloid Race held the north, east, and center of Asia, whence it spread over the Malay Archipelago, the islands of the Pacific, and the New World.² The Caucasian Race was limited to Europe, northern Africa, and southwestern Asia. The last four centuries have seen a wonderful expansion of Caucasian peoples, who now form the bulk of the inhabitants of North America, South America, Australia, New Zealand, and part of southern Africa.

Excepting the American negroes, the Negroid Race is still in the savage or in the barbarian stage of culture. The same holds true of the Mongoloid Race, with the important exceptions of the Chinese, Indo-Chinese, and Japanese. Civilization has been developed and history has been made chiefly by Caucasian peoples.

¹ The Dravidians of India, the Papuans of New Guinea, and the Australian aborigines are included among Negroid (Negro-like) peoples.

² The Malays, Polynesians, and American Indians are included among Mongoloid peoples.



CLASSIFICATION OF MANKIND

RACES	PEOPLES	LANGUAGES
NEGROID (Black)	<ol style="list-style-type: none">1. Negroes proper2. Bantu Negroes3. Dwarf Negroes or Pygmies4. Hottentots and Bushmen5. Dravidians (India) and Veddas (Ceylon)6. Papuans (in New Guinea and the Melanesian Islands)7. Australians	
MONGOLOID (Yellow)	<ol style="list-style-type: none">1. Mongolians proper (Chinese, Japanese, Koreans, Burmans, Siamese, Manchus, Mongols, Tatars, Tibetans, Siberian tribes, Turks, Bulgarians, Magyars or Hungarians, Esthonians, Finns, Lapps)2. Malays (in Formosa, the Philippines, Malay Archipelago, Nicobar Islands, Madagascar)3. American Indians4. Polynesians (Maori of New Zealand, Tongans, Samoans, Hawaiians, etc.)	
CAUCASIAN (White)		<ol style="list-style-type: none">1. Hamitic (Libyans, Egyptians, Eastern Hamites)2. Semitic (Babylonians, Assyrians, Phœnicians, Hebrews, Aramæans, Arabs, Abyssinians)3. Indo-European<ol style="list-style-type: none">a. Asiatic (Aryans, Medes and Persians, Hittites, Armenians, Scythians)b. Græco-Latin (Albanians, Greeks, Italians, Spaniards, Portuguese, French, Walloons, Rumanians)c. Celtic (Bretons, Welsh, Irish, Highland Scots)d. Teutonic (Germans, Frisians, Dutch, Flemings, Danes, Norwegians, Swedes, English, Lowland Scots)e. Lettic (Letts, Lithuanians)f. Slavic<ol style="list-style-type: none">South Slavs (Serbians, Montenegrins, Croatians, Slovenians)West Slavs (Czechs, Slovaks, Poles)East Slavs (Great Russians, Little Russians or Ruthenians, White Russians)

Modern science tends to stress the resemblances, rather than the differences, between the races. Man is now recognized as essentially one in natural endowment. The physical traits sep-

arating the races may be numerous, but they do not seem to go deep. So with mental traits. A close parallelism certainly exists between the languages, religions, superstitions, arts, and sciences of all mankind. Such evidence as we have indicates, therefore, that the races are by nature equal in intelligence, in morality, and perhaps even in capacity for social progress. Such *actual* inferiority as may exist is explained as due to the influence of an unfavorable habitat (as in the case of African negroes) or to isolation (as in the case of Polynesians and American Indians). As far as Oriental peoples are concerned, we shall see that some of them produced an advanced civilization, which still has much to offer in the way of reflective thought, artistic expression, and other aspects of human culture.

8. Human Migrations

If man is essentially one, he cannot have had more than one place of origin. He must have had a single cradle-land from which he subsequently made his slow way over the globe. We may never discover its exact whereabouts, though almost certainly it was in the Old World, and quite probably in Asia. The vast size, widely varying life conditions, and central position of Asia all suggest that this continent was the birthplace of humanity. The accompanying map shows the location of Asia in respect to the other land masses and indicates the possible migration routes of early man. His movements from the common Asiatic home doubtless began even before the Ice Age and did not end until after that age had completely passed away.

Man's tendency to roam was the result of his constant quest for food, his desire for a more genial climate, his love of conquest and plunder, and sometimes the pressure exerted by foes about him. Mere restlessness and longing for a change of scene must also have driven him forward, as is still the case with the vagabond Gypsies and the wandering tribes of the Asiatic steppes and the Sahara. Such migratory movements have been possible because of man's abil-

ity to adapt himself to varied surroundings. No region is too hot or too cold or too high or too low for him, provided it offers the necessary subsistence. He inhabits the whole earth from the icy plateau of Greenland to the torrid zone between the Tropic of Cancer and the Equator. He is found in regions



THE DISPERSAL OF MANKIND

below sea level (Caspian basin), as well as on tablelands elevated as much as fifteen thousand feet above the sea (Tibet). Man's powers of locomotion are equally surprising, for his steady and tireless gait will in the end leave every animal competitor behind. In short; man was well fitted to obey the Scriptural commandment: "Be fruitful, and multiply, and replenish the earth, and subdue it."¹

¹ *Genesis*, i, 28.

Man has been migrating for thousands of years. Human remains unearthed at Palæolithic and Neolithic sites in Europe belong to several physical types, testifying to the fact that even at this distant epoch Europe was occupied by more than one people (§§ 2, 4). Other parts of the world have also witnessed extensive migratory movements. The Polynesians started out from the coast of southeastern Asia and passed from one Pacific island to another over an uncharted ocean. Our Indians, whose ancestors probably entered America from Asia, crossing over at Bering Strait, spread eastward and southward until they reached the extremity of South America. These and other migrations were made by early man while at a low cultural level, before he possessed metal tools and weapons to overcome the obstacles offered by seas, deserts, rivers, and mountain ranges, as well as by the wild beasts that disputed his advance.

History tells of repeated invasions, conquests, and displacements of one people by another. We know that in Britain Romans crowded upon Celts and that both had to give way before Anglo-Saxons, Danes, and Normans. On the Continent the inroads of Teutons and Slavs were followed by those of Huns, Arabs, Mongols, and Turks, who came from Asia during the Middle Ages. Still another example of extensive migration is offered by the Northmen, or Vikings, who dotted Iceland and southern Greenland with their settlements. The colonization of America by Europeans seeking overseas the wealth, adventure, and freedom which they could not find at home is the most significant migratory movement in history.

Migrations, long continued and extending over great areas, have necessarily led to contacts between races and peoples and sometimes to racial fusion or mixture. Europe has for hundreds of years been a meeting place of peoples, with the result that the population of Italy, Spain, France, England, and other countries exhibits diverse strains. The United States furnishes another example. Here a population mostly English in origin has received within the past

century many millions of emigrants from Continental Europe, so that the American type promises to be more or less unlike what it was during the Colonial era. Latin America, without a color line or color problem, where neither custom nor law raises any barriers to the free intermingling of races, shows us all sorts of hybrid stocks, formed by the mixture of Indians, Africans, and Europeans. There may arise in this part of the world a new division or subdivision of mankind.

9. Languages of Man

The contact of races and peoples, whether or not producing mixture between them, often results in the substitution of one language for another. The negroes in the United States now speak English, while those in Latin America speak either Spanish or Portuguese. Arabic is now the speech of Palestine, Syria, Egypt, and North Africa, where in former times there were many different languages. Latin, carried by the Romans, displaced the earlier languages of Italy, Spain, and Gaul. Such Mongoloid peoples as the Bulgarians, Esthonians, and Finns, who settled in Europe during the Middle Ages, have exchanged their Asiatic speech for that of Europeans. In short, men may adopt a foreign language and pass it on to their children as they may adopt a foreign religion or custom. Race and language are therefore not convertible terms.

The languages spoken by Caucasians belong, with some exceptions, to one or other of three families. Least important, historically, is the Hamitic family, named after Ham, a son of Noah (*Genesis*, x, 1, 6). Hamitic languages are still found in northern and eastern Africa, some of them among peoples who have more or less mixed with negroes. Ancient Egyptian was a Hamitic language.

The second family is that of the Semitic languages, so called from Shem, another son of Noah (*Genesis*, x, 1, 22). Semitic-speaking peoples in antiquity included Babylonians, Assyrians, Hebrews, Phœnicians, and Arabs. To these must be added the Abyssinians of eastern Africa. The Semites, as the map shows, originally formed a

compact group, but Arabs are now everywhere in northern Africa, while Hebrews (Jews) have spread all over the world.

The third family is that of the Indo-European languages. This name indicates that they are found in both India and Europe. The peoples using Indo-European languages in antiquity formed a widely extended group, which reached from India across Asia and Europe to the British Isles and Scandinavia. Aryans in India, Medes and Persians on the plateau of Iran, Greeks and Italians, and the inhabitants of eastern and western Europe spoke related tongues. Their likeness is illustrated by the common words for relationship. Terms such as "father," "mother," "brother," and "daughter" occur with slight changes in form in nearly all the Indo-European languages. Thus, "father" in Sanskrit (the old Aryan language of India) is *pitar*, in ancient Persian, *pidar*, in Greek, *patēr*, in Latin, *pater*, and in German, *Vater*. There must have been at one time a single speech from which all the Indo-European languages have descended. They are spoken to-day by about a third of humanity.

10. Writing and the Alphabet

The drawings and paintings made in the Palæolithic Age were simple representations of objects. Man did not remain satisfied with them. He wanted to record thoughts and actions, and so his pictures tended to become symbols of ideas. The figure of an arrow might be used to indicate the idea of an "enemy," and two arrows directed against each other, the idea of a "fight." Many savage and barbarous peoples still have this symbolic picture writing. The American Indians wrote on rolls of birch bark and on skins of animals, thus preserving stories, songs, and even tribal annals.

A new stage in the development of writing was reached when the picture represented not an actual object or an idea, but a *sound* of the human voice. This difficult but all-important step appears to have been taken by means of the rebus. It is a way of expressing words by pic-

tures of objects whose names resemble those words or the syllables in them. What makes the rebus possible is the fact that every language contains words having the same sound but different meanings. The Aztecs of Mexico, before the Spanish conquest, had gone so far as to write names of persons and places by means of the rebus. They represented the proper name, Itzcoatl, by the picture of a snake (*coatl*), with a number of knives (*itz*) projecting from its back. The Egyptian words for "sun" and "goose" were so nearly alike that the royal title,



CHINESE PICTURE WRITING AND LATER CONVENTIONAL CHARACTERS

It is possible in some cases to recognize the original pictures out of which Chinese writing developed. Thus the sun, originally a large circle with a dot in the center, became a crossed oblong, which the painter found easier to make with his brush. Chinese is the only living language in which such pictures have survived and still denote what they denoted in the beginning.

"Son of the Sun," could be suggested by grouping the pictures of the sun and a goose. Rebus making is still a common amusement among children, but to early man it was a serious occupation.

In the simplest form of sound writing each separate picture or symbol stands for the sound of an entire word; hence there must be as many signs as there are words in the language. This is the case with Chinese writing. Words

A dictionary of Chinese contains approximately twenty-five thousand words in good usage, every one represented by a separate written sign. No student ever learns them all, of course. It is enough for ordinary purposes to be familiar with about three thousand signs. The mastery of even this number is so laborious a process that reading and writing have never been popularized in China.

A more developed form of sound writing arises when signs are employed for the sounds of separate syllables. All the

words of a language may then be written with comparatively few signs. The Babylonians and Assyrians possessed in their cuneiform¹ writing signs for between four and five hundred syllables. Recent discoveries in Crete indicate that the ancient inhabitants of that island had a somewhat similar system. The Japanese found it possible to express all the sounds in their language by forty-seven syllables, one standing for *ro*, another for *fa*, and so forth. The signs for these syllables were taken from Chinese writing.



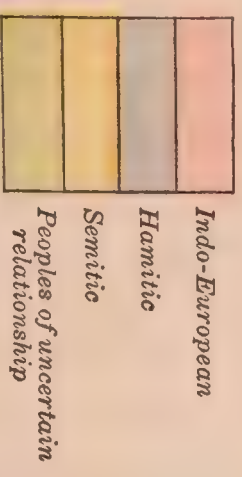
EGYPTIAN AND BABYLONIAN WRITING

Below the pictured hieroglyphs in the first line is the same text in a simpler writing known as hieratic. The two systems, however, were not distinct; they were as identical as our own printed and written characters. The third line illustrates old Babylonian cuneiform, in which the characters, like the hieroglyphs, are rude and broken-down pictures of objects. Derived from them is the later cuneiform shown in lines four and five.

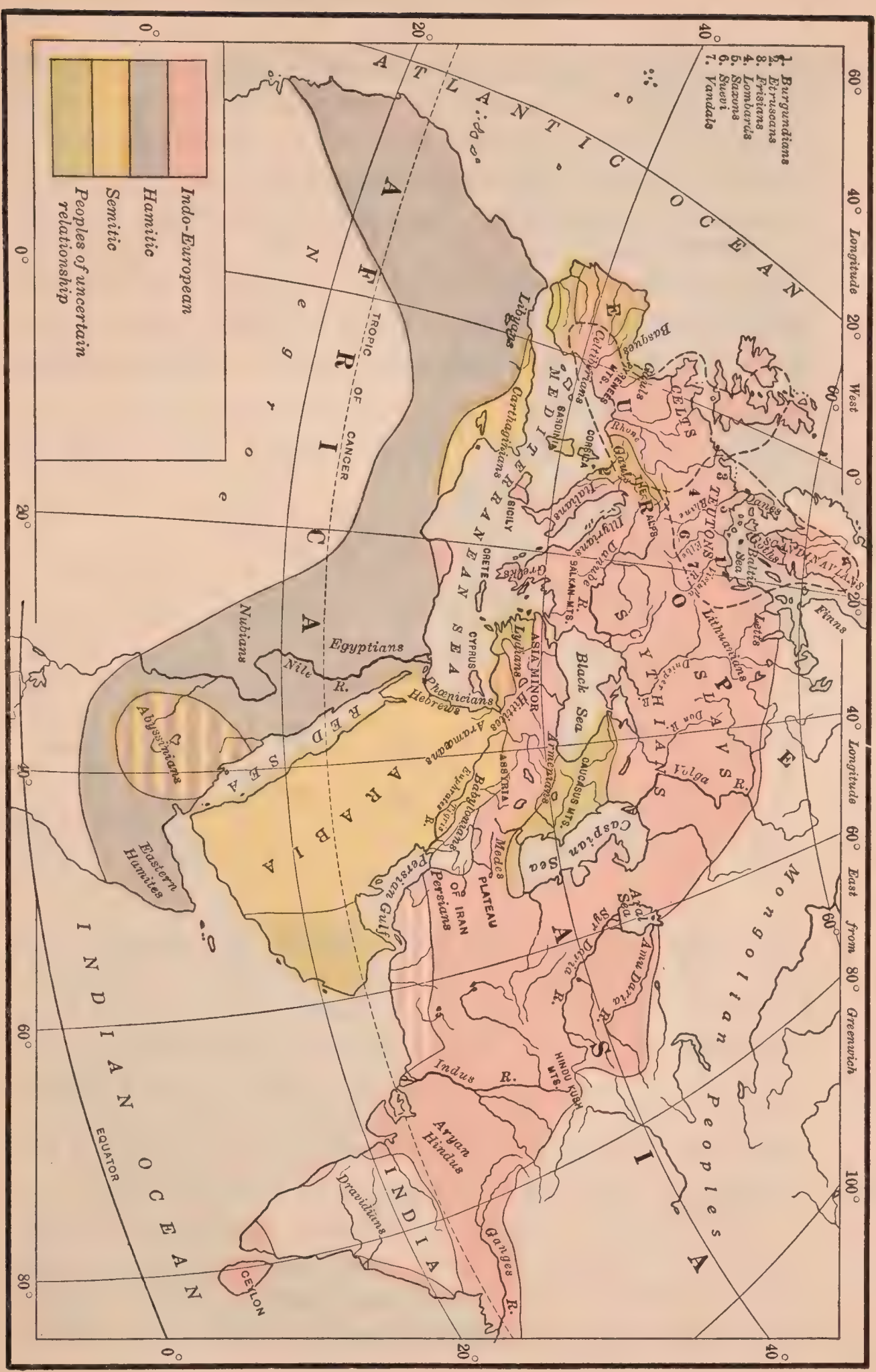
The final stage in the development of writing is reached when the separate sounds of the human voice are analyzed so far that each can be represented by a single letter. The Egyptians early made an alphabet. Unfortunately, they never abandoned their older methods of writing and relied upon alphabetic signs alone. Egyptian hieroglyphs,² in consequence, are a curious jumble of object-pictures, symbols of ideas, and signs for entire words, separate

¹ Latin *cuneus*, "wedge."

² From the Greek words *hieros*, "holy," and *glyphein*, "to carve." The Egyptians regarded their signs as sacred.



1. Burgundians
2. Etruscans
3. Frisians
4. Lombards
5. Saxons
6. Suevi
7. Vandals



DISTRIBUTION OF THE WHITE RACE IN ANTIQUITY, ABOUT 1000-500 B.C.

syllables, and letters. The writing is a museum of all the steps in the progress of writing from the picture to the letter.

As early, perhaps, as the tenth century B.C., the Phœnicians of western Asia were in possession of an alphabet. It consisted of twenty-two letters, each representing a Phœnician consonant. The Phœnicians seem to have alphabet borrowed their alphabetic signs, but whether from the Egyptians or the Cretans, or even in part from the Babylonians, remains uncertain. The Greeks, according to their own tradi-

HEBREW NAMES	GREEK NAMES	HEBREW	PHŒNICIAN	WEST GREEK	EARLY LATIN	LATER LATIN
ALEPH	ALPHA	א	𐤀	A	AA	A
BETH	BETA	ב	𐤁	B	[B]	B
GIMEL	GAMMA	ג	𐤂	Γ C	C	C
DALETH	DELTA	ד	𐤃	Δ ΔΔ D	▷	D
HE	EPSILON	ה	𐤄	Ε E	E	E

CHARACTERS OF THE ALPHABET

tions, imported the alphabet from Phœnicia and added signs for vowels. The Greek form of the Phœnician alphabet afterward spread to Italy, where the Romans received it, modified some of the letters, and then passed it on to the peoples of western Europe. From them it has reached us.¹

Two methods of writing developed in the ancient Orient. The Egyptians traced their hieroglyphic characters with a pen and a dark pigment upon papyrus. This river **Methods of** reed grew plentifully in the Nile marshes. The **writing** stem was split into thin strips which were laid at right angles, pasted together, pressed, and dried, thus forming a sheet.

¹ Our word "alphabet" comes from the names of the first two letters of the Greek alphabet — *alpha* (a) and *beta* (b).

From *papyrus*, the Greek name of the plant, has come our word "paper." Similarly, the Greek *biblion*, a (papyrus) book, reappears in our word "Bible," as well as in various words for "library" in European languages, such as the French *bibliothèque* and the German *Bibliothek*. The Babylonians impressed their cuneiform signs with a metal instrument on tablets of soft clay. The tablets were then baked hard in an oven. The Babylonian method of writing survived for a time in the clay tablets of the Cretans and various Oriental peoples and in the waxen tablets of the Romans. It later disappeared. The Egyptian method of writing still survives in the pen, ink, and paper of modern usage.

As long as all information had to be handed down by word of mouth from one generation to the next — the method of oral tradition — a genuine history was impossible. **Written records** Traditional information soon became unreliable and often quite false, like a piece of village gossip that has been many times retold. Written records alone enabled men widely separated in space and time to share a common knowledge and transmit it to future ages. Men could now keep an account of the past which was exact, comprehensive, and ever growing with the growth of civilization.

11. Counting and the Calendar

We have seen that prehistoric men in their struggle for existence acquired various useful arts. They could make implements of stone. They could work metals. They were **Foundation of science** able to distinguish different plants and to cultivate them for food. They were close students of animal life and expert hunters and fishers. They knew how to produce fire and preserve it, how to cook, how to fashion pottery and baskets, how to spin and weave, and how to build boats and houses. After writing came into general use all this knowledge served as the foundation of science.

We can still distinguish some of the first steps in scientific knowledge. Counting began with calculations on one's fingers.

Finger counting explains the origin of the decimal system. The first use of numeral figures may be seen in picture writing, as when an Indian warrior will make four vertical strokes to show that he has taken four scalps. **Systems of notation**

When writing was in its infancy, some peoples hit on the device of employing special marks for fives, tens, hundreds, and their multiples, leaving only the units to be indicated by single strokes. Examples are found among the Egyptians and Babylonians. This rather clumsy method has not yet disappeared, for the Roman numerals V, X, C, M, etc., are still in common use. The simpler "Arabic" numerals probably originated in India, where the Arabs found them and introduced them into Europe during the Middle Ages.

$$\begin{aligned} I &= 1 \quad \text{|||||} = 5 \quad \text{|||||} = 9 \quad \text{|||||} = 10 \quad \text{|||||} = 15 \quad \text{|||||} = 20 \\ C &= 100 \quad \text{⌒} = 1000 \quad \text{7} = 10,000 \\ \text{⌒⌒⌒⌒} &= 4000 \quad \text{C} = 100 \quad \text{C} = 100 \quad \text{|||||} = 5 \end{aligned}$$

$$\begin{aligned} \text{I} &= 1 \quad \text{<} = 10 \quad \text{Y} = 100 \quad \text{<Y>} = (10 \times 100) = 1000 \\ \text{|||||} &= 5 \quad \text{<Y>} = 100 \quad \text{<<Y>} = 1000 \end{aligned}$$

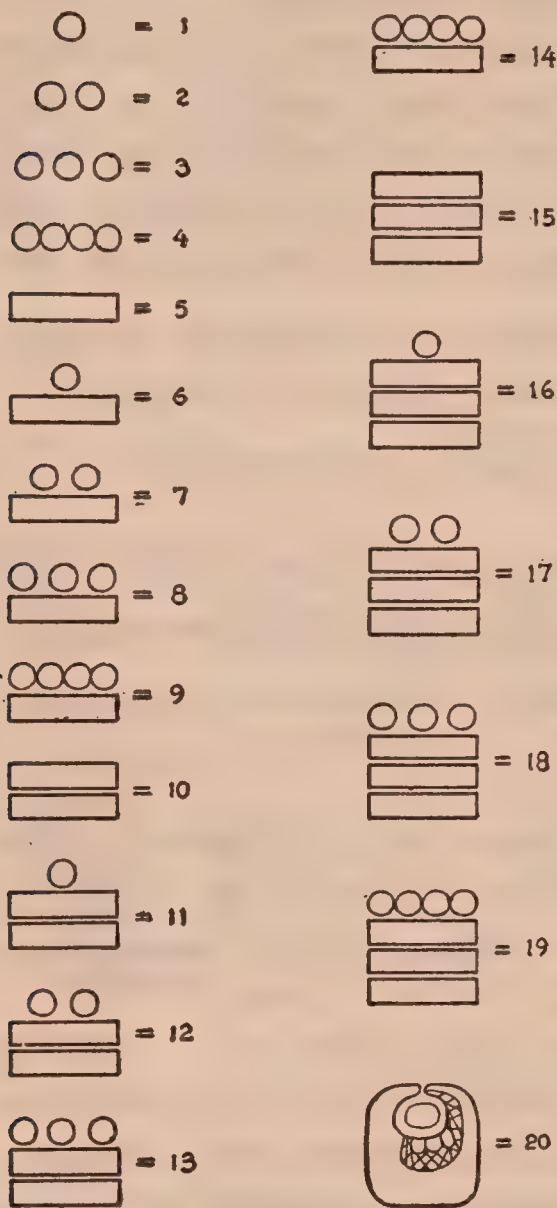
ANCIENT EGYPTIAN AND BABYLONIAN
NUMERATION

The art of reckoning has likewise a long development. Perhaps the first way was to reckon by means of small objects such as pebbles, beans, or shells. Traders **Methods of reckoning** among the natives of Africa still use such rude counters. The next step was to place them on a counting board, or abacus, which was divided into columns so that in one column the objects represented units, the next tens, and so on. The Roman boy solved his problems in arithmetic by means of the abacus. Chinese merchants are wonderfully expert in its use. The final step in the art of reckoning was to get rid of counters and write down the numbers in ruled columns. For empty columns the sign for "nothing," or zero, was invented.

The simplest and probably the earliest measures of length are those derived from various parts of the human body. Some of our Indian tribes employed the double arm's **Measures of length** length, the single arm's length, the hand width, and the finger width. The Aztecs of Mexico used the footstep and the pace or stride. Greek measures were based on the

finger breadth, sixteen of which made the foot. The Romans counted one thousand paces or double steps to the mile. Old English standards, such as the span, the ell, and the hand, all go

back to this method of measuring on the body.



MAYA BAR AND DOT NUMERALS

The Mayas of Central America, the most civilized of Indian peoples, had an arithmetical system based on the number 20. A picture of the moon stood for this number. The commonest sign for zero was a picture of a shell.

Calculation of time; the month

passage of time only by days and nights. The Eskimos, for example, count by so many "sleeps." A longer cycle of time was found in the lunar month, the interval between two new moons (about twenty-

Measures of capacity seem to have been first obtained from natural objects of uniform size. The Hebrews had the hen's egg as their unit; the modern Malays

employ coconuts as measures; the Chinese use joints of bamboo. In nearly all systems of weight the smallest unit is some actual seed, such as the old English barleycorn, of which twenty-four made a pennyweight. The same natural unit was familiar to the Greeks and Romans. Some of our modern standards of weight and capacity can be traced back to those of antiquity; for instance, the pound and ounce, gallon and pint, come from Roman weights and measures.

It is interesting to trace the beginnings of time reckoning and of that most important

nine days, twelve hours). Most primitive tribes reckon by "moons." The importance of the moon for the calendars of the ancient Egyptians and Babylonians is shown by the fact that among the former the hieroglyph for "month" was represented by a crescent moon, and among the latter, by the regular use of the sign for thirty to indicate the moon god. The names for moon and month were once the same in nearly all the languages of European peoples.

Twelve lunar months give us the lunar year of about three hundred and fifty-four days. In order to adapt such a year to the different seasons, the practice arose of inserting a thirteenth month from time to time. **The year** Such awkward calendars were used in antiquity by the Babylonians, Jews, and Greeks; in modern times by the Arabs and Chinese.¹ The Egyptians were the only people in the Old World to originate a solar year. It consisted of twelve months, each containing thirty days, with five extra days at the end of the year. This calendar was taken over by the Romans, who added the system of leap years. It has since been adopted by most civilized countries.

The week seems to have arisen simply as a convenient division of the lunar month. The very common ten-day week was probably suggested by the three aspects of the moon in the waxing crescent, the more or less **The week** full disk, and the waning crescent. Ten-day periods were familiar to peoples so distant from one another as the Maori (New Zealanders), the Incas (Peruvians), the Egyptians, and the Greeks. Weeks of eight days were used in antiquity by the Romans.

The seven-day week almost certainly arose from a recognition of four lunar phases — new moon, first quarter, full moon, and last quarter. The Babylonians, at a very early **The seven-day week** period, divided their months into seven-day cycles, of which the last would contain more than seven days, since there are more than twenty-eight days in a lunar month. As far as we know, the Hebrews were the first to use a seven-day

¹ The Chinese lunar calendar was abandoned for the solar calendar in 1912 A.D.

week which does not follow the moon's phases, but runs without interruption through the months and the years. The week of seven days, named after the sun, moon, and five planets, was familiar to the Romans as early as the first century A.D. It has since spread to every civilized land.

12. Man and Culture

The historian, it has been said, deals with civilized peoples, in certain definite regions, and during the comparatively brief period that has elapsed since written records began to be kept. Nevertheless, one who is writing a history of mankind must often widen his viewpoint to include uncivilized or partially civilized peoples. They, too, have made some advance in knowledge, arts, morals, and religion, as did Palæolithic and Neolithic men in Europe and other continents. Even savages and barbarians possess some *culture*, which is a broader, more inclusive term than civilization.

The culture of one age is usually handed down to the next age. Whatever man does in the way of invention and discovery to better his lot he passes on to those who come after him. There is an *accumulation* of culture, a sum-total of knowledge, which enables each generation to go further than the previous one and without beginning everything anew. Just as the children of a family profit by all that their parents have achieved, so the accomplishments of one generation become the possession of the next. Herein lies the great secret of human progress.

Nothing is more familiar than the fact that an entire social group may speak the same language, accept the same religious beliefs, obey the same laws relating to marriage and property, observe the same customs, follow the same fashions, and, in short, present many uniformities of thought and action. It is this state of things that permits the historian to ignore individuals and to describe a social group as a whole, by a sort of general average. The historian can do this on a yet larger scale, referring, for instance, to primitive

culture (savage and barbarian), to prehistoric culture, to classical culture (Greek and Roman), or to the culture of the Orient as compared with that of the Occident. He may even contrast one race with another as to the cultural progress made by each. Such uniformities of culture are the outcome of the imitation of the few by the many. Most of us do not originate. We are satisfied to go through life adopting the ways of our neighbors or of our forefathers, and we often condemn and even prohibit departure from long-established usages.

The culture of a social group consists of many separate elements. Industries, arts, languages, methods of writing, the alphabet, counting systems, and the calendar are **Cultural similarities** all cultural elements. Some belong to a single people, others to several peoples, and still others, such as the use of fire and the belief in souls and spirits, to all peoples. How are such similarities of culture to be explained?

No social group is so entirely isolated as to obtain nothing from the outside. Even a savage tribe may secure such prized commodities as iron, salt, or tobacco by way of **Diffusion of culture** gift, barter, or plunder from another tribe. Foreigners visiting the tribe or adopted into it may introduce novelties, and so may war captives, or slaves, or women brought in as wives. Again, two migrating tribes may settle in the same district or else one tribe may be overrun by another tribe: in either case there will necessarily be many opportunities for intercourse between them. Civilized peoples enjoy still greater advantages in the way of trade, travel, and communication. Consider how in recent times such inventions as the steam engine and printing press have found their way over much of the globe and how rapidly the automobile and radio are now coming to be enjoyed by mankind at large. History, with the aid of archæology¹ and anthropology,² can often trace the diffusion of culture.

History and its two related sciences can also throw much light on the origin of culture. Thus, our American culture came, in the main, from that of the British Isles, British

¹ The science of prehistoric culture.

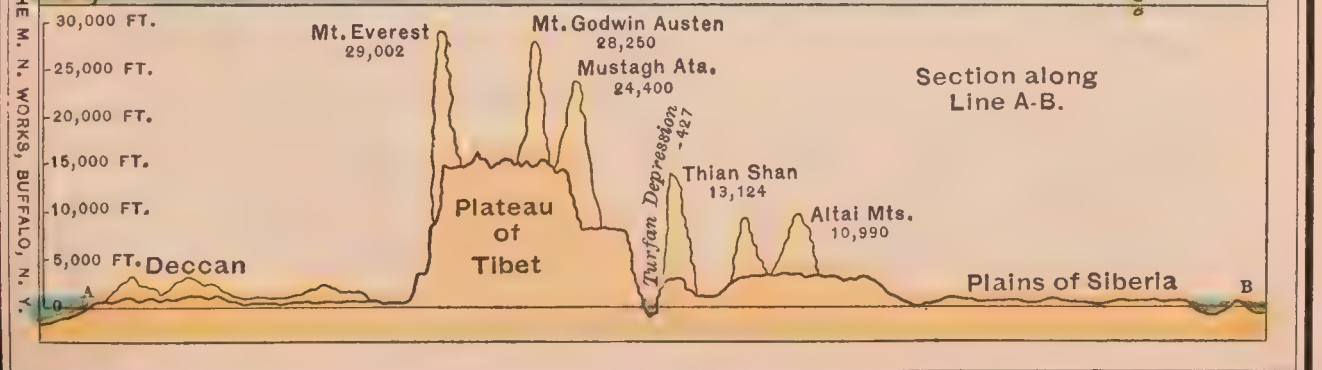
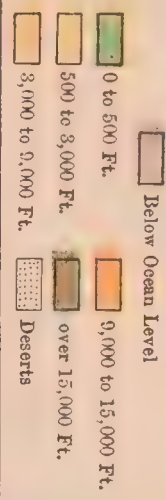
² The science of primitive culture.

culture from that of the Continent, European culture from that of Rome, Roman culture from that of Greece, and Greek culture from that of the Near East, above all, Egypt, Babylonia, and Palestine. The trail then becomes more and more obscure, taking us back to the prehistoric era, where at length we lose it in the mists of the remote past. Similarly, it may be shown that in the Far East China and India have been the great cultural mothers, at whose hearth many Oriental peoples have lighted their own fires. Our study of ancient, medieval, and modern history will teach us how true it is that the roots of the present lie deep in the past.

Studies

1. Distinguish between a *race* and a *people*.
2. What were the probable migration routes followed by early man (map on page 23)?
3. Study the table "Classification of Mankind" (page 21) and enumerate the principal peoples belonging to the Negroid and Mongoloid races, respectively.
4. In the classification of mankind where do the Dravidians belong? the Papuans? the Malays? the Polynesians? the American Indians?
5. Give examples of peoples widely different in blood who nevertheless speak the same language.
6. Enumerate the principal language groups found among peoples of the Caucasian Race.
7. On an outline map indicate the areas occupied in ancient times by Semitic and Indo-European peoples.
8. Is Chinese writing verbal, syllabic, or alphabetic? Was Egyptian writing one of these three exclusively?
9. What were the cuneiform signs? What were the hieroglyphs?
10. How did the "Arabic" numerals get their name?
11. Explain the difference between a lunar year and a solar year.
12. What is the historic origin of our solar calendar?
13. How did the week arise? Is the seven-day week the only known form?
14. What is meant by *oral tradition*? Why does it grow more and more unreliable in the course of time?
15. Which is the broader term, *culture* or *civilization*?
16. What subjects are studied by archæology and anthropology? How do these sciences coöperate with history?

PHYSICAL MAP OF ASIA



THE M. N. WORKS, BUFFALO, N. Y.

CHAPTER III

THE FAR EAST IN ANTIQUITY

13. Lands and Peoples of the East

SOME of the earliest geographers divided the world as known to them into two parts only, Europe and Asia. The former was the West, the land of the setting sun; the latter was the East, the land of the rising sun. By Asia the Greeks seem at first to have meant simply western Asia Minor, and the Romans also gave this name to their province there. Eventually the name came to be applied to the entire continent.¹

Asia comprises almost one-third of the land surface of the globe. Its boundaries on the north, east, and south are easily traced. On the west the Mediterranean and the Black and Caspian seas separate it in part from Europe. The Caucasus range, over nine hundred miles in length, and from thirty to one hundred and forty miles in width, also serves as a western boundary. These lofty mountains have been very important, historically, as a barrier to migrations. On the other hand, the broad, low range of the Urals offers few obstacles to movement over them, while between them and the Caspian the Asiatic steppe merges insensibly into the European plain. Europe has thus been always open to the nomadic tribes of central and northern Asia.

Asia reaches from near the equator to a point halfway between the Arctic Circle and the North Pole. It has, therefore, a wide variety of climates. Some of the highest temperatures known are registered in southern Asia and some of the lowest in northern Asia. The differences in altitude,

¹ Egypt, or the valley of the Nile, was also included in Asia by ancient geographers.

ranging from the Caspian basin below sea-level to the table-land of Tibet, whose mean elevation is about fifteen thousand feet above the sea, also profoundly affect climatic conditions. The mountains of central Asia are so high that they drain the winds from the ocean of their moisture, with the result that the interior of the continent has little rainfall and is often completely arid.

The coastline of Asia is comparatively uniform and undented, offering fewer opportunities for sea-borne traffic than the deeply indented shores of Europe. The mighty mountains of Asia present barriers to intercourse such as are not afforded by the lower ranges of Europe. Extensive deserts and barren table-lands, which form so characteristic a feature of Asia, are unknown in Europe. Asia, in proportion to its size, is not as well supplied as Europe with navigable streams. The climate of Asia is far less mild and equable than that of Europe. The two land masses thus present striking contrasts in their physical features.

Asia contains perhaps half of the world's population. Yet most of the continent is sparsely settled, for the mountain slopes, the steppes, the deserts, the forests, and the tundras support few inhabitants. The bulk of the population is found in southern and southeastern Asia, where agriculture, and not hunting and herding, forms the principal means of livelihood.

All the races of man are found in Asia, but by far the largest part of the continent is occupied by the Mongoloid or Yellow Race. The Negroid Race is represented by the dwarf blacks found in the Malay Peninsula. The Dravidians of southern India form a large group also with Negroid characteristics. Northern India, the greater part of western Asia, and Egypt have been occupied since prehistoric times by members of the Caucasian or White Race.

A physical map of Asia shows that the continent consists of two grand divisions, separated by an almost continuous mass of mountains and deserts. These two divisions are the Far East and the Near East, respectively. The Far East begins in central Asia with a series of elevated

THE PEOPLES OF ASIA

- Indo-Europeans
- Mongolians
- Chinese, Tibetans, Burmans, etc.
- Dravidians
- Malays
- Australians and Papuans
- Japanese and Koreans
- Semites

Scale of Miles
0 250 500 1000

THE M.-N. WORKS, BUFFALO, N.Y.



table-lands, which rise into the lofty plateaus known as the "Roof of the World." Here two tremendous mountain chains diverge. The Altai range, with its continuations, runs to the northeast and reaches the Pacific near Bering Strait. The Himalaya range, with its continuations, extends southeast to the Malay Peninsula. From these mountains and plateaus the ground sinks gradually toward the west and north into the lowlands of West (Russian) Turkestan and Siberia, and toward the east and south into the plains of China, Indo-China, and India.

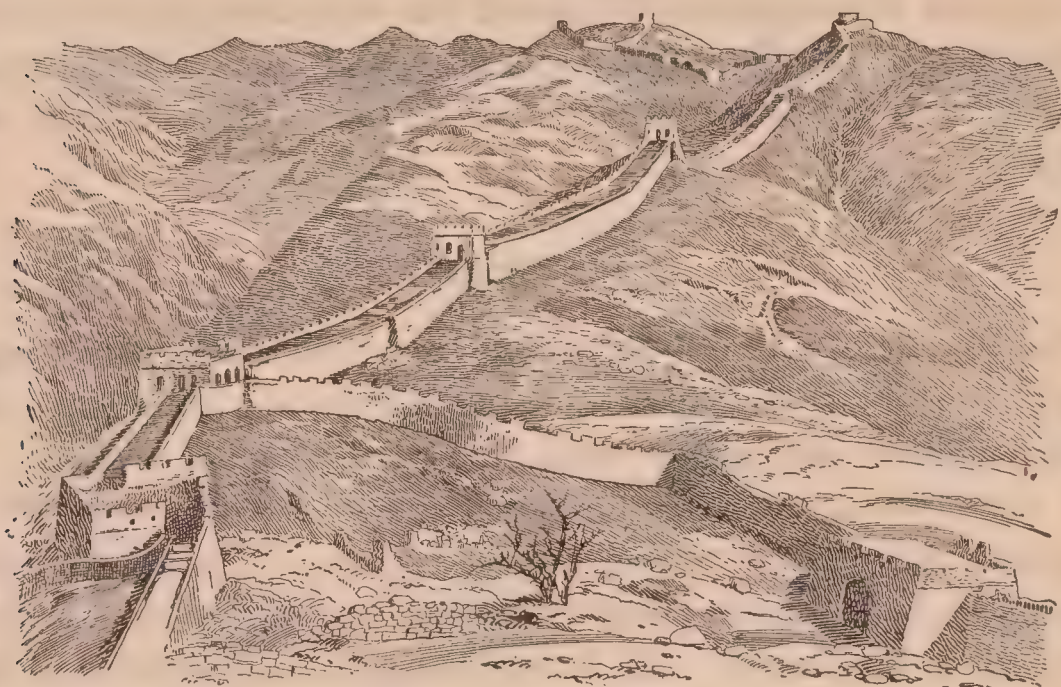
14. China

The annals of China,¹ according to native authorities, began nearly five thousand years ago, but we do not reach firm historical ground until about 1000 B.C. The Chinese Chinese can therefore boast a civilization older than that civilization of India, older than that of Persia, Greece, or Rome, and surpassed in age only by that of Egypt and Babylonia. Their civilization has lasted with little change from the dawn of history to the present. What the Chinese were thirty or forty centuries ago, they are to-day. It owes little to outside influence, for the Far East always lacked that intimate contact between different cultural groups so characteristic of the Near East and of Europe. It has exerted and still exerts wide influence. The once barbarous inhabitants of Korea, Indo-China, and Japan copied the arts, the literature, and even to some extent the religion and government of China, while many ruder peoples of central and eastern Asia received from China whatever measure of civilized life they now enjoy.

These features of Chinese civilization find at least a partial explanation in geography. China, until recently, has always been isolated. On the east she faces the Pacific, a sea which

¹ This name is of uncertain origin, though perhaps derived from the dynastic name Ch'in (ancient pronunciation Ts'in). The classical name of China was *Serica*, a word derived from Mongol *sirik*, "silk." Mediæval Europe knew China as "Cathay," from the Tatar Khitans. The most common national name is "Middle Kingdom," properly used only of the central part of China.

was once a barrier to intercourse, instead of, as now, a highway of commerce. On the west, northwest, and southwest, China is separated from the rest of continental Asia by lofty mountain ranges. There are very few passes into the country from Mongolia, Tibet, or Indo-China. Such as exist were in former days made dangerous for trade and



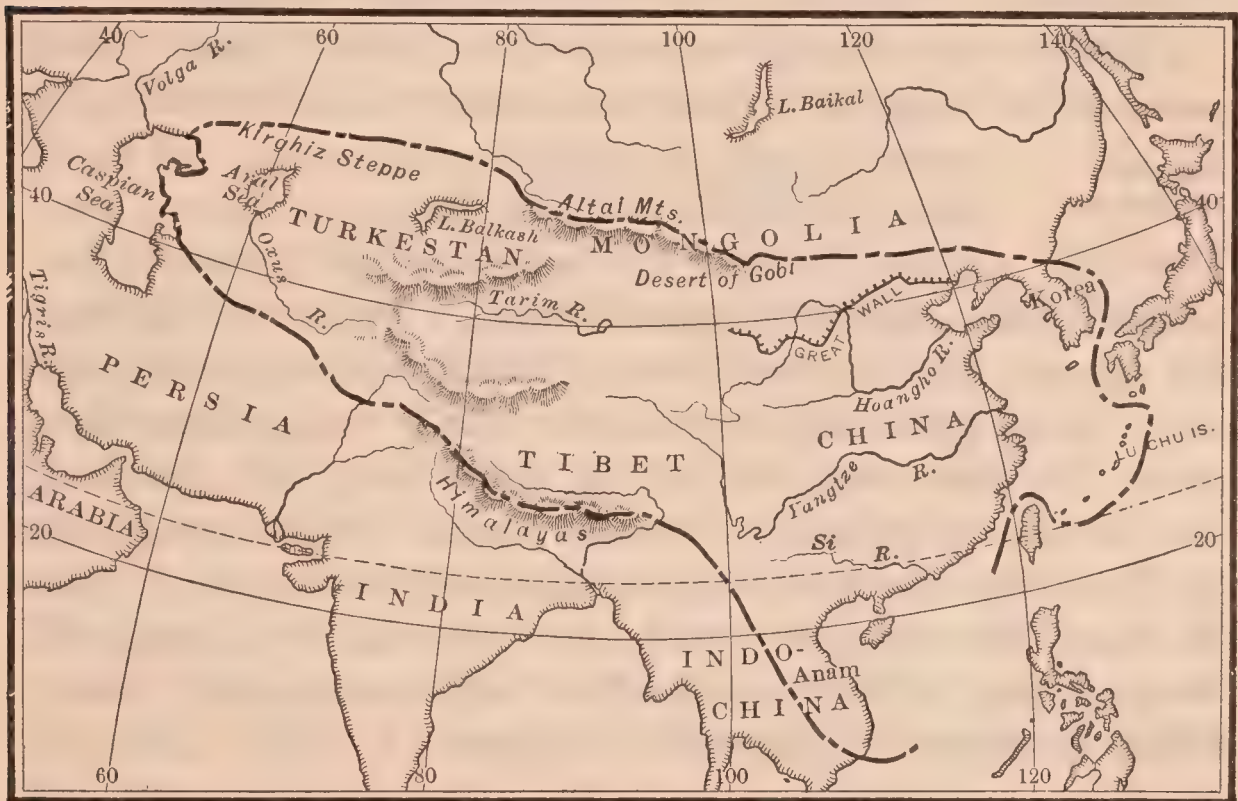
THE GREAT WALL OF CHINA

The wall was begun in 214 B.C. to protect the northern frontier of China from the inroads of Tatar tribes, and was gradually extended until it reached a length of 1500 miles. It consists of two ramparts of brick, resting upon granite foundations. The space within is filled with stones and earth. The breadth of the wall is about 25 feet; its height is between 20 and 30 feet. Watch towers, 40 feet high, occur every 200 yards. In places of strategic importance there are sometimes as many as five huge loops, with miles of country between, so that if one loop were captured the next might still be defended. Many parts of this colossal fortification are even now in good repair.

travel by the warlike tribes infesting them. On the narrow northeastern frontier the transition from the Manchurian table-land to China is not, indeed, abrupt, but before the building of railways Manchuria was itself an inaccessible region. The mountains bounding China are buttressed by vast plateaus either semi-arid or completely desert, like the Desert of Gobi, and arduous enough for caravan traffic. The Chinese added to these natural barriers the Great Wall. It starts from the seashore where the Manchurian and Chinese frontiers meet east of Peking, extends to Tibet, and for fifteen hundred miles

guards the northern and western extremities of the "Middle Kingdom."

"China," in the widest sense of the word, comprises Manchuria, Mongolia, East (Chinese) Turkestan, Tibet, and the Eighteen Provinces, the whole including over 4,000,000 square miles. "China" in this sense is larger than the United States, Canada, or Brazil, and is surpassed in size only by European and Asiatic Russia. The



CHINESE EMPIRE UNDER THE T'ANG DYNASTY

China, under the T'ang dynasty (618-907 A.D.), was the largest and most powerful state in the world. The frontiers of the empire reached as far as Persia and the Caspian Sea on the west, and on the southeast to Burma and the Himalaya Mountains.

Eighteen Provinces embrace only about one-third of the total area, but they possess more than nine-tenths the population and have always formed the real, historic China. They *are* China, properly so called.

The Eighteen Provinces are divided into three regions by the basins of the Hoangho (Yellow River) in the north, the Yangtze in the center, and the Si in the extreme south. The Hoangho has long been known as "China's Sorrow," because it changes its course so frequently and over-

flows wide tracts of country. The current of the lower part of the river is too swift for navigation. Ocean steamers can proceed up the Yangtze for a thousand miles from its mouth, and lighter craft for a much longer distance. The Si is also navigable for a considerable part of its course. These great rivers, with their numerous tributaries, furnish the easiest and least expensive means of communication and transportation. No country has been better endowed with waterways than China, and to them she owes in large measure her unity.

China is very fertile, especially the yellow "loess" lands north of the Yangtze. These have largely been formed in the course of ages by very deep deposits of soil swept in by the winds from the steppes of central Asia. **Natural resources** The loess requires little or no manuring and produces luxuriantly when watered by plentiful rains. Wherever it is found, the peasant can live and thrive. Wheat, barley, millet, and other hardy grains form the staple crops in the northern provinces. Farther south tea, cotton, sugar cane, and, above all, rice become the principal cultivated plants. Fruit trees abound in China, together with bamboo, camphor, and mulberry trees. Forestry, however, is neglected, and timber has to be imported. Stock raising is not practiced to any considerable extent. China contains rich deposits of copper, tin, lead, and iron, much oil, and extensive coal fields. This mineral wealth will some day enable China to take a place among the great manufacturing countries of the world.

• It is not strange that a land so bountifully endowed by nature should have become the home of a numerous and gifted people. **The Chinese people** The Chinese belong to the Mongoloid or Yellow Race. They possess the distinctive physical traits of that race: a short stature, a broad head, prominent cheek bones, straight, black hair, and a complexion varying from pale yellow to dark brown. They are also characterized by the so-called Mongolian, or "almond" eye (§ 7). The pure Mongoloid type is, however, uncommon in China, because for centuries Tibetans, Burmese, Manchus, and other peoples have mingled with the original Chinese. The earliest records of the Chinese

contain no mention of any migration into the country which they have occupied for thousands of years. It is probable, therefore, that the Chinese of history developed from the prehistoric inhabitants of China proper.

The census is an old institution with the Chinese. Unfortunately, it is taken so carelessly as to be quite unreliable. The inhabitants of China proper, according to official figures, exceed 400,000,000, which would be about **Population** half the population of Asia and about equal to that of Europe. Some foreign authorities consider a more accurate estimate to be 325,000,000. Even this total would absorb a fifth of mankind.

15. Chinese Society

Society, in China, is based directly on the family. This forms a large group, for it includes not only father, mother, and children, but also grandparents, grandchildren, **The family** uncles, aunts, cousins, and even more distant blood relatives. The sons marry early, usually at about the age of eighteen; they bring their wives into the paternal home, and stay there even after they have children of their own. Thus the family expands, until, in some districts, entire villages consist of an enlarged household, or clan. One of the greatest joys in the life of a Chinese is to have "five generations in the hall."

"Honor thy father and thy mother" has always been for the Chinese the first and most important commandment. They regard filial piety as the root out of which all **Filial piety** other virtues grow, the cornerstone of society.

Father and mother in China receive equal deference from their children during life and after death the same ancestral worship.

The worship of ancestors is universal in China. It must have arisen in prehistoric times, judging from the references to it in the most ancient Chinese literature. An **Ancestor** ancestral soul is supposed to retain an interest in **worship** the affairs of the living family and to be able to affect them for good or ill. Such a soul, it is believed, resides particularly in a tablet kept in the family hall or living room. Offerings of food

and drink are laid before the tablet from time to time. There are also sacrifices every spring to the soul which dwells with the body in the tomb. The dead, when thus honored and conciliated, are believed to bestow blessings upon their descend-



A CHINESE PAGODA

ants. This ritual is not altogether a matter for cold calculation — giving so much in order to receive so much. The religious books declare that a good son ought to sacrifice to his parents without seeking anything from them in return. All important happenings and concerns of the family, for instance, a projected journey, a business venture, or a marriage engagement, are dutifully announced to the ancestors. Their worship, among the Chinese as among the ancient Greeks and Romans, becomes in this way an expression of filial piety, a means

of uniting the living and the dead by the closest of religious ties.

The Chinese are most successful farmers. They have long been familiar with intensive cultivation, scientific manuring, and rotation of crops. Irrigation is generally practiced, and extensive dikes are built to drain low-lying lands. In the more thickly populated districts terraces

Agriculture

have been carried up the sides and even to the summits of mountains, which are thus made to yield food for man. All this work goes on with incredible patience and an immense expenditure of human effort.

The great majority of Chinese are peasants. Their holdings are very small, for custom requires that all the sons shall inherit substantially equal shares of the father's estate.

Since early marriage and large families prevail, **Land tenure** there is a process of continual division and subdivision of lands and property. Patches of one-tenth or even one-twentieth of an acre are sometimes found as the possession of a land owner. Most holdings run between one and three acres. With three acres a family is considered very comfortable, and with ten acres to be provided for luxuriously.

The principal manufactures of China are porcelain, silk, and cotton goods. The greater part of the silk spun is used in China, but much raw silk is exported. The spinning and **Manufactures** weaving of cotton are carried on almost universally.

Manufactures of "India" ink, fans, furniture, lacquer ware, matting, dyes, and varnished tiles are found locally, while paper, bricks, and earthenware are made in nearly all the provinces.

Chinese merchants and artisans generally form guilds, similar to those of modern India, medieval Europe, and ancient Rome. The guilds are voluntary associations without **Guilds** governmental charter or license. They make their own rules and elect their own officers. Conditions of apprenticeship, prices, and wages are very largely regulated by them. Each guild endeavors to advance its own interests, keep its own members in order, and defend itself against outsiders. Each one, also, maintains a special shrine and worships a patron divinity. The popularity of guilds testifies to the democratic spirit of the Chinese and to their capacity for collective action.

The government of China in ancient times and, indeed, until a few years ago was an absolute monarchy.

The emperor wielded supreme authority. **Monarchy** His decrees were the law of the land. All officials held their positions

entirely at his pleasure. No council, cabinet, or parliament in any way interfered with his unlimited power. The emperor was not supposed to rule for personal gratification. Should he prove to be a tyrant, rebellion against him would be justified. Chinese history mentions several occasions when a bad emperor was compelled to resign and a new dynasty was established. Absolutism in China thus rested on a moral basis. It implied obligations and responsibilities which could not be evaded.

The traditional Chinese social system distinguished four classes, namely, scholars, farmers, mechanics, and traders.

Social classes Practically, however, only the two classes of officials and non-officials existed. There was no hereditary nobility, except in the case of a few families whose ancestors had greatly served the state, and even the possession of an hereditary title conferred no special privileges.

Foreign observers of the Chinese have often called attention to their love of industry, peace, and social order, their patience under wrongs and evils beyond cure, and their generally happy **The Chinese character** temperament. They are exceptionally hardworking, honest, sober, and self-respecting. Their characteristic thriftiness is well expressed in the proverb, "With money you may move the gods; without it you cannot move men." They tend to emphasize the material side of life, being more interested in living comfortably, according to their standards, than in philosophic or religious speculation. Chinese morality dwells rather on man's duty to man than on man's duty to God.

16. Chinese Culture

The practical character of the Chinese does not interfere with their genuine appreciation of the beautiful. They have long **Fine arts** excelled as painters. The Chinese artist makes ink sketches or works in water colors. He represents chiefly natural scenes, since human personality does not appeal to him as a subject for his brush. The sculpture of the Chinese except in bronze, lacks the artistic excellence of their painting. In architecture, also, their genius has found

only a limited expression. The main feature of a Chinese building is the massive roof, sometimes in double and triple form, decorated with the figures of dragons and other fantastic animals, and often covered with brilliant glazed tiles. Characteristic Chinese structures are archways, often commemorating distinguished persons, tall pagodas, and graceful bridges.

The cumbersomeness of their written language (§10) has not prevented the Chinese from producing a literature remarkable for its antiquity and unbroken development down to the present day. Histories, biographies, geog-

Literature

raphies, and philosophical treatises, together with essays, dramas, novels, and poetry are all represented. The historical works are especially noteworthy, being unequalled in completeness by those of any other people, ancient or modern. The most important literature is contained in the so-called "Classics," which are ancient works edited or compiled by the great teacher Confucius, together with his own productions and those of his disciples. The "Classics" are familiar to every Chinese scholar.



CONFUCIUS

A stone carving in the temple of Confucius at K'iu Fu.

The Chinese have always been devoted to mechanics and engineering. One needs only mention their remarkable arched bridges and gateways, their waterwheels and other appliances for irrigation, and the Great Wall and Grand Canal.¹

Inventions

¹ This Canal reaches from Hangchow in the south to Tientsin (near Peking) in the north, a distance of about six hundred and fifty miles.

have never been surpassed. The invention of the mariner's compass has often been attributed to them, but more probably this was introduced into China by the Arabs at a comparatively late date. The Chinese knew of gunpowder, or something like it, in the seventh century A.D.; as early as the tenth century A.D. they commonly printed books by taking impressions on paper from wooden blocks; and they used coal and gas heating hundreds of years before Europeans. Wall paper, another Chinese invention, was introduced into Europe by Dutch traders, under the name of "pagoda paper." The Chinese sometimes anticipated other modern inventions and discoveries, but did not give to them practical form.

There are numerous Chinese works on mathematics, astronomy, medicine, agriculture, political economy, and other
Science branches of pure and applied science. The investigation of such subjects has not been carried far.

Medical knowledge and practice are to-day about what they were in Europe two centuries ago. Surgery worthy of the name does not exist, because the Chinese object to any human interference with the bodies which nature has given them. Chinese astronomy is much mixed with the pseudo-science of astrology, by which men seek to read their fate in the stars. Popular almanacs classify all the days of the month as very lucky, neither lucky nor unlucky, unlucky, and very unlucky for various undertakings. The Chinese do not divide the month into weeks, nor have they ever observed a regular day of rest, corresponding to the Hebrew Sabbath or the Christian Sunday. Their numerous festivals are, however, kept as holidays, thus providing some relaxation from the monotonous round of labor.

The mass of Chinese believe in the existence of evil spirits. Demons, vampires, and other creations of popular fancy are
Religious thought to populate the country as densely as its
beliefs human inhabitants. They are supposed to cause disease, accidents, eclipses, and earthquakes, and by entering human bodies to produce insanity and other mental disorders. The ancient religion of China seems to have included a

simple monotheism, side by side with the worship of ancestors. God was not regarded as the creator of the universe or of man, but as a personal Supreme Ruler (Shang Ti), who rewarded the good and punished the wicked. Another name for him was T'ien, or Heaven. To this deity every one, from emperor to peasant, offered worship. Other gods, such as sun, moon, stars, and earth, were in time recognized, but they were thought of as ministers of Heaven, the Supreme Ruler, and hence as inferior to him. Such ideas persist to the present day among the educated classes of China.

The great sage K'ung Futze (the "philosopher K'ung"), whose name has become familiar to Westerners in its Latinized form Confucius, was born in what is now the **Confucius**, province of Shantung. His family, though old **551-478 B.C.** and distinguished, lived in straitened circumstances, and Confucius passed his early years in poverty. Nevertheless, he acquired so good an education that when twenty-two years of age he set up as a public teacher, professing to expound the doctrines of antiquity. Pupils resorted to him in increasing numbers, and his reputation for wisdom grew apace. It was during this earlier period of his life that he collected and edited the Chinese "Classics," with which his name has ever since been associated. His later years were taken up with public services, travels in various parts of China, and literary pursuits. He died at the age of seventy-three. Never fully appreciated in life, Confucius became, after death, the center of religious worship. Temples were erected to him in all the principal cities, and during certain months sacrifices were offered to him. In the popular mind he appeared as a god.

Confucius himself had little to say about religion. He did not discuss the future life with his followers, considering that the main inducement to virtue should be well-being **Confucian-** in the present life. His attitude toward the spirit **ism** world is summed up in the utterance: "Respect the spirits, but keep them at a distance." God, to Confucius, stood for the moral order, both in nature and in the affairs of men. In short, Confucianism forms a system of morality, not a religion.

It emphasizes, particularly, the virtues of filial piety, devotion to ancestors, benevolence toward relatives, propriety of conduct, and reverence for learning. Its highest expression is the negative form of the Golden Rule: "What you do not want done to yourself do not do to others." The teachings of Confucius only reflected views current in China for ages before him. This is perhaps the reason why Confucianism has not lost its hold upon the popular mind. Cultivated Chinese still quote the classical books, and the uneducated masses still repeat the maxims which sum up the worldly wisdom of the philosopher. Confucianism thus continues to inspire the moral code of an entire people.

Little is known of an older contemporary of Confucius, the famous Lao Tze. His philosophical views are set forth in the *Lao Tze and Taoism* *Tao Teh King*, which may be in part of his own composition. Lao Tze was a highly speculative thinker, who saw in nature the manifestation of a *spiritual* power. Man comes into harmony with it by "not doing" — by the same self-effacement and suppression of desire which Buddha in India found the path to salvation. Doctrines so obscure and mystical could never be understood by the multitude. Taoism consequently degenerated as it spread among the people. Beginning as a system of philosophy, it became a religion with many gods, among whom Lao Tze himself has a prominent place; with countless saints and protecting spirits; and with temples, monasteries, priests, and forms of public worship. Various superstitions have also found a place in the popular Taoism.

Buddhism first became known to the Chinese as early as the third century B.C. It long found a bitter opponent in Taoism, but eventually the rival faiths managed to exist peaceably together. Each has borrowed so much from the other that now only an expert can distinguish them. The same persons, in fact, may be followers of Buddha and Lao Tze, as well as of Confucius.

Perhaps the most striking feature of Chinese civilization is its long, unbroken development through so many centuries. Other

civilizations, with equal and possibly superior claims to permanency, have completely disappeared, for instance, those of ancient Egypt, Babylonia, Persia, Greece, and Rome. The stability of China may be ascribed, in part, to the existence of a written language common to the entire country; in part, to the emphasis on ancestor worship and the family tie; and, in great part, to Confucianism, whose moral teachings unite the whole people. There are, of course, many other influences making for stability. China has always lived largely by agriculture, that most conservative of occupations, and the system of small holdings in vogue from time immemorial gives to the mass of the people a proprietary interest in the soil. Again, the genuinely democratic spirit of Chinese society, the great personal freedom that prevails, and the absence of caste and rigid social distinctions have also contributed to make the Chinese well satisfied with their civilization. Finally, China is so big and populous that it has always been able to absorb foreign invaders, such as the Mongols in the thirteenth century A.D. and the Manchus four hundred years later. "China," as an old writer well said, "is a sea that salts all the rivers flowing into it."

17. India

The map shows India ¹ as the middle of three great peninsulas which reach southward from the mainland of Asia. It has the form of a triangle, with the base resting upon the Himalaya Mountains and the apex projecting far into the Indian Ocean. Relatively to the rest of Asia, India looks small, but the peninsula is larger than Europe without Russia. It extends from north to south for nearly two thousand miles, and its greatest breadth from east to west is about the same distance. The remarkable regularity of the

Position,
shape, and
size

¹ "India," which is now the official name of the country, comes from a Sanskrit word meaning a "river," preëminently the Indus. The name "Hindustan," meaning the "land of the Hindus" (compare "Afghanistan," "Baluchistan"), though sometimes applied to the entire country, is properly limited to that part of northern India where Hindustani is the spoken language.

coastline accounts for the few good harbors of India, in spite of its peninsular shape.

Besides water boundaries in the Bay of Bengal and the Arabian Sea, India has a land boundary to the north in the stupendous range of the Himalayas, which extend for about fifteen hundred miles. At their extremities they send out offshoots which reach the sea. These are not continuous, but contain passes and open tracts. All the historic invasions of India have followed the routes from Persia and central Asia, while in prehistoric times large bodies of immigrants entered India from China. In spite of the mighty wall of the Himalayas, India has thus been accessible on both its northwestern and northeastern frontiers.

The plain of the Indus and the Ganges was an inland sea at a remote geological period, before the elevation of the Himalayas.

The Indo-Gangetic plain As these mountains arose, the rivers draining them flowed into the depression and filled it with sediment — a process which still goes on. The Indo-Gangetic plain contains the richest and most densely populated provinces of India.

The plateau covering the southern half of India is geographically distinct from the Indo-Gangetic plain and the Himalayas.

Plateau of the Deccan It forms the remnant of a continent which once joined Africa across the space now filled by the Indian Ocean. The Deccan, in general, is a broken, rocky region, favorable to the creation of small and independent states. This part of India never came completely under one government until the British conquest of India.

The census of 1921 enumerated over 319,000,000 inhabitants of India, including Burma. The population has increased

Racial types rapidly within recent decades, for under British rule wars have ceased and plagues and famines have become less terribly destructive of human life. Several racial types are distinguished, the most important being the Dravidians, who extend from Ceylon to the Ganges River, and the Indo-Aryans (Hindus), in the northern and northwestern parts of the peninsula. The former doubtless represent the

early inhabitants of India, while the latter have descended from the ancient Aryan colonists of the country.

18. Indian Society and Culture

Nine-tenths of India's population are country folk. The village community, in which most of them live, consists of peasant land-owners or tenants; landless men, working for wages; artisans, such as potter, blacksmith, carpenter, and cobbler, who receive for their labor a certain share of the harvest; and various public officials. This organization of rural life in economically independent villages closely resembles what was found in medieval Europe a thousand years ago. In India it has survived to the present time, though it begins to pass away with the introduction of railways, good roads, and other agencies which break down rural isolation. The village community and the caste system together explain much of the uniformity and conservatism of Indian society.

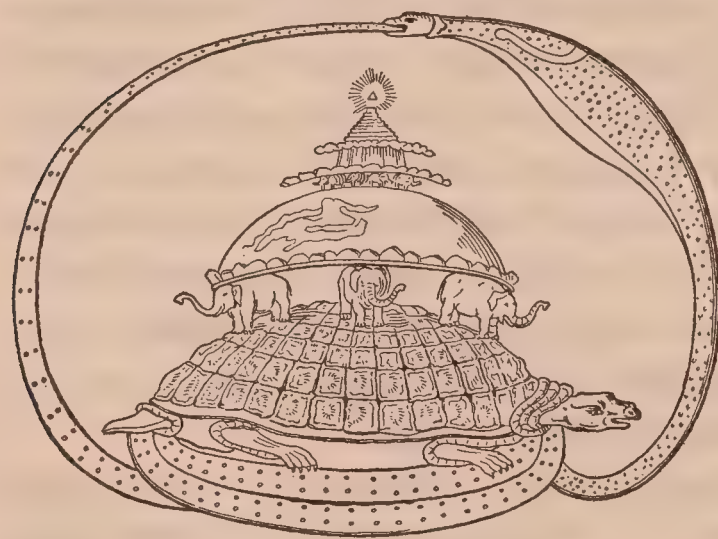
The caste system is unique in India, nothing of the kind being known in any other country. The word "caste" comes from the Portuguese language; the usual Indian names for the institution are *varna*, "color," and *jati*, "birth," or "descent." Several thousand castes exist, headed by the Brahmans, or priests. The number is constantly growing, as old castes divide up and new ones arise from without. All castes are closely connected with the native religion, and no Mohammedan and, of course, no Christian may belong to them.

One who belongs to a caste must not marry outside it; must not do work of any sort unrecognized by it; and must not eat or drink with a person of a lower caste, or, as is often the case, with any person of another caste.

It is also necessary for him to observe the ceremonies customary among his caste-fellows in connection with birth, marriage, or death in his family; to abstain from food regarded by his associates as impure; to avoid acts considered improper, for instance, the marriage of widows; and, finally, not to render services to men of low caste. If polluted by their presence or

their mere proximity, he must purify himself as from some evil influence. A person who loses caste for breaking any of these rules becomes an outcast.

The caste system, by dividing the people of India into innumerable small groups, undoubtedly tends to prevent the development of any true national feeling among them. It is uneconomic, for it determines each person's occupation and restricts his actions throughout life. It also



HINDU CONCEPTION OF THE EARTH

The earth as represented by a Brahman. The abode of men is situated between that of the gods above and the infernal regions below. The whole is supported by four elephants on the back of a tortoise, the symbol of force and creative power. The great serpent, shown at the bottom, is the emblem of eternity.

seems to a Westerner utterly undemocratic and in every way opposed to the "brotherhood of man." The conservative Indian defends caste, however, because it gives to every man, no matter how humble, a recognized place in society. Were caste to disappear, with it would disappear the strongest force working in India to maintain the traditional moral and social code.

The native religion of India is called Hinduism.¹ It presents very different aspects, according as it is held by the ignorant multitude or by the educated few. At one end are beliefs and practices based on primitive superstition; at the other end are elevated philosophical doctrines from which even Western thinkers have perhaps much to learn.

Our earliest knowledge of Hinduism comes from the sacred books, the Vedas, which were composed in India after 1000 B.C.

The Vedic deities seem to have been the forces of nature more or less vaguely personified, such as Father Heaven, Mother Earth, Indra, the storm or monsoon

¹ It is also known as Brahmanism, after its priests, the Brahmins.

god, and Agni, god of fire. The householder honored them with simple prayers, hymns, and offerings. After a special class of religious poets and priests — the Brahmins — had arisen, the simple Vedic faith underwent a profound change. The old nature deities lost importance, while Brahma, the All-Father, Vishnu, the Preserver, and Siva, the Destroyer, together with a crowd of other gods and godlings, made their appearance. Other aspects of Hinduism include a belief in the transmigration of souls, the multiplication of idols and temples, and the reverence paid to various animals, including monkeys, serpents, and oxen. India contains many holy places, such as Benares, and holy rivers, such as the Ganges. Enormous numbers of pilgrims visit the sacred sites, thus providing a livelihood for the local Brahmin priests.



SEATED BUDDHA

A sculpture at Benares, India, dating from the fifth century A.D. The figure of the Buddha is posed with an elaborately carved halo behind the head.

The great majority of the people of India are either Vishnuites (followers of Vishnu) or Sivaites (followers of Siva). As Hinduism has no pope, church council, fixed creed, or other means of enforcing religious unity, it constantly gives rise to sects, with new deities and new forms of worship. Some of these have been formed in the nineteenth century, especially under the influence of Mohammedanism and Christianity. They are often attempts to replace the

Sects

popular idolatry and mythology with more spiritual conceptions.

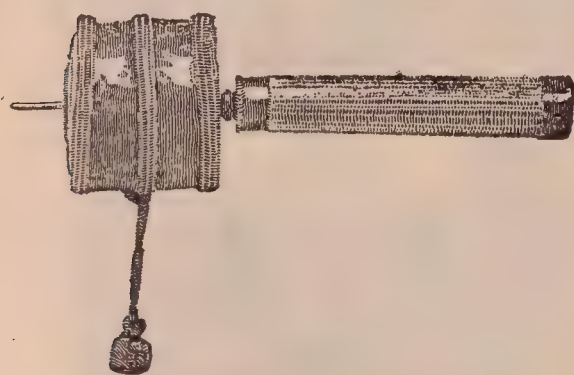
Buddhism seems to have started as a reforming sect. Gautama, its founder, was born on the frontiers of Nepal.

Gautama

Buddha, 560? At the age of twenty-nine he abandoned home, wife, and child and went forth, as thousands of

-477? B.C. others in his day, in search of salvation. He learned everything that the Brahmans could teach, but their philosophy did not satisfy him.

He then became a hermit and for six years performed the most severe austerities. Fasting and other forms of self-mortification were also fruitless; they brought no answer to his questionings. One day, however, as Gautama sat in meditation beneath a tree, the hour of illumination came and he found the truth which neither learning nor self-mortification had taught him. In that moment he became the Buddha, the Enlightened.



BUDDHIST PRAYER WHEEL

A small hand wheel from Burma; now in the United States National Museum, Washington. It consists of a metal cylinder, through which passes a wooden handle. Inside the cylinder is rolled a long strip of paper inscribed with the sacred Buddhist formula: *Om mani padme hum* ("O jewel in the lotus flower"). Each revolution of the cylinder counts as an uttered prayer.

For Buddha life is suffering.

The only way to prevent its

Buddha's teaching

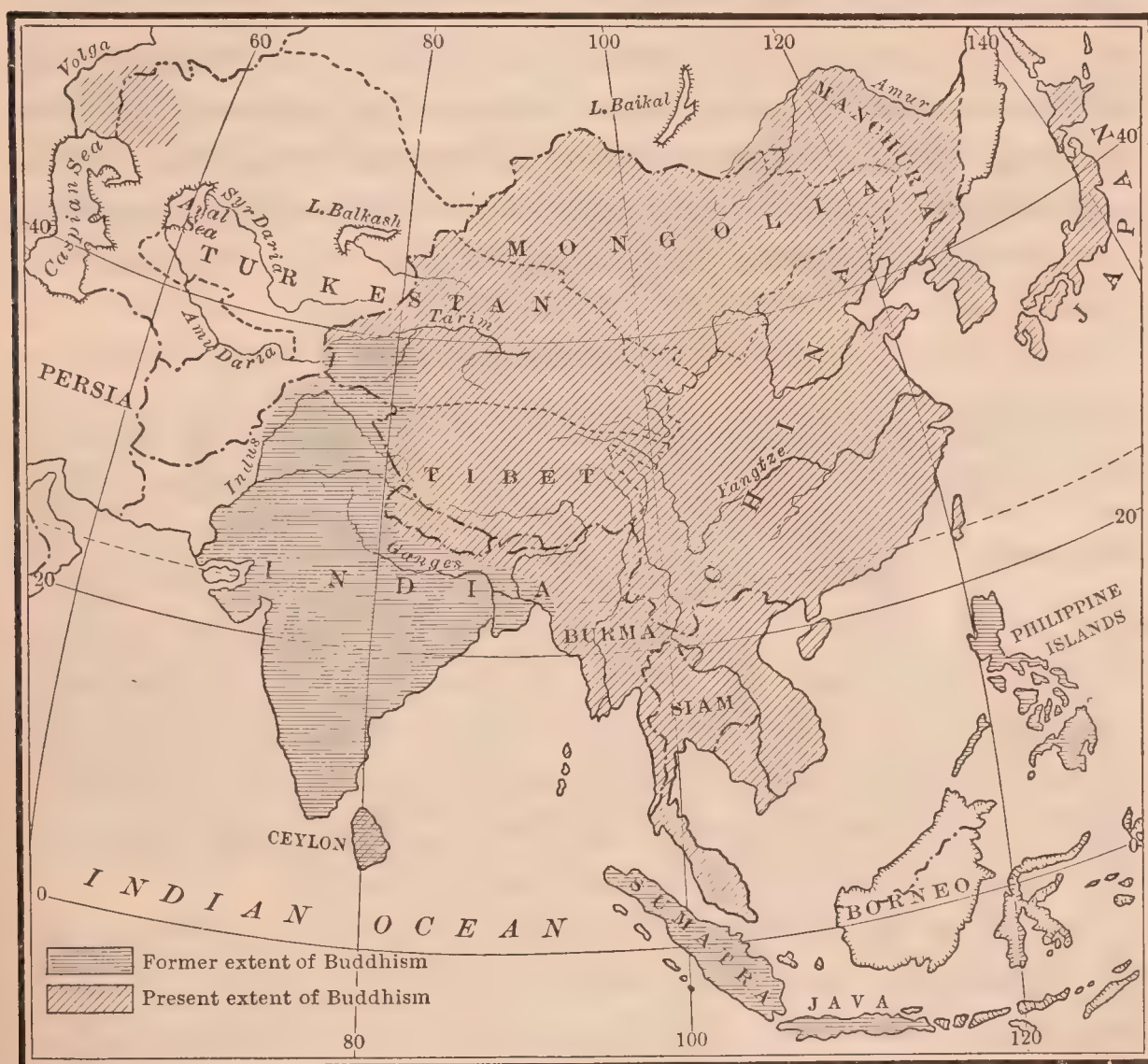
fleshly lusts and even the craving for existence. By rigid self-control, meditation, and holiness of thought and conduct man may attain, if not in the present life, then after a succession of lives, the final goal of Nirvana — the cessation of all personal existence.

Indian

Buddhism

seems to have left the old beliefs of Hinduism practically untouched, for Brahma, Indra, and other deities find frequent mention in Buddhist scriptures. He did sweep away, however, the cruel austerities, which were considered meritorious, together with the elaborate sacrifices of animals. For Buddha *all* life was sacred, and hence

animal sacrifice was sinful. The caste system, which by this time had become firmly rooted in Indian society, Buddha allowed for laymen, but not in the order of monks and nuns which he founded. All men and women were equal, when they had entered the holy life. Buddhism, in course of time, became an organized religion, with sacred places thronged by



EXPANSION OF BUDDHISM

pilgrims, with monasteries and churches, which were excavated in rocks, and with a cult of saints and relics. The human personality of Buddha was lost to sight in the mists of legend surrounding him, and his image was everywhere worshiped. Indian Buddhism flourished for more than a thousand years. It declined from the eighth century A.D. and by the thirteenth or fourteenth century it had become practically extinct in

India proper, surviving only in Nepal on the north and in Ceylon on the south.

The permanent conquests of Buddhism took place outside of India. During the early centuries of the Christian era it entered Burma, Siam, China, Korea, and Japan. **Non-Indian Buddhism** It also spread to Bhutan and Tibet, found many adherents among the tribes of Turkestan and Manchuria, and for a time even penetrated the Malay Archipelago. Its followers to-day may number as many as 450,000,000. In this estimate the entire population of China and Japan is counted as Buddhist, owing to the difficulty of separating Buddhism in those countries from the national faiths.

19. The Aryans in India

The history of India opens with the coming of the Aryans, who belonged to the Caucasian Race. Their language, called Sanskrit, is akin to the Iranian spoken by the ancient Medes and Persians, to Greek and Latin, and to the Celtic, Teutonic, and Slavic tongues of modern Europe.¹ All these are therefore known as Indo-European languages (§ 9). Sometime after 2000 B.C., the Sanskrit-speaking Aryans separated from their kinsmen on the plateau of Iran and began to enter India from the northwest. They came in successive waves and occupied the valley of the Indus.

The life of the Aryans is described in the Vedas, especially in the *Rigveda*, a collection of over a thousand hymns written in Sanskrit. The Aryans are there represented as a hardy, vigorous people; familiar with agriculture, though more given to pastoral pursuits; having chiefs, but no real kings; and worshiping the "bright gods" of nature with prayer and hymn and offering. No priesthood and no caste system existed. These Aryan communities doubtless resembled the Teutonic tribes, from which so many nations of western Europe have descended.

The Aryans gradually spread eastward beyond the Indus

¹ See the table, "Classification of Mankind," on page 21.

and occupied the plain of the Ganges. There the invaders mingled more or less with the dark-skinned aboriginals (Dravidians), whose lands they seized and whom they made serfs and slaves. The caste system arose. **Aryan expansion**

The village community developed. Petty tribal chieftainships gave place to powerful monarchies. The simple Vedic faith developed into the elaborate religion known as Hinduism or Brahmanism.

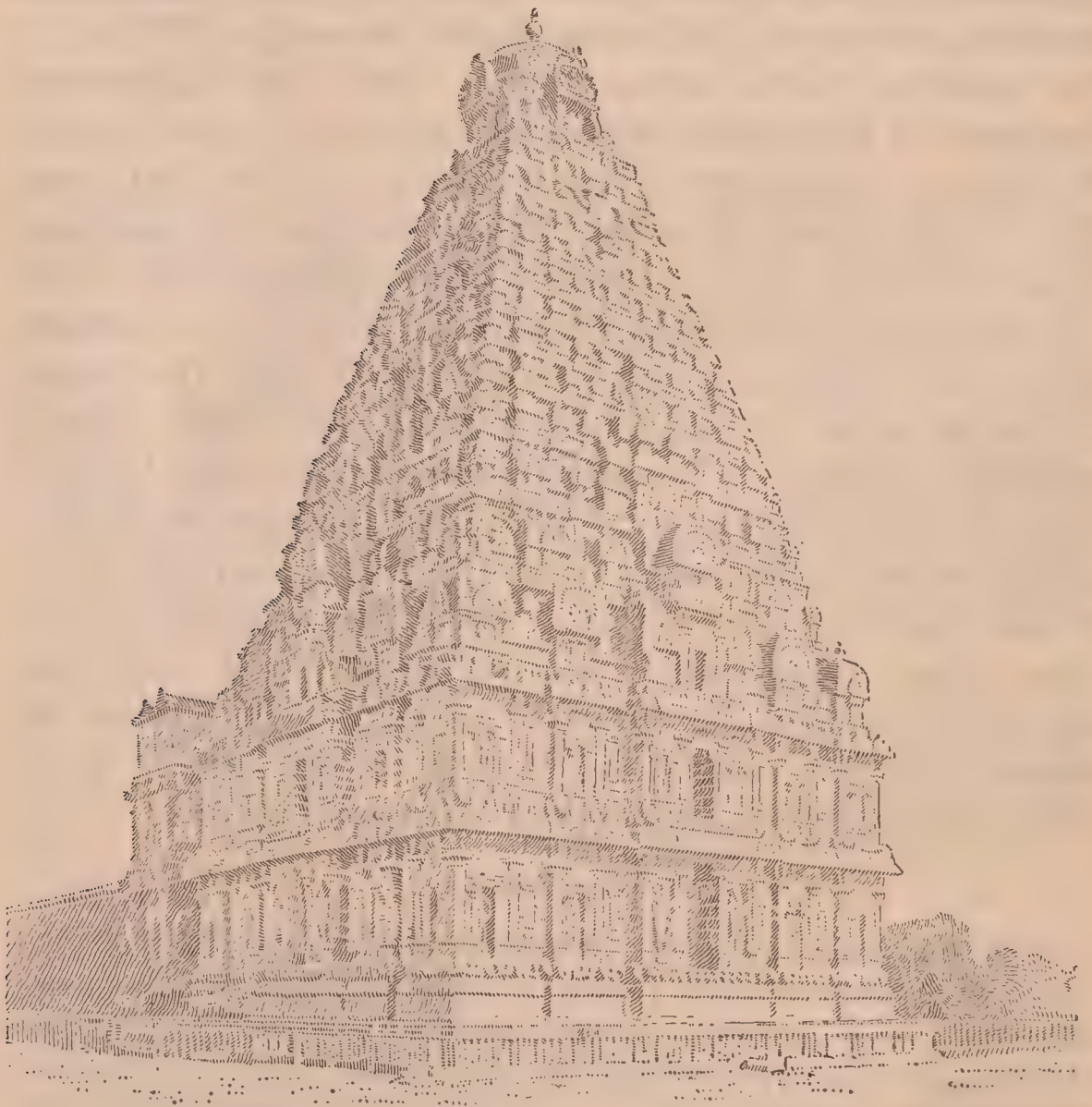
About the end of the sixth century B.C. a king of Persia, Darius the Great, annexed the Indus region (Punjab) to his dominions. The Punjab was the richest and most populous province of the Persian Empire for nearly **India and the West** two hundred years. Alexander the Great, the Macedonian conqueror of Persia, then added it to his newly formed empire. The year of Alexander's invasion, 326 B.C., is the first exact date in the history of India. From this time the peninsula began to emerge from obscurity. Græco-Macedonian kings, the successors of Alexander, exerted some authority in northern India, and their courts were centers from which the Greeks influenced Indian art, especially sculpture, and Indian science, especially astronomy. Considerable commerce existed between India and the West, both by land routes through central Asia and by water routes leading across the Arabian Sea and up the Persian Gulf and the Red Sea.¹ Such Indian luxuries as precious stones, ivory, spices, and fine cotton stuffs were thus introduced among the Western peoples. India always remained, however, outside the "Circuit of the Lands" (*Orbis Terrarum*) familiar to the ancient Greeks and Romans.

Studies

1. Determine on the map (facing page 36) what regions of Asia are less than 500 feet above sea level; less than 3000 feet; less than 9000 feet; over 9000 feet. 2. Is the influence on civilization of such physical conditions as climate, fertility of soil, rainfall, mountain ranges, and rivers, greater or less to-day than in earlier times? 3. Show that Asia, geographically, may be divided into the Far East and the Near East. Does such a division also hold true historically? 4. Trace on the map (page 41) the area included

¹ See the map on page 16.

within the Chinese Empire at its greatest extent. 5. Give some account of Chinese ancestor worship. Why should it be so enduring? 6. Who were Confucius and Lao Tze and what were their teachings? 7. Describe the caste system of India. How has it arisen? What are its rules? What is its influence? 8. Mention some of the principal gods of Hinduism. 9. Trace on the map (page 57) the expansion of Buddhism. 10. "The isolation and consequent independent development of India and China is one of the most salient and significant facts of history." Comment on this statement. 11. Why was India better known in ancient times than China? 12. When did China and India begin to come under the influence of Western ideas?



THE GREAT TEMPLE OF SIVA AT TANJORE

Built about 1000 A.D. The central cella rises in a pyramid of 13 stories above a base 82 feet square, and reaches a height of 190 feet.

CHAPTER IV

THE NEAR EAST IN ANTIQUITY¹

20. Egypt

THE smaller of the two grand divisions of Asia is the Near East. It comprises the region between the Black and Caspian seas on the north, the Red Sea, Persian Gulf, and **The Near** Indian Ocean on the south, the Indus River on **East** the east, and the Nile on the west. The Near East consists of several vegetation belts, whose respective areas may be traced on the accompanying map. The forest belt nourished a migratory, hunting folk. The steppe belt formed the home of nomadic, pastoral tribes. As for the semi-deserts and deserts, these were only habitable in oases. Men could settle down and adopt an agricultural life only where they were assured of a constant water supply and enduring sunlight. They found this assurance particularly in the valleys of the Nile and the Tigris-Euphrates rivers.

The Nile is the longest of the great African rivers. The White Nile rises in the Nyanza lakes, flows due north, and receives the waters of the Blue Nile near the modern **The Nile** town of Khartum. From this point the course of the river is broken by a series of five rocky rapids, misnamed cataracts, which can be shot by boats. Upper Egypt begins where the cataracts cease. It is a valley about five hundred miles long and about thirty miles wide. The strip of cultivable soil on each side of the river averages, however, only eight miles in width. Not far from modern Cairo the hills inclosing the

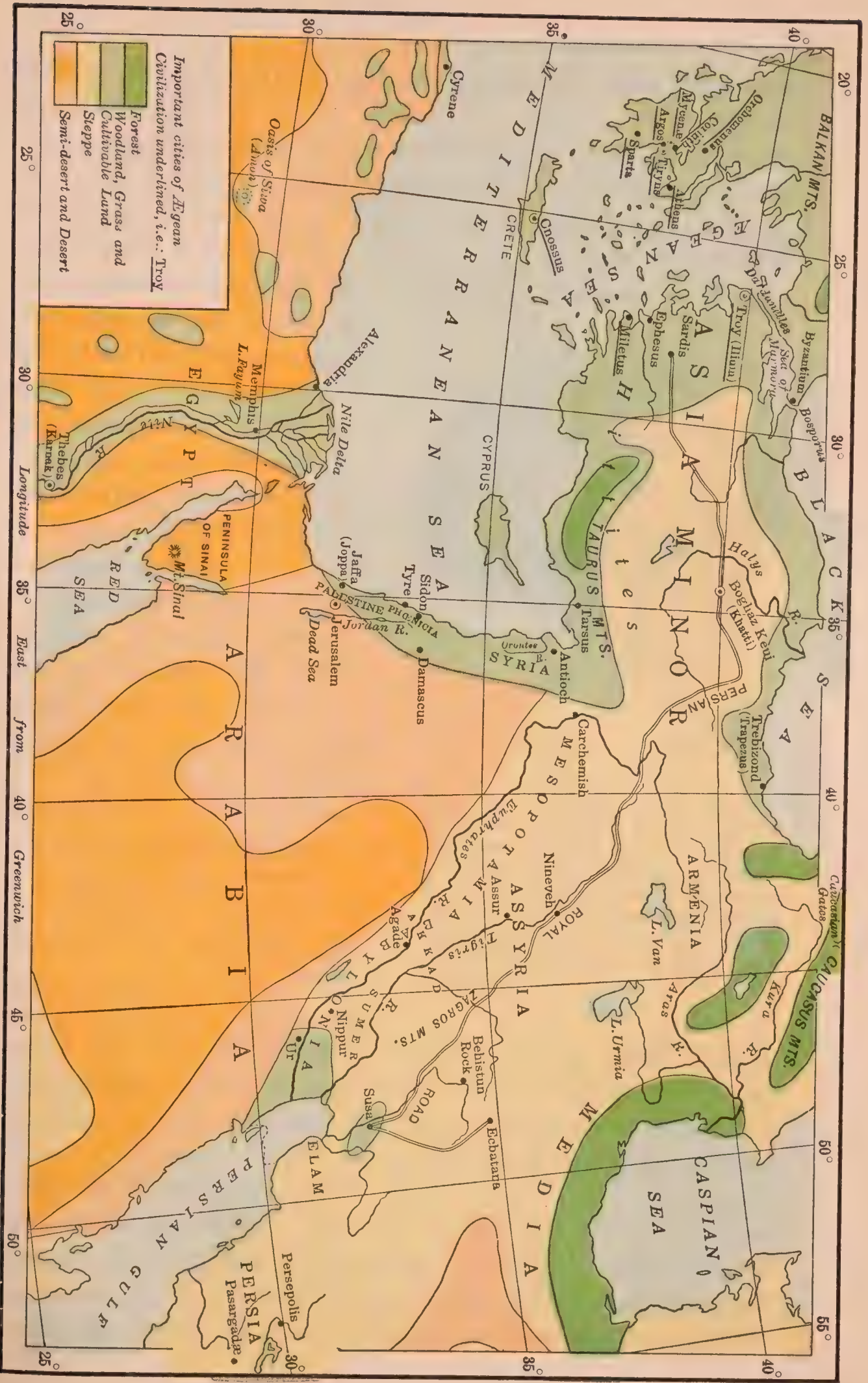
¹ Webster, *Readings in Early European History*, chapter i, "Three Oriental Peoples as Described by Herodotus"; chapter ii, "The Founders of the Persian Empire: Cyrus, Cambyses, and Darius."

valley fall away, the Nile divides into numerous branches, and the delta of Lower Egypt begins. The sluggish stream passes through a region of mingled swamp and plain, and at length by three principal mouths empties into the Mediterranean.

Egypt owes her existence to the Nile. Lower Egypt is a creation of the river by the gradual accumulation of sediment at its mouths. Upper Egypt has been dug out of the desert sand and underlying rock by a process of erosion centuries long. The Nile once filled all the space between the hills that line its sides. It now flows through a thick layer of mud which has been deposited by the yearly inundation.

People could live and thrive in Egypt. The soil, perhaps the most fertile in the world, produced after irrigation three crops of grain, flax, and vegetables a year. The clay of the valley and easily worked stone from the mountains near-by provided building materials. The hot, dry climate enabled the inhabitants to get along with little shelter and clothing. The Nile provided them with a natural highway for domestic trade. Such favoring circumstances allowed the Egyptians to increase in numbers and to gather in populous communities. At a time when their neighbors were still in the darkness of the prehistoric age, the Egyptians had entered the light of history.

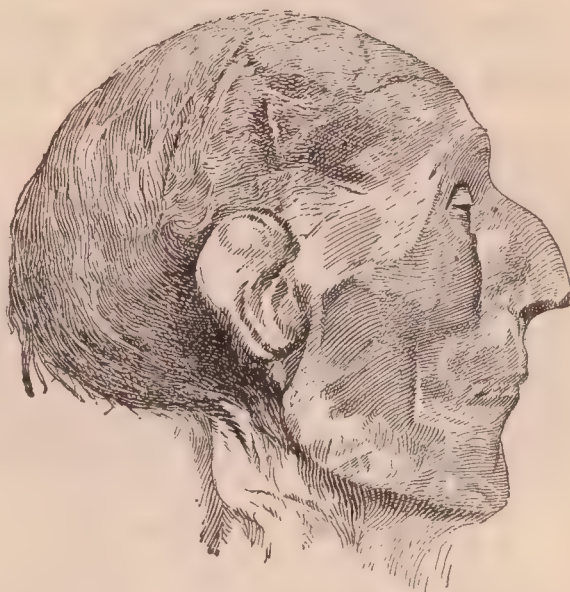
The Nile Valley seems to have been inhabited at a remote period by Neolithic men in the barbarian stage of culture. They made beautiful implements of polished flint, fashioned pottery, built in brick and stone, sailed boats on the Nile, introduced such useful animals as the buffalo, ass, and goat, and tilled the soil. In time, they began to smelt copper (§ 5) and to write by means of phonetic signs (§ 10). Both metallurgy and sound writing arose in Egypt earlier than anywhere else in the world. The Neolithic Egyptians must have lived at first in separate tribes, under the rule of chiefs. As civilization advanced, the tribal organization gave way to city-states, that is, to small, independent communities, each one centering about a town or a city. The city-states by 4000 B.C.



had combined into two kingdoms, one in the Delta, the other in Upper Egypt.

The Egyptians began to keep written records about 3400 B.C. The date coincides pretty closely with that of the union of Upper Egypt and Lower Egypt into a national state, under a ruler named Menes. He was thus the founder of that long line of kings, or "Pharaohs" (as they are called in the Bible), who for nearly three thousand years held sway over Egypt. The Pharaohs ruled at first from Memphis, near the head of the Delta, but later Thebes in Upper Egypt became the Egyptian capital.

Egypt occupies an isolated position, being protected by deserts on each side, by the Mediterranean on the north, and by the cataracts of the Nile (impeding navigation) on the south. Thus sheltered from the inroads of foreign peoples, the Egyptians enjoyed many centuries of peaceful progress. About 1800 B.C., however, they came for a time under the sway of barbarous Semitic tribes, called Hyksos, who entered Egypt through the isthmus of Suez. After the expulsion of the intruders the Egyptians themselves began a career of conquest. The Pharaohs raised great armies, invaded Palestine, Phœnicia, and Syria, and extended their rule as far as the middle Euphrates. Even the islands of Cyprus and Crete seem to have become dependencies of Egypt. The conquered territories paid a tribute of the precious metals and merchandise, while the forced labor of thousands of war captives enabled



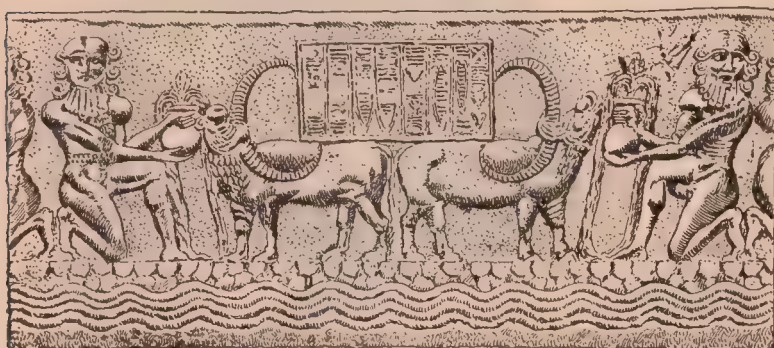
HEAD OF MUMMY OF RAMESES II
Museum of Gizeh

The mummy was discovered in 1881 in an underground chamber near the site of Thebes. With it were the coffins and bodies of more than a score of royal personages. Rameses II was over ninety years of age at the time of his death. In spite of the somewhat grotesque disguise of mummification, the face of this famous Pharaoh still wears an aspect of majesty and pride.

Rameses II (about 1292–1225 B.C.) and other Pharaohs to erect great monuments in every part of their realm. Gradually, however, Egypt declined in warlike energy; her Asiatic possessions fell away; and the country itself in the sixth century B.C. became a part of the Persian Empire.

21. Babylonia

Two famous rivers rise in the mountains of Armenia — the Tigris and the Euphrates. Flowing southward, they approach



SEAL OF SARGON I

each other to form a common valley, proceed in parallel channels for the greater part of their course, and unite shortly before reach-

ing the Persian Gulf. In antiquity each river had a separate mouth.¹ The soil which the Tigris and Euphrates bring down every year fills up the Persian Gulf at the rate of about three miles a century. Their delta was therefore much less extensive five or six thousand years ago than it is to-day.

This delta forms a plain anciently about one hundred and seventy miles long and rarely more than forty miles wide. In the Old Testament it is called the "land of Shinar" (Genesis, xi, 2). We know it better as Babylonia, after Babylon, which became its leading city and capital.

The plain of Babylonia was once wonderfully fertile. The alluvial soil, when properly irrigated, yielded abundant harvests of wheat, barley, and millet. The fruit of the date palm provided a nutritious food. Although there was no stone, clay was everywhere. Molded into brick and afterward dried in the sun, the clay became *adobe*, the cheapest building material imaginable. Nature, indeed,

Babylonia a seat of early civilization

¹ See the map facing this page.

had done much for Babylonia. We can understand, therefore, why from prehistoric times people have been attracted to this region, and why it is here that we find another seat of early civilization.

The valley of the Tigris-Euphrates, unlike that of the Nile, was not isolated. It opened on extensive mountain and steppe regions, the home of hunting or of pastoral peoples. The Babylonian kingdom Their inroads and migrations into the fertile plain of the two rivers formed a constant feature of Babylonian history. The earliest inhabitants of the "land of Shinar," about whom we know anything, were the Sumerians. They entered the country through the passes of the eastern or northern mountains, about four thousand years before Christ, gradually settled down to an agricultural life, and formed a number of independent city-states, each with its king and its patron god. After the Sumerians came Semitic-speaking peoples from northern Arabia.



• STELE OF NARAM-SIN

Louvre, Paris

A sandstone bas-relief set up by Naram-Sin, one of the successors of Sargon. The monument represents the Babylonian king triumphing over his enemies in a hilly country. He is shown in military dress, with bow and arrow in his hands. Soldiers with standards and spears advance behind and below their monarch, while in the sky above shine the two stars of Ishtar, the war-goddess.

Under a leader named Sargon (about 2800 B.C.) the Semites subdued the Sumerians and began to adopt their civilization. Sargon united all the Sumerian city-states. He also carried his victorious arms as far west as Syria and ruled over

“the countries of the sea of the setting sun” (the Mediterranean). Sargon was, in fact, the first of the world conquerors. Many centuries later another great Semitic ruler, Hammurabi (about 2100 B.C.), made his native city of Babylon, at first an obscure and unimportant place, the capital of what was henceforth called the Babylonian kingdom. The Babylonians, like the Egyptians, eventually came under foreign rule. They were subdued first by the warlike Assyrians, whose power

was at its height in the eighth and seventh centuries B.C., and then by the still more warlike Persians in the sixth century.



EGYPTIAN ROYAL DIADEM

The diadem consists of a broad band of gold with the asp on the forehead and the ends terminating in a representation of the same sacred serpent.

to be the earthly representative of the gods. Temples were erected to him and offerings were made to his sacred majesty. He had many duties. He was commander, judge, and high priest, all in one. In time of war, he led his troops and faced the perils of the battlefield. During intervals of peace, he held frequent audiences with his courtiers, hearing complaints, settling disputes, and issuing commands. The king was also occupied with a constant round of sacrifices, prayers, and processions, which could not be omitted without exciting the anger of the gods. Hammurabi, a conscientious ruler, describes himself as “a real father to his people.”

22. Government

Nothing like democracy existed in Egypt or Babylonia, or elsewhere in the Near East. The common people never acted as

Monarchy voters or law-makers; they knew only monarchical rule. The king, especially in Egypt, was considered



QUEEN NEFERTITI

Mansell

A painted limestone bust found at Tell-el-Amarna, Egypt, and now in the Neues Museum, Berlin. Queen Nefertiti was the wife of Amenhotep IV (Ikhnaton) and mother-in-law of Tut-Ankh-Amen. She lived in the 14th century B.C. Egyptian art reached perhaps its highest level at this time, becoming more naturalistic and less formal. Certainly few if any portraits have come down to us from the ancient world more beautiful than this head of the Egyptian queen.

The monarchs always maintained luxurious courts. Royal magnificence reached its height with the Great King (emperor) of Persia. He lived far removed from the common eye in the recesses of a lordly palace. When he gave audience to his nobles, he sat on a gold and ivory throne. When he traveled, even on military expeditions, he carried with him costly furniture, gold and silver dishes, and gorgeous robes. Hundreds of servants, bodyguards, and officials were about him. All who approached his person prostrated themselves in the dust. "Whatsoever he commandeth them, they do. If he bid them make war, the one against the other, they do it; if he send them out against his enemies, they go, and break down mountains, walls, and towers. They slay and are slain, and transgress not the king's commandment."¹

The political history of the Near East is largely a record of empire-building. As soon as one people became powerful, its kings started out as conquerors, to secure more territory, slaves, and booty and to satisfy their lust for fighting. The kings thus built up empires — Egyptian, Babylonian, Assyrian, Persian. The empire of Persia was the last and most extensive. It included all the Near East, with the exception of Arabia. An enormous area, from the Indus to the Nile, yielded obedience to the Great King. Conquest, by forcibly uniting different peoples under one government, broke down their isolation and so helped to bring about more or less unity of civilization.



A PERSIAN KING WITH HIS ATTENDANTS

¹ 1 *Esdras*, iv, 3-5.

This work of unification was accomplished only at a fearful cost. The annals of Egypt, Babylonia, Assyria, and Persia, not to speak of minor countries, are a story of towns and cities given to the flames, of the devastation of fertile regions, of the slaughter of men, women, and children, and of the enslavement of entire populations. Man-



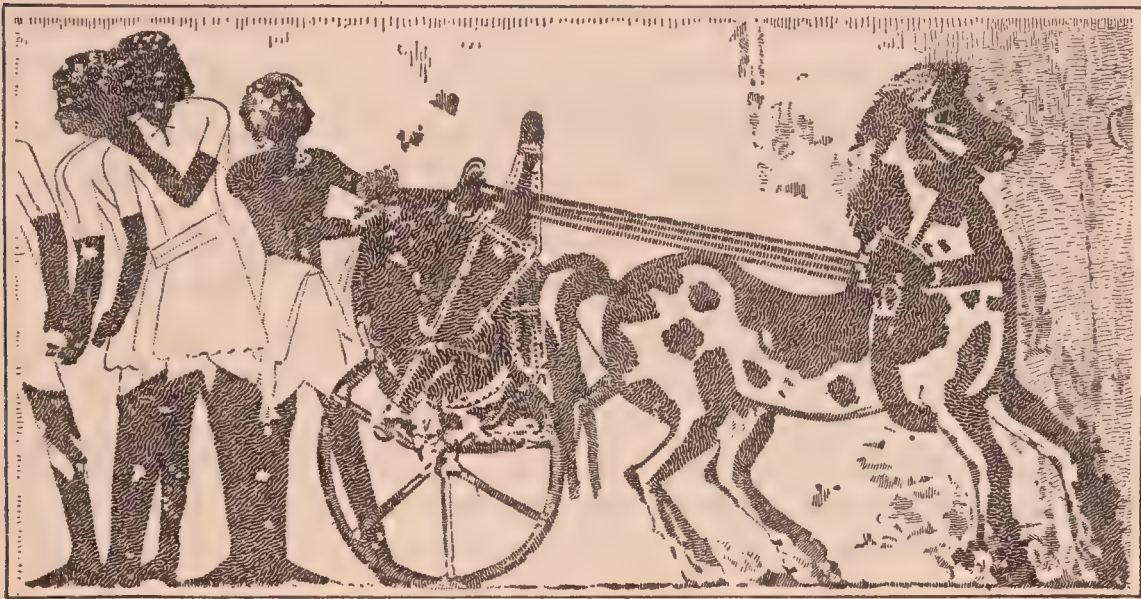
THE PERSIAN EMPIRE ABOUT 500 B.C.

The Persian Empire at its greatest extent under Darius I (521-485 B.C.) embraced an enormous area. Its eastern and western frontiers were nearly 3000 miles apart, or considerably more than the distance between New York and San Francisco. Darius divided his dominions into provinces, about twenty in number, and connected them by military roads for the dispatch of troops and supplies. The Royal Road from Susa, the Persian capital, to Sardis in Lydia was about 1600 miles in length. Government couriers, using relays of fresh horses, could cover this distance in about a week,

kind by this time had passed from the petty robbery, murder, and border feuds characteristic of savagery and barbarism to *organized* warfare, in which state was ranged against state and nation against nation. Peace formed the rare exception in the Near East. There was no such thing as international law regulating the relations of one community to another and no idea of international coöperation for human welfare. Each community looked out for itself; each one, if it could, subdued its neighbors and imposed its rule upon them.

23. Social Classes

Social equality, as we understand it, did not exist in the Near East. The kings, the nobles, and the priests absorbed most of the wealth, had most of the leisure, enjoyed the most privileges, and led the most comfortable **Aristocracy** lives. The aristocracy included large landowners, rich merchants and bankers, and especially high government officials. These persons were often very powerful. If the king failed



CHARIOT AND HORSE OF AN EGYPTIAN NOBLEMAN

A painting on the walls of the nobleman's tomb at Thebes.

to keep on good terms with them, they might at any time revolt and perhaps dethrone him. Many uprisings against the reigning monarch are recorded in Oriental history.

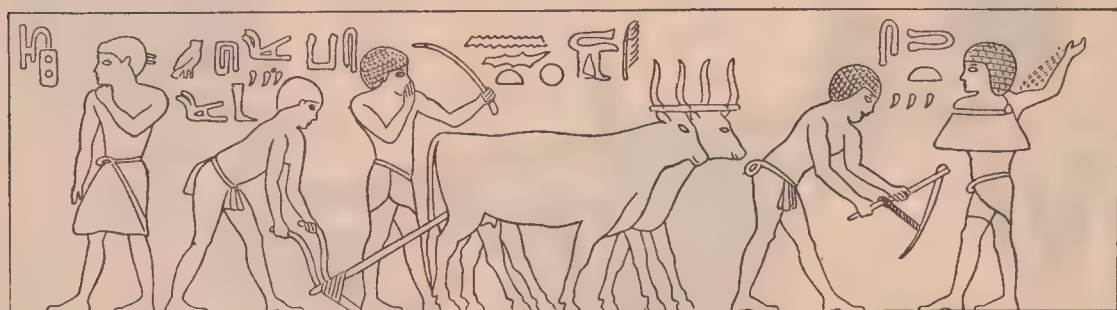
The middle class included chiefly shopkeepers and professional men such as physicians and scribes. Though regarded as inferiors, they or their children had a chance to rise in the world. One who accumulated **Middle class** wealth might hope to enter the priesthood or the exalted ranks of the nobility.

No such hope encouraged the day laborer. His lot was poverty and unending toil. The artisan received a wage scarcely sufficient to keep him and his family from **Artisans and peasants** starvation, while the peasant, after paying excessive rents and taxes on his farm, had left only a bare living.

He worked under overseers who carried sticks and used them freely. "Man has a back," says an Egyptian proverb, "and only obeys when it is beaten."

The slaves occupied the base of the social pyramid. At first, they were prisoners of war, who, instead of being slaughtered, were forced to labor for their masters. Rulers undertook military expeditions for the express purpose of gathering slaves — "like the sand," says an ancient writer. Persons unable to pay their debts often lost their freedom. Criminals, also, were sometimes compelled to enter

Slaves



PLOWING AND SOWING IN ANCIENT EGYPT

The picture shows from left to right a scribe, two plowmen, one holding the plow and one driving the oxen, a man with a hoe, who breaks up the clods left by the plow, and a sower scattering seed from a bag.

into servitude. The treatment of slaves depended on the character of their master. A cruel and overbearing master might make life a burden for them. Slaves had plenty to do. They repaired dikes, dug irrigation ditches, erected temples and palaces, labored in the mines, served as oarsmen in ships, and engaged in many household activities.

24. Occupations

Such fruitful, well-watered valleys as those of the Nile and the Euphrates encouraged agricultural life. Wheat, barley, and millet were first domesticated either in Egypt or in Babylonia. There is good reason, indeed, for believing that these most important cereals, together with domesticated cattle, were introduced into Neolithic Europe from the Near East (§ 4). All the methods of farming are pictured for us on Egyptian monuments. We mark the peasant

Agriculture

as he breaks up the earth with a hoe or plows a shallow furrow with a sharp-pointed stick. We see the sheep being driven across sown fields to trample the seed into the moist soil. We watch the patient laborers as with sickles they gather in the harvest and then with heavy flails separate the chaff from the grain. Although their methods were crude, ancient farmers raised large crops. The soil of Egypt and Babylonia not only supported a dense population, but also supplied food for neighboring countries. These two regions were the granaries of the Near East.

Blacksmiths, carpenters, stone-cutters, weavers, potters, glass blowers, and workers in ivory, silver, and gold were found in every city. The creations of these ancient craftsmen often exhibit remarkable skill. Egyptian linens were so wonderfully fine and transparent as to merit the name of "woven air." Egyptian glass, with its lines of different hues, was much prized. Babylonian tapestries, carpets, and rugs enjoyed a high reputation for beauty of design and coloring. Some of the industrial arts thus practiced thousands of years ago have been revived only in modern times.

Industry

The development of arts and crafts made it profitable for merchants to collect manufactured products where they could be readily bought and sold. The cities of Babylonia, in particular, became thriving markets.

Trade

Partnerships between tradesmen were not uncommon. We even learn of commercial companies not so very unlike our present corporations. Business life in Babylonia wore, indeed, quite a modern look.

Metallic money first circulated in the form of rings and bars. The Egyptians had small pieces of gold — "cow gold" — each of which was simply the value of a full-grown cow. It was necessary to weigh the metal whenever a purchase took place. A common picture on the Egyptian monuments is that of the weigher with his balance and scales. The practice then arose of stamping each piece of money with its true value and weight. The next step was coinage proper, where the government guarantees, not only.

Money

the weight, but also the genuineness of the metal. Credit for the invention of coinage belongs to the Lydians of western Asia Minor, whose country was well supplied with the precious metals. The kings of Lydia began to coin money as early as the eighth century B.C. The Greek neighbors of Lydia quickly adopted the art of coinage and so introduced it into Europe.¹



TAX COLLECTING IN ANCIENT EGYPT

On the left three villagers, who have failed to pay their taxes, are being brought in by officers. The latter carry staves. On the right sit the scribes, holding in one hand a sheet of papyrus and in the other hand a pen. The scribes kept records of the amount owed by each taxpayer and issued receipts when the taxes were paid.

The use of money as a means of exchange led naturally to a system of banking. One great banking house at Babylon carried on operations for several centuries. Hundreds of legal documents belonging to this firm have been discovered in the huge earthenware jars which served as safes. The temples in Babylonia also received money on deposit and loaned it out again, as do our modern banks. Babylonian business usages and credit devices spread through Asia Minor to Greece and thence into other European countries.

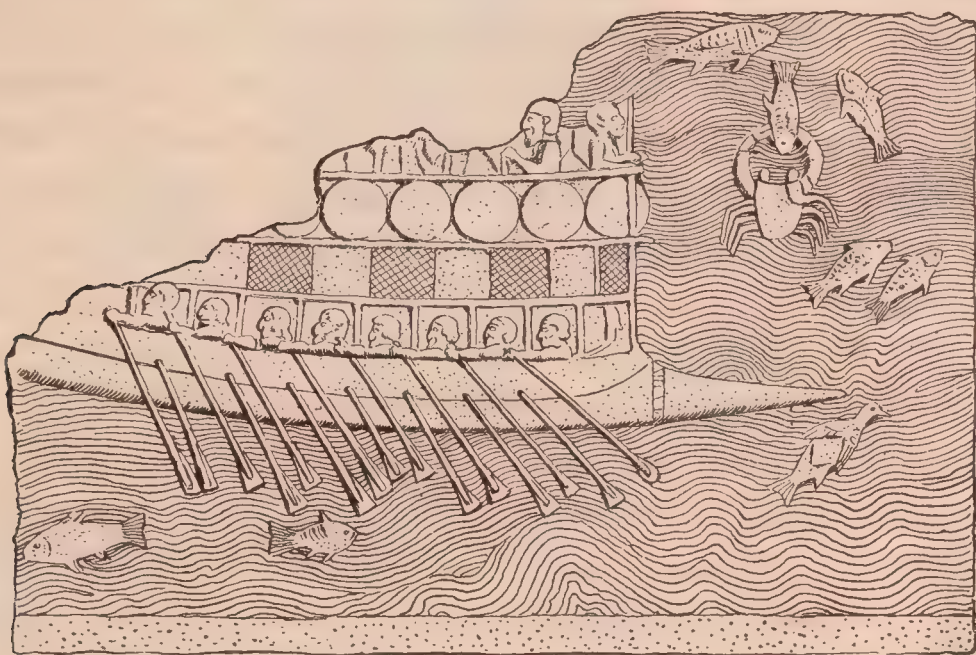
Banking

25. Commerce and Trade Routes

Commerce, which has always been a means of enabling different peoples to know and influence one another, was in early times exposed to many dangers. Wild tribes and bands of robbers infested the roads and obliged the traveler to be ever on guard against attack. Travel

¹ For illustrations of Oriental, Greek, and Roman coins, see the plate facing page 200.

by water also had its drawbacks. Boats were small and easily swamped in rough weather. With a single sail and few oarsmen, progress was very slow. Without compass or chart, the navigator seldom ventured into the open sea. He hugged the coast as closely as possible, keeping always a sharp eye for pirates who might seize his vessel and sell him into slavery. In spite of all these risks, the profits of foreign trade were so great that much intercourse existed between the different countries of the Near East.



A PHŒNICIAN WAR GALLEY.

From a slab found at Nineveh in the palace of the Assyrian king, Sennacherib. The vessel shown is a bireme with two decks. On the upper deck are soldiers with their shields hanging over the side. The oarsmen sit on the lower deck, eight at each side. The crab catching the fish is a humorous touch.

The Egyptians, pioneers in so many fields of human activity, are believed to have made the first seagoing ships. As early as the thirtieth century B.C., they began to venture **Egyptian commerce** out into the eastern Mediterranean and to carry on a thriving trade with both Cyprus and Crete, which lay almost opposite the mouths of the Nile. The ships of the Pharaohs also sailed up and down the entire length of the Red Sea.

The cities of the Tigris-Euphrates Valley were admirably situated for commerce, by both sea and land. The shortest way by water from India skirted the southern coast of Iran and,

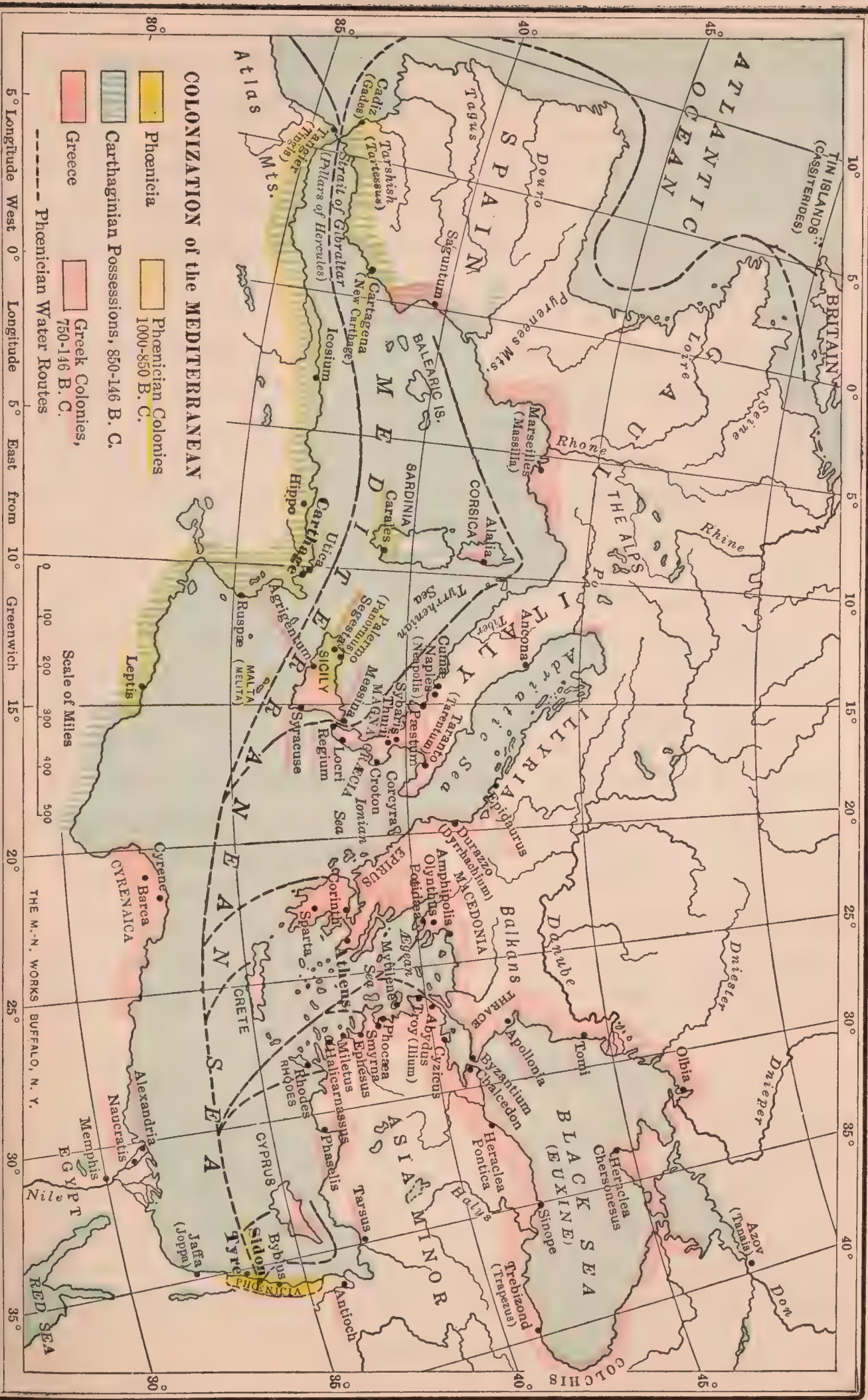
passing up the Persian Gulf, gained the valley of the two rivers. There were also overland roads for caravan trade from India and China. These converged at Babylon and Nineveh (the Assyrian capital) and then spread westward to Asia Minor, Syria, Phœnicia, Palestine, and Egypt. All these routes have been arteries of commerce from prehistoric times. Many of them are in use even to-day.¹

A Semitic people, the Phœnicians (§ 10), who occupied a narrow stretch of the Syrian coast, were the common carriers of the Mediterranean after about 1000 B.C. Phœnician water routes soon extended to Cyprus, only a short distance away, then to Crete, then to the islands of the Ægean, and, at least occasionally, to the shores of the Black Sea. When the Phœnicians were finally driven from these regions by the rising power of the Greek states, they sailed farther westward and established trading posts in Sicily, Sardinia, North Africa, and Spain. They also passed through the Strait of Gibraltar into the stormy Atlantic and visited the coasts of western Europe and Africa.

The Phœnicians obtained a great variety of products as a result of their commercial voyages. The mines of Spain yielded iron, tin, lead, and silver. Tin, which was especially valuable because of its use in making bronze, seems also to have been brought from southwestern Britain (Cornwall), where mines of this metal are still productive. From Africa came ivory, ostrich feathers, and gold; from Arabia, which the Phœnicians also visited, came incense, perfumes, and costly spices. These commodities found a ready sale throughout the Near East. Still other products were imported directly into Phœnicia to provide raw materials for her flourishing manufactures. The fine carpets and glassware, the artistic works in silver and bronze, and the beautiful purple cloths produced in the factories of Tyre and Sidon were exported to every part of the known world.

The Phœnicians were the boldest sailors of antiquity. Some of their long voyages are still on record. We learn from the

¹ See the map on page 16.



COLONIZATION of the MEDITERRANEAN

80° Phoenicia 1000-850 B. C.

Carthaginian Possessions, 850-146 B. C.

Greece 750-146 B. C.

Phoenician Water Routes

Old Testament that they made cruises on the Red Sea and Indian Ocean and brought the gold of Ophir, "four hundred and twenty talents," to Solomon.¹ There is even a story of certain Phœnicians who, by direction of an Egyptian king, explored the eastern coast of Africa, rounded the Cape of Good Hope, and after three years' absence returned to Egypt through the Strait of Gibraltar. A much more probable narrative is that of the voyage of Hanno, a Carthaginian admiral. We still possess a Greek translation of his interesting log book. It describes an expedition made about 500 B.C. along the western coast of Africa. The explorers seem to have sailed as far as the Gulf of Guinea. Nearly two thousand years passed before Portuguese navigators undertook a similar voyage to the Dark Continent.

The Phœnicians established settlements wherever they went. Most of these were merely trading posts which contained warehouses for the storage of goods. Here the shy natives came to barter their raw materials for the finished products — cloths, tools, weapons, wine, and oil — which the strangers from the East had brought with them. Phœnician settlements sometimes grew into large and flourishing cities. Gades in southern Spain, which was the most distant of their colonies, survives to this day as Cadiz, one of the oldest cities in Europe. Carthage, founded in northern Africa by colonists from Tyre, became the commercial mistress of the western Mediterranean. Carthaginian history, as we shall learn, has many points of contact with that of the Greeks and Romans.

26. Law and Morality

Human activities in the Near East seem to have gone on in orderly fashion much of the time. Except in time of war, life was fairly safe, property was reasonably secure, and people were protected in their occupations. Egypt, we know, had courts of justice, law books (unfortunately lost), and definite rules relating to contracts, loans, leases, mortgages,

¹ See I *Kings*, ix, 26-28.

partnerships, marriage, and the family. The position of woman was remarkably high: she had full rights of ownership and inheritance and she could engage in business on her own account. Though polygamy existed, chiefly among the upper classes, the wife was her husband's companion and not merely his domestic servant. The reverence due from children to father and mother was constantly insisted upon, and filial piety for the Egyptians ranked among the highest virtues.



THE JUDGMENT OF THE DEAD

From a papyrus containing the *Book of the Dead*. The illustration shows a man and his wife (at the left) entering the hall in the spirit world, where sits the god of the dead with forty-two jurors (seen above) as his assistants. The heart of the man, symbolized by a jar, is being weighed in balances by a jackal-headed god against a feather, the symbol of truth. The monster in the right-hand corner stands ready to devour the soul, if the heart is found lighter than the feather.

The most enlightening notice of Egyptian moral standards is found in a very ancient work known as the *Book of the Dead*.

Declaration of Innocence One of the chapters describes the judgment of the dead in the other world. If the soul was to enjoy a blissful immortality, it must be able to recite truthfully before its judges a Declaration of Innocence. These are some of the statements: "I did not steal"; "I did not murder"; "I did not lie"; "I did not kill any sacred animals"; "I did not damage any cultivated land"; "I did not do any witchcraft"; "I did not blaspheme a god"; "I did not make false accusations"; "I did not revile my father"; "I did not cause a slave to be ill-treated by his master"; "I did not make

any one weep." After pleading innocence of all the forty-two sins condemned by Egyptian ethics, the soul added, "Grant that he may come unto you . . . he that hath given bread to the hungry and drink to the thirsty, and that hath clothed the naked with garments." Some of the clauses of the Declaration of Innocence correspond with some of the Ten Commandments, while the affirmative statement at the end makes a close approach to Christian morality.

The Babylonians were a very legal-minded people. When a man sold his wheat, bought a slave, married a wife, or made a will, the transaction was duly noted on a contract tablet. He **Babylonian law** then stamped his seal on the soft clay of the tablet. Every one who owned property had to have a seal. A contract tablet was protected from defacement by being placed in a hollow clay case, or envelope.

A recent discovery has provided us with almost the complete text of the laws which Hammurabi, the **Code of Hammurabi** Babylonian king, ordered engraved on stone monuments and set up in the chief cities of his realm. Hammurabi's code shows, in general, a keen sense of justice. A man who tries to bribe a witness or a judge is to be severely punished. A farmer who is careless with his dikes and allows the water to run through and flood his neighbor's land must restore the value of the grain he has damaged. The owner of a vicious ox which has gored a man must pay a heavy fine, provided he



HAMMURABI AND THE SUN GOD

Louvre, Paris

A shaft of stone, nearly 8 feet high, contains the code of Hammurabi. The monument was found on the site of Susa in 1901-1902. It is engraved in 44 columns and over 3600 lines. A relief at the top shows the Babylonian king receiving the laws from the sun god, who is seated at the right. Flames rising from the god's shoulders indicate his solar character.

knew the disposition of the animal and had not blunted its horns. On the other hand, the code contains some rude features, especially its reliance upon retaliation — “eye for eye, tooth for tooth” — as the punishment of injuries. For instance, a son who struck his father was to have his hands cut off. The nature of the punishment depended, moreover, on the rank of the aggrieved party. A person who had caused the loss of a “gentleman’s” eye was to have his own plucked out; but if the injury was done to a poor man, the culprit had only to pay a fine. Hammurabi’s code thus presents a vivid picture of Babylonian society twenty-one centuries before Christ.

The laws which we find in the earlier part of the Old Testament were ascribed by the Hebrews to Moses. The Bible states that he had received them from Jehovah on Mount Sinai. They covered a wide range of subjects, fixing all religious ceremonies, requiring the observance every seventh day of the Sabbath, giving numerous and complicated rules for sacrifices, and even indicating what foods must be avoided as “unclean.” The Jews, throughout the world, still obey these laws. Modern Christendom still recites the Ten Commandments, the noblest summary of the rules of right living that has come down to us from Oriental antiquity.

27. Religion

The worship of nature, so common among savage and barbarous peoples, survived in Egypt and Babylonia. The vault of heaven, earth and ocean, and sun, moon, and stars were all regarded as themselves divine or as the abode of divinities. The sun formed an object of particular adoration. We find a sun god, under different names, throughout the Near East.

The Egyptians, very conservative in religious matters, always kept the animal worship of their primitive ancestors. Some gods were represented on monuments in partly animal form, one having a baboon’s head, another the head of a lioness, another that of a cat. Such animals as the jackal, bull, ram, hawk, and crocodile also received

the utmost reverence, less for themselves, however, than as symbols of different gods.

A belief in the existence of evil spirits formed a prominent feature of Babylonian religion. People supposed themselves to be constantly surrounded by a host of demons, who caused insanity, sickness, accidents, and death — all human ills. To cope with these spiritual enemies the Babylonian used magic. He put up an image of a protecting god at the entrance of his home and wore charms upon his person. If he fell ill, he had a magician recite a charm which would drive out the demon inside him.

The Babylonians had many ways of predicting the future. Soothsayers divined from dreams and from the casting of lots. Omens of prosperity or misfortune were also drawn from the appearance of the entrails of animals slain in sacrifice. A sheep's liver was commonly used for this purpose. Divination by the liver was studied for centuries in the temple schools of Babylonia. The practice afterward spread to the Greeks and Romans.

Astrology received much attention in Babylonia. The five planets then recognized, as well as comets and eclipses, were thought to exercise an influence for good or evil on the life of man. Babylonian astrology passed to western lands and became popular in much of Europe. When we name the days Saturday, Sunday, and Monday, we are unconscious astrologers, for in old belief the first day belonged to the planet Saturn, the second to the sun, and the third to the moon.¹ People who try to read their fate in the stars are really practicing an art of Babylonian origin.

Evil spirits



A BABYLONIAN
DEMON

A bronze, animal-headed figure, now in the British Museum, London.

Astrology

¹ The names of the other weekdays come from the names of old Teutonic deities. Tuesday is the day of Tiu (the Teutonic Mars), Wednesday of Woden (Mercury), Thursday of Thor (Jupiter), and Friday of the goddess Frigg (Venus).

Some Egyptian thinkers reached the idea of a single supreme divinity. One of the Pharaohs, Amenhotep IV (about 1375–1358 B.C.), who saw in the sun the source of all life on the earth, ordered his subjects to worship that luminary alone. The names of other gods were erased

**Monotheism
in Egypt**

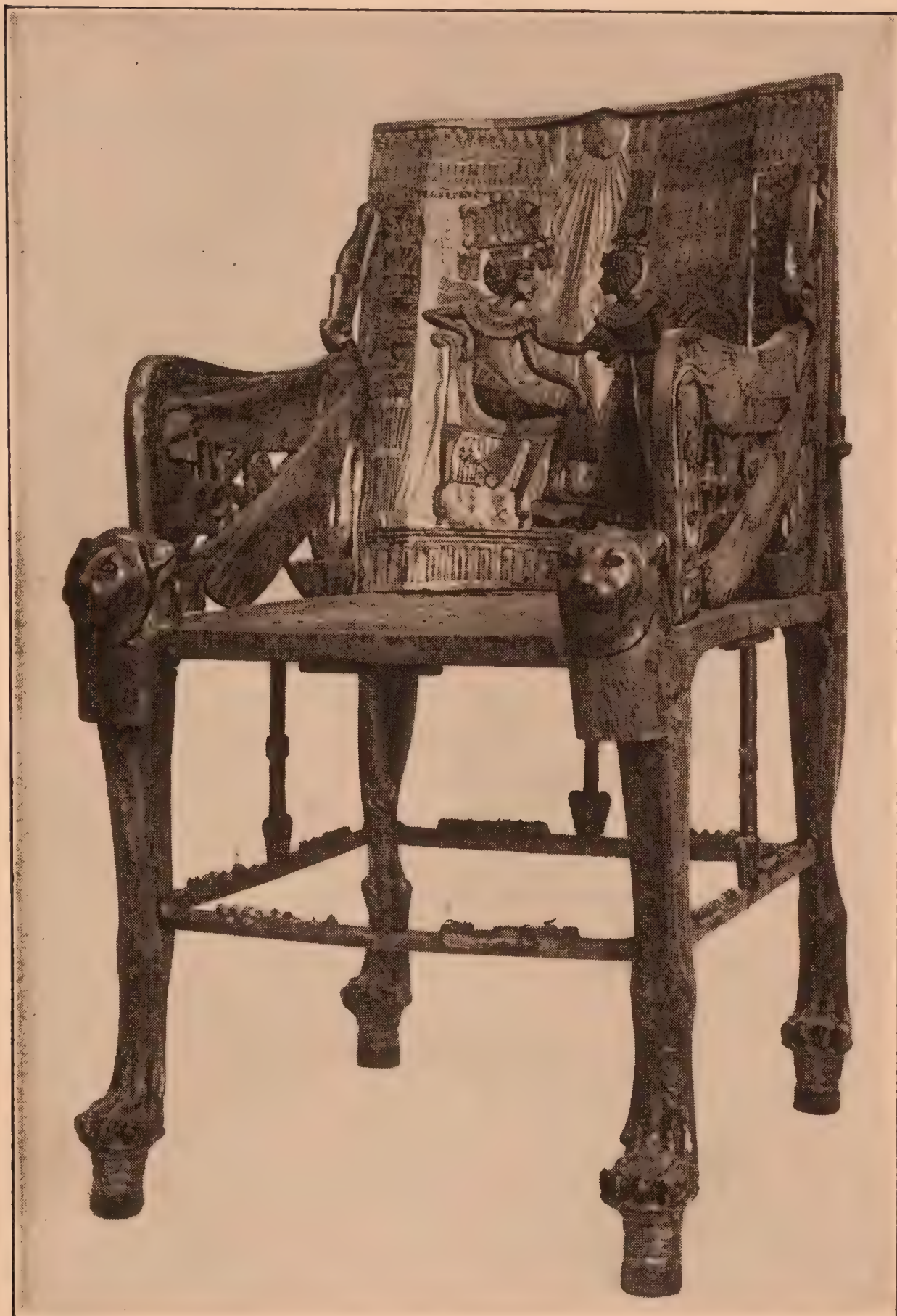


ROYAL SACRIFICE TO THE SUN GOD

Amenhotep IV (Ikhnaton), with his wife, Nefertiti and his six daughters, sacrifices to the Solar Disk, whose life-giving rays, each ending in a hand, stream toward him.

from the monuments, their images destroyed, their temples closed, and their priests expelled. No such lofty faith had ever appeared before, but it was too abstract and impersonal to win popular favor. The old deities were restored to honor after the king's death.

The Persians adopted the monotheistic doctrines of Zoroaster, a great prophet whose date is variously placed between 1000



TUT-ANKH-AMEN'S THRONE

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Remarkable discoveries were made in Egypt during 1922-1923 by Mr. Howard Carter, in the course of excavations maintained by the late Earl of Carnavon. Mr. Carter uncovered in the Valley of the Kings, across the Nile from Thebes, the underground tomb of Tut-Ankh-Amen, who reigned about the middle of the 14th century B.C. Never before had an unrifled royal tomb been found in Egypt. It was full of magnificent furniture and objects of art. One of the most beautiful of the "finds" was the Pharaoh's throne. It is overlaid with sheet gold, while the seat, back, and arms are embellished with faience in colors as brilliant to-day as they were more than 3000 years ago. The back panel shows the boy-king on his throne, while the queen touches his collar with perfume from a vase which she holds in her hand.

and 700 B.C. Zoroaster taught that Ahura Mazda, the heaven-deity, is the maker and upholder of the universe. He is a god of light and order, of truth and purity.

Against him stands Ahriman, the personification of darkness and evil. These rival powers are engaged in a ceaseless struggle. Man, by doing right and avoiding wrong, by loving truth and hating falsehood, can help make Good triumph over Evil. Ahura Mazda in the end will overcome Ahriman and will reign supreme over a righteous world. Zoroastrianism still survives in some parts of Persia (though that country is now chiefly Mohammedan), as well as among the Parsees (Persians) of Bombay Presidency, India.

The Hebrews also developed a monotheistic religion. The Old Testament shows how it came about. Jehovah was at first regarded by the Hebrews as simply their own *Hebrew national* deity; they did not deny the existence of the deities of other nations, though they refused to worship them. This narrow, limited conception was gradually transformed by the teaching of Isaiah and other prophets. Jehovah, for them, was the God of the whole earth and the loving Father of all mankind. The noble faith of the prophets gradually spread through the entire nation, culminating in the doctrine of Jesus that God is a Spirit and that they who worship him must worship him in spirit and in truth. The Christian doctrine of God is thus directly an outgrowth of Hebrew monotheism.

The Egyptians, like their neighbors, believed that man has a soul which survives the death of the body. They thought it essential, however, to preserve the body from destruction, so that it might remain to the end of time a home for the soul. Hence arose the practice of embalming. The embalmed body (mummy) was then placed in the grave, which the Egyptians called an "eternal dwelling." Later Egyptian thought represented the future as a place of rewards and punishments, where, as we have just learned (§ 26), the soul underwent the ordeal of a last judgment. The Babylonians supposed that after death the souls of all men, good and bad alike, passed a cheerless existence in a gloomy underworld.

The early Hebrew idea of Sheol, "the land of darkness and the shadow of death,"¹ was very similar. Such thoughts of the future life left nothing for either fear or hope. The Hebrews later came to believe in the resurrection of the dead and the last judgment, conceptions taken over by Christianity.

28. Literature

Religion inspired the largest part of the literature produced in the Near East. The Egyptian *Book of the Dead* was already "Book of the Dead" ancient in 2000 B.C. It was a collection of hymns, prayers, and magical phrases to be recited by the soul on its journey beyond the grave and in the spirit land. A chapter from this work usually covered the inner side of the mummy case, or coffin.

The two Babylonian epics are more interesting. Portions of them have been found on clay tablets in a royal library at Nineveh. The epic of the Creation tells how the god Marduk overcame a terrible dragon, the symbol of primeval chaos, and thus established order in the universe. With half of the body of the dead dragon he made a covering for the heavens and set therein the stars. He then caused the new moon to shine and made it the ruler of the night. His last work was the creation of man, in order that the service and worship of the gods might be established forever. The second epic contains an account of a Deluge, sent by the gods to punish sinful man. The rain fell for six days and nights and covered the entire earth. All people were drowned, except the Babylonian Noah, his family, and his relatives, who safely rode the waters in a boat. This ancient narrative closely resembles the Biblical story in *Genesis*.

The sacred books of the Hebrews, which we call the Old Testament, include nearly every kind of literature. Sober histories, beautiful stories, exquisite poems, wise proverbs, and noble prophecies are found in this collection. The influence of the Old Testament upon the

¹ *Job*, x, 21.

Hebrews, and through them upon the Christian world for nineteen centuries, has been profound. We shall not be wrong in regarding this work as the most important single contribution made by any ancient people to modern civilization.

29. The Fine Arts

Architecture really started with the Egyptians, who first made use of the stone column, arch, and spire. Their wealth and skill were not lavished on the erection of fine Egyptian private mansions or splendid public buildings. architecture The characteristic works of Egyptian architecture were the



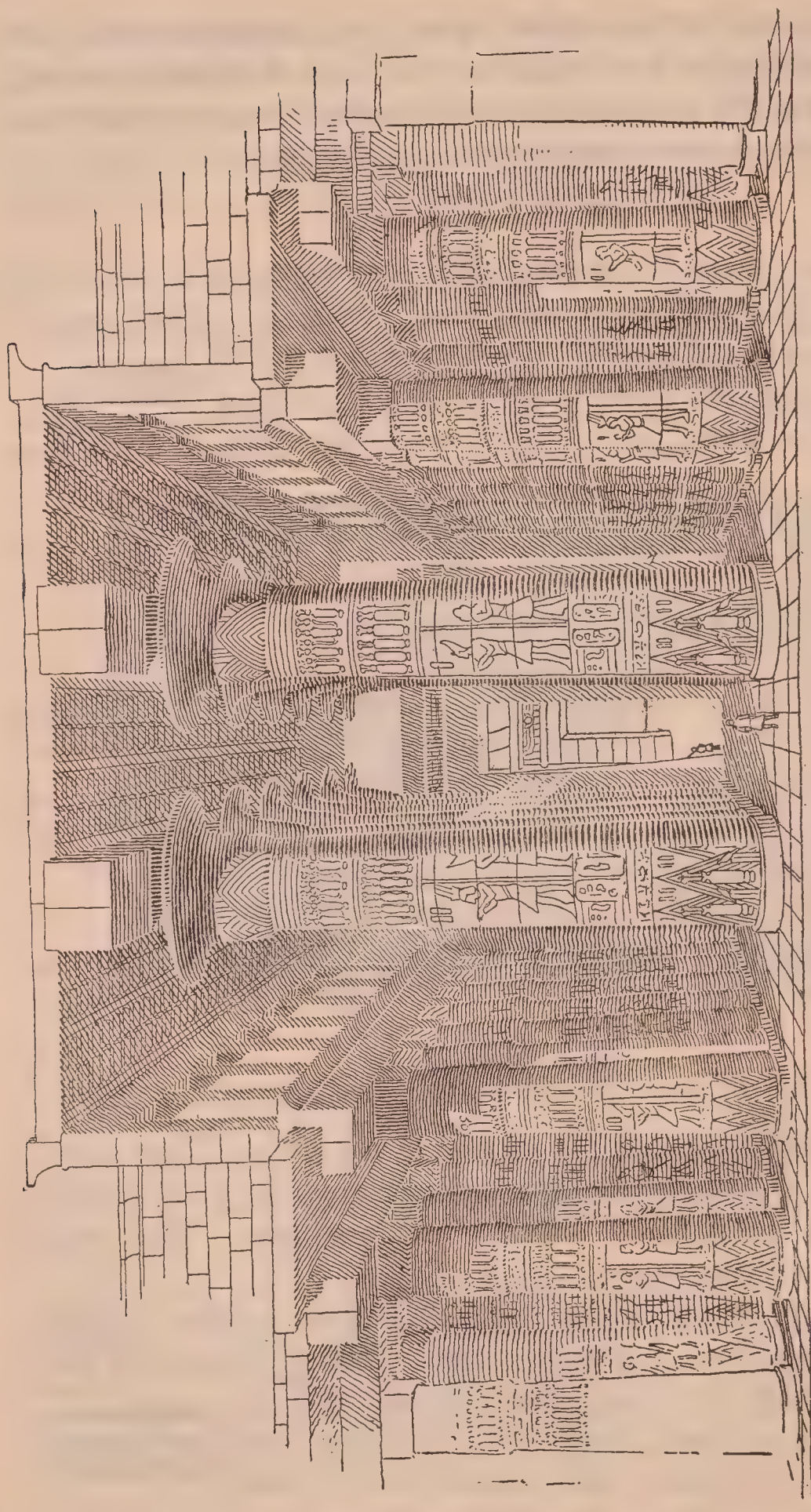
THE DYING LIONESS

British Museum, London

From the palace of the Assyrian king Ashurbanipal at Nineveh.

tombs of the kings and the temples of the gods. These structures, even in their ruins, leave upon the observer an impression of peculiar massiveness, solidity, and grandeur. They seem built for eternity.

The architecture of the Tigris-Euphrates peoples differed entirely from that of the Egyptians, because brick, and not stone, formed the chief building material. In Babylonian the most characteristic structure was the temple. It was a solid square tower, rising in stages (usually seven) to the top, where the shrine of the



TEMPLE OF AMON-RA AT THEBES (RESTORED)

This temple, the ruins of which are still standing in the village of Karnak near the site of ancient Thebes, was one of the most imposing structures ever raised by man. The great hall, the only room shown in the illustration, measured 338 feet in width and 170 feet in depth. The nave in the center reached 79 feet in height. The twelve enormous columns supporting the roof of the nave were made much higher than the columns at each side, in order to insert clerestory windows.

deity stood. The different stages were connected by a winding ascent. These tower-temples must have been very conspicuous objects in the "land of Shinar." In Assyria the most characteristic structure was the palace. The sun-dried bricks, of which both temples and palaces were composed, lacked the durability of stone and have long since dissolved into shapeless mounds.

The surviving examples of Egyptian sculpture consist of bas-reliefs and figures in the round, carved from limestone and granite or cast in bronze. Though many of the statues appear to our eyes very stiff and ungraceful, others are wonderfully lifelike and beautiful. Some Assyrian bas-reliefs also show a considerable development of the artistic sense, especially in the representation of animals.

Sculpture

Painting in the Near East had solely a decorative character. Bas-reliefs and wall surfaces were often brightly colored, but easel work seems to have been unknown. The pictorial art was therefore less developed than in China and other Far-Eastern countries (§ 16).

Painting

30. Science

Conspicuous advance took place in the exact sciences. A very old Egyptian manuscript contains arithmetical problems with fractions as well as whole numbers, and geometrical formulas for computing the capacity of storehouses and the area of fields. A Babylonian table gives squares and cubes correctly calculated from 1 to 60. The number 12 was the basis of all Babylonian reckonings. The division of the circle into degrees, minutes, and seconds (360° , $60'$, $60''$) is a device which illustrates this duodecimal system.

Mathematics

The cloudless skies and still, warm nights of the great river valleys early led to astronomical research. The Egyptians by 4000 B.C. had given up reckoning time by lunar months (the interval between two new moons) and had formed a solar calendar consisting of twelve thirty-day months, with five extra days at the end of the year. This calendar, improved by the insertion of leap years, has come

Astronomy

down to us (§ 11). The Babylonians made noteworthy progress in some branches of astronomy. They were able to trace the course of the sun through the twelve constellations of the zodiac,¹ to distinguish five of the planets, and to predict eclipses of the sun and of the moon. Such discoveries must have required much patient and accurate study of the heavens.

Engineering The art of stone masonry arose in Egypt earlier than anywhere else in the world. It soon produced the Great Pyramid, the largest stone structure ever

erected in ancient or (until recently) in modern times. The Egyptians were also the first people who learned how to raise buildings with vast halls, the roofs of which were supported by rows of columns (colonnades). An upper story, or clerestory, containing windows, made it possible to light the interior of these halls. The column, the colonnade, and the clerestory, as architectural devices, were adopted by Greek and Roman builders, from whom they de-



AN EGYPTIAN SUN DIAL

Metropolitan Museum of Art, New York

Sun clocks were used by the Egyptians, and one of these, dating from about 1200 B.C., was found at Gezer in southern Palestine.

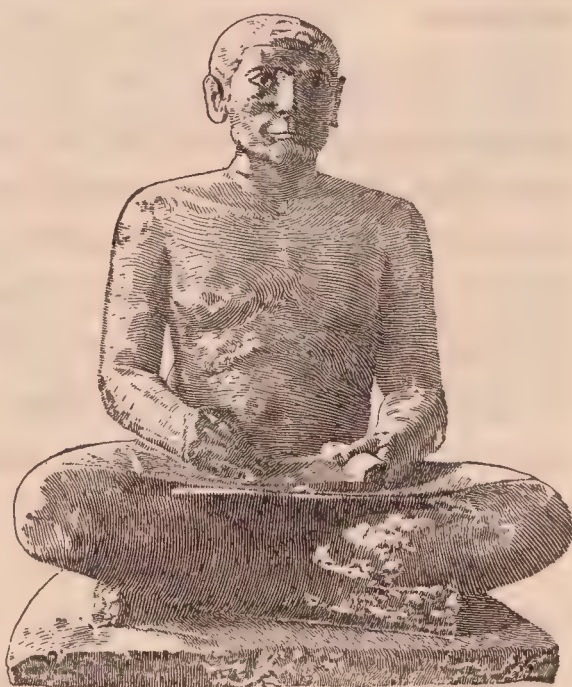
scended to medieval and modern Europe. Europe owes to Babylonia the round arch and vault as a means of carrying a wall or roof over a void. In both Egypt and Babylonia the transportation of colossal stone monuments exhibits a knowledge of the lever, pulley, and inclined plane.

The Oriental peoples made some progress in medicine. A medical treatise found in Egypt distinguishes various diseases and notes their symptoms. The curious characters by which

¹ The zodiac is the belt of the sky, about sixteen degrees wide, in which the movements of the sun, moon, and greater planets appear to take place.

druggists indicate grains and drams are of Egyptian origin. There were physicians and surgeons in Babylonia as early as the time of Hammurabi. The healing art, however, was always much mixed up with magic, just as astronomy, the scientific study of the heavens, was confused with astrology. **Medicine**

The schools, in both Egypt and Babylonia, were attached to the temples and were conducted by the priests. Reading and writing formed the chief subjects of study. It took many years to master the hieroglyphs or the cuneiform symbols. A pupil who had learned to read and write might become a scribe. When a man wished to send a letter, he had a scribe write it, signing it himself by affixing his seal. When he received a letter, he usually employed a scribe to read it to him. The scribes were also kept busy copying books on the papyrus paper or clay tablets which served as writing materials. Both the Egyptians and the Babylonians possessed libraries, usually as adjuncts to the temples and hence under priestly control. **Schools and libraries**



THE SCRIBE ACCROUPI

Louvre, Paris

A very ancient portrait statue. It represents a scribe with pen and papyrus roll taking dictation or making an inventory.

These schools and libraries were not freely open to the public. As a rule, only the well-to-do could secure any learning. The common people remained grossly ignorant. Their ignorance involved their intellectual bondage to the past; they were slow to abandon time-honored superstitions and reluctant to adopt new customs even when better than the old. Consequently, civilization in this part of the world tended to become fixed and unchanging. It reached a certain **Education**

level, but could not pass above that level. The next steps in human progress were to be taken in Europe.

31. The Near East and Europe

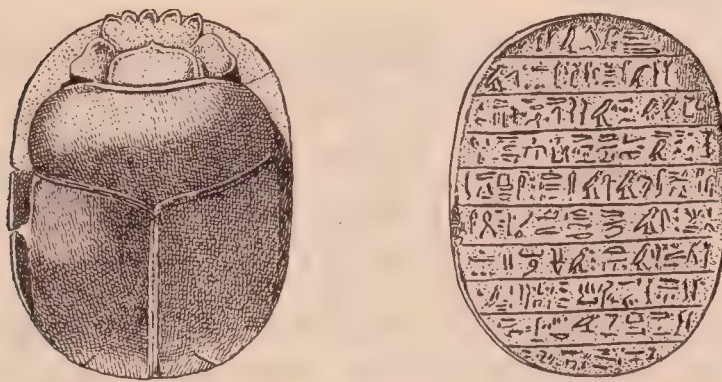
Our study of the Near East in antiquity has been confined chiefly to the Nile and Tigris-Euphrates valleys. The Egyptians and the Babylonians *originated* civilization during the thousand years between 4000 and 3000 B.C., while all the rest of the world continued either in Neolithic barbarism or Palæolithic savagery. In Egypt and Babylonia men first developed out of the tribal state and began to form cities, states, kingdoms, and empires; here they first passed from hunting, fishing, and herding to the cultivation of the soil, manufacturing, and commerce; here first arose metallurgy, architecture, phonetic writing, mathematics, astronomy, medicine, and many other arts and sciences indispensable to the higher life of mankind.

After 3000 B.C. civilization began to be *diffused* from its Egypto-Babylonian centers. Conquest, trade, and travel during the next twenty-five centuries led to increasing contact of peoples. By 500 B.C. the best of what the Egyptians and Babylonians had thought and done became the common possession of the Near East.

Civilization was *transmitted* from the Near East to the West. The Cretans, about whom we shall soon learn (§ 34), carried the products and practical arts of both Egypt and Babylonia to the islands of the Ægean and the Greek mainland, and even farther west to southern Italy, Sicily, and the coast of Spain. They were followed by the Phœnicians (§ 25), whose influence was felt in every country washed by the Mediterranean. Cretans and Phœnicians made use of water routes between the Near East and the West. Other transmitting peoples used the land routes through Asia Minor. This peninsula, by its position, belongs nearly as much to Europe as to Asia. It has always proved a natural link between the two continents.

Studies

1. Trace on the map (facing page 64) the vegetation belts in the Near East. 2. Why was Egypt called the "gift of the Nile"? 3. What is the origin of the name *Delta* applied to such a region as Lower Egypt? 4. Ancient Babylonia contained about 23,000 square miles. With what American state would it compare in size? 5. Define and illustrate the terms *tribe*, *city-state*, *kingdom*, and *empire*, as used in this chapter. 6. Trace on the map (page 68) the area included within the Persian Empire at its greatest extent. 7. Where were the principal trade routes between the Far East and the Near East in antiquity (map on page 16)? 8. Locate the most important Phœnician water routes and settlements (map facing page 74). 9. Read in the Old Testament (*Ezekiel*, xxxvii) the account there given of Phœnician commerce. 10. Compare the Egyptian Declaration of Innocence with the Ten Commandments. 11. Define *polytheism* and *monotheism*, giving examples of each. 12. How many "books" are there in the New Testament? What is the Apocrypha? 13. From what Oriental people do we get the oldest true arch? the first coined money? the earliest legal code? the most ancient book? 14. Why were the inventions and discoveries of the Egyptians and Babylonians of such great importance in the development of civilization? 15. What were some of the drawbacks to civilization as developed in the Near East?



AN EGYPTIAN SCARAB

The beetle, as a symbol of birth and resurrection, and hence of immortality, enjoyed much reverence in ancient Egypt. A scarab, or image of the beetle, was often worn as a charm and was placed in the mummy as an artificial heart.

CHAPTER V

GREECE¹

32. Lands and Peoples of the West

HISTORY, which begins in the East, for the last twenty-five centuries has centered in the West, that is, in Europe. Modern industry and commerce, modern systems of government, modern art, literature, and science are very much the creation, during this long period, of European peoples. Within the last four hundred years, especially, they have occupied and populated America and Australia and have brought under their control the largest part of Asia, nearly the whole of Africa, and the islands of all the seas. They have introduced into these remote regions their languages, laws, customs, and religion, until to-day the greater part of the world is subject to European influence.

Yet Europe ranks as the smallest, except Australia, of the six continents. Geographically, it is not a continent but a peninsula of Asia. Map makers usually place the dividing line at the Ural Mountains, the Caspian Sea, and the Caucasus. Estimates of the total area of Europe vary from about 3,600,000 square miles to about 4,100,000 square miles. On the basis of the lower figure mentioned; Europe has considerably less than half the area of either North America or

¹ Webster, *Readings in Early European History*, chapter iii, "Early Greek Society as Pictured in the Homeric Poems"; chapter iv, "Stories from Greek Mythology"; chapter v, "Some Greek Tyrants"; chapter vi, "Spartan Education and Life"; chapter vii, "Xerxes and the Persian Invasion of Greece"; chapter viii, "Episodes from the Peloponnesian War"; chapter ix, "Alcibiades the Athenian"; chapter x, "The Expedition of the Ten Thousand"; chapter xi, "The Trial and Death of Socrates"; chapter xii, "Demosthenes and the Struggle against Philip"; chapter xiii, "Exploits of Alexander the Great."

South America, less than one-third that of Africa, and little more than one-fifth that of Asia. It includes not quite seven per cent of the land surface of the globe.

The geographical advantages enjoyed by Europe account, in part, for its historic importance. The sea penetrates deeply into the continent, forming numerous bays and **Physical** harbors and giving to it a longer coastline than **Europe** Africa and South America combined. Again, Europe is well supplied with rivers, which are navigable for long distances. Another feature of European geography is the great extent of lowlands. Finally, the mountains of Europe are well provided with passes, thus affording convenient routes of communication from one country to another.

Nearly all Europe lies in the northern half of the North Temperate Zone, that is, within those latitudes most conducive to the development of a high civilization. No- **Climatic** where, except beyond the Arctic Circle, does ex- **Europe** treme cold stunt body and mind, and nowhere does excessive heat sap human energies. The climate is moderated by the Gulf Stream drift, which reaches the British Isles and Scandinavia. Climatic conditions are made still more favorable by the circumstance that Europe lies open to the west, with great inland seas penetrating deeply from the Atlantic, and with the higher mountain ranges extending nearly east and west. The westerly winds, warmed in passing over the Gulf Stream drift, can thus spread far into the interior, bringing with them an abundant rainfall, except in such regions as southern Spain, Italy, Greece, and eastern Russia. Europe, in consequence, is the only continent without extensive deserts.

Europe, in general, has a fertile soil and a wide variety of products. Only the Arctic tundra and the slopes of the higher mountains are unadapted for either farming, **Resources of** grazing, or lumbering. Agriculture is still the most **Europe** important occupation. Wheat, rye, barley, and oats can be cultivated from the Mediterranean northward to the head of the Gulf of Bothnia, that is, nearer the pole in Europe than in

any other part of the world. Southern Europe, in the latitude of the central United States, produces such tropical fruits as oranges, lemons, olives, and figs. Stock raising flourishes on the plains of Russia and Hungary. Many countries are heavily timbered, while deposits of coal and iron ore abound in the western part of the continent. These varied resources of Europe enable it to support a dense population.

Europe contains more than 400,000,000 inhabitants — a fourth of mankind. The population of the continent seems to **Population of Europe** have doubled since the opening of the nineteenth century. The increase is partly due to improved sanitary conditions and the progress of scientific medicine, resulting in a lower death rate, and partly to the greater production and importation of foodstuffs, virtually eliminating famine. The pressure of increased numbers has been to some extent relieved by the enormous emigration of Europeans, during the last one hundred years, to unoccupied or less thickly settled regions of the world. With the exception of certain invading peoples, such as the Mongols and the Turks, who came from Asia in the Middle Ages, the present inhabitants of Europe belong to the White Race.

About sixty distinct languages are spoken in Europe. Anciently, there were many more. The Turks in the Balkan Peninsula and the Mongols in Russia still keep their **European languages** Asiatic tongues. The same is true of the Magyars (Hungarians), Esthonians, and Finns, who in other respects have been thoroughly Europeanized (§ 9). The remaining languages of any importance belong to the Indo-European family.¹

The Pyrenees, Alps, and Balkans, stretching across Europe from the Atlantic Ocean to the Black Sea, have formed an historical dividing line, as well as a geographical **Northern and southern Europe** barrier. Twenty-five centuries ago the European peoples dwelling north of these mountains had not entered the light of history. They were still barbarians. We hear little of them in ancient times, except as their occasional

¹ See the table, "Classification of Mankind," on page 21.



migrations brought them into contact with the civilized Græco-Latin peoples south of the mountains and along the Mediterranean.

33. The Mediterranean Basin

The Mediterranean, about twenty-two hundred miles in length and five hundred to six hundred miles in greatest breadth, is the most extensive inland sea in the world. It washes the shores of three continents — Europe, Asia, and Africa. Nevertheless, its basin is relatively isolated, being confined within a mountain wall on the north and an almost impassable desert on the south. The



climate of the basin falls halfway between tropical conditions and the temperate conditions of central and northern Europe. The sea exercises a moderating influence, however, raising the temperature in the rainy season (winter) and lowering it in the dry season (summer). The rainfall is, on the whole, scanty, with the result that the most important trees are the vine and the olive, which offer considerable resistance to drought. Their northern and southern limits, together with those of the orange, are shown on the accompanying map.

The Mediterranean was well suited for early commerce, because of its long and contracted shape, indented northern shore, and numerous islands. Mariners seldom had to proceed far from the sight of land or at a great distance from good harbors. Though its storms are often fierce, they are usually brief, since the Strait of Gibraltar shuts out the great waves of the Atlantic. Freedom from high tides also facilitates navigation. Such advantages made the Mediterranean from a remote period an avenue by which everything that the older Eastern world had to offer could be passed on to the younger West. The various European peoples themselves were also able to exchange their products and communicate their ideas and customs along this "highway of nations."

The Mediterranean basin divides into two parts. The boundary between them lies near the center, where Africa and Sicily almost touch each other across a narrow strait. The western part contains, besides Sicily, the large islands of Sardinia and Corsica. Between these islands and the Italian coast lies the wide expanse of the Tyrrhenian Sea. The eastern part includes the Adriatic, Ionian, and Ægean seas. It was the last of these which had most importance in Greek history.

A glance at the map shows that the Ægean is almost land-locked. Only narrow passages lead northward to the Black Sea, while on the south the long and narrow island of Crete lies like a huge breakwater. Hundreds of smaller islands dot the surface of the Ægean, so many and so close together that they have always served as "stepping stones" between Greece and Asia Minor.

Greece proper — continental Greece — is a tiny country. Its greatest length is scarcely more than two hundred and fifty miles; its greatest breadth is only one hundred and eighty miles. Mountain ridges, offshoots of the Balkans, break it up into numberless small valleys and glens, which seldom widen into plains. The rivers are not navigable. The few lakes, hemmed in by the hills, have no outlets except

in underground channels. The coastline is most irregular — a constant succession of sharp headlands and curving bays. No place in Greece is more than fifty miles from a mountain range or more than forty miles from some long arm of the Mediterranean.

Greek history well illustrates the influence of geographical conditions on the life of a people. In the first place, mountain ranges cut up continental Greece into many small states, separated

**Influence of
geographical
conditions**



A BULL'S HEAD IN RELIEF

A life-sized figure from the palace of Cnossus and one of the finest examples of ancient Cretan art.

from one another by natural ramparts. The result was that Greeks loved most of all their own local independence and always refused to unite into one nation under a single government. In the second place, the near presence of the sea made sailors of the Greeks and led them to devote much energy to foreign commerce. They early felt, in consequence, the stimulating effects of intercourse with other peoples. And in the third place, the location of Greece at the threshold of Asia, with its best harbors and most numerous islands on the eastern coast, enabled the country to receive and profit by the culture of the Orient. Greece faced the civilized East.

34. Forerunners of the Greeks

The Greeks of historic times knew very little about their forerunners in the Ægean region. Instead of accurate knowledge they had to depend on myths and legends, such as those preserved in the two epic poems called the *Iliad* and the *Odyssey*. Modern excavations,¹ however, have revealed on the Ægean Islands and on the coasts

**Antiquity of
Ægean civili-
zation**

¹ Especially at Cnossus in Crete, Mycenæ and Tiryns in Greece, and Troy in Asia Minor. See the map facing page 64.

of Greece and western Asia Minor the remains of an extinct civilization which flourished at a remote period. This civilization was based on the metals — first copper and then bronze. It seems to have arisen as early as 3000 B.C., originally in Crete, whose inhabitants were at this period in close touch with the Near East, and from Crete it spread throughout the Ægean.



A CRETAN WOMAN

From a fresco in the palace at Knossos, Crete. A female figure is shown seated on a camp stool, with one long glove hanging from the stool and another in her lap. The date of the picture is about 1400 B.C.

Characteristics of Ægean civilization

The Ægean peoples lived in villages and cities, where the frowning fortress of the chief or king looked down on the humble dwellings of common men. The monarch, as in Egypt and Babylonia, was doubtless a thorough despot, whose subjects toiled to build great palaces and tombs. If life was hard and cheerless for them, it must have been pleasant enough for court ladies and gentlemen, who occupied luxurious apartments, wore fine clothing and jewelry, and enjoyed such exhibitions as bullfights and the contests of pugilists.

Remarkable progress took place in some of the arts. Ægean architects raised imposing palaces of hewn and squared stone and arranged them for a life of comfort.

Art

The palace at Knossos in Crete even had tile water-pipes, bathrooms, and other conveniences which have hitherto been regarded as of recent origin. Brilliant wall paintings — hunting scenes, landscapes, portraits of men and women — excite our admiration. The costumes of the women, with their flounced skirts, puffed sleeves, low-cut bodices, and gloved hands, were astonishingly modern in appearance. Ægean artists made porcelain vases and decorated them with plant and animal forms. They carved ivory, engraved gems, and inlaid metals. It was doubtless from their Ægean forerunners that the Greeks inherited some of their artistic genius.

A form of recording thoughts had been secured. The explorations in Crete show that its inhabitants had passed from picture writing to sound writing. The palace of Cnossus contained several thousand clay tablets, with inscriptions in a language as yet unread (§ 10). About seventy characters seem to have been in common use. They probably denote syllables and indicate a decided advance over both Egyptian and Babylonian scripts.



Much commerce existed throughout the Mediterranean during Ægean times. Products of Cretan art or imitations of them are found as far west as Italy, Sicily, Sardinia, and Spain, and as far east as inland Asia Minor, Syria, and Babylonia. Crete also enjoyed close commercial relations with both Egypt and Cyprus. In those ancient days Crete was mistress of the seas, and the merchants of that island preceded the Phœnicians as carriers between the Near East and Europe (§ 25).

Ægean civilization did not penetrate deeply into Europe. The interior of Greece still remained the home of barbarous tribes, who had not yet learned to build cities, to create beautiful objects of art, or to traffic on the seas. Between about 1500 and 1000 B.C. their destructive inroads brought about the downfall of Ægean civilization.

35. The Greeks

The barbarian invaders from the north were tall, light-complexioned, fair-haired, and blue-eyed, as are the inhabitants of northern Europe to-day. Physically, they offered a sharp contrast to the short-statured and dark-skinned Ægean peoples. Their speech was Greek, which belongs to the Indo-European family of languages. They lived a nomadic life as hunters and herdsmen. When the grasslands became insufficient to support their sheep and cattle, these northerners began to move gradually southward into the Danube Valley and thence through the many passes of the Balkans into Greece. The iron weapons which they possessed doubtless gave them a great advantage in conflicts with the bronze-using natives of this region. The invaders must have sometimes exterminated or enslaved the earlier inhabitants; more often, perhaps, they settled peacefully in the sunny south. Conquerors and conquered slowly intermingled, thus producing the one Greek people which is found at the dawn of history.

The Greeks, as we shall now call them, did not stop at the southern limits of Greece. They also occupied Crete and the other Ægean Islands, together with the western coast of Asia Minor. Their Asiatic settlements came to be known as Æolis, Ionia, and Doris, after the names of Greek tribes. The entire basin of the Ægean was henceforth the center of Greek life.

Several hundred years elapsed between the end of Ægean civilization and the beginning of historic times in the Greek world, about 750 B.C. This period is usually known as the Homeric Age, because various aspects

of it are reflected in the *Iliad* and the *Odyssey*. The former tells the story of a Greek expedition led by Agamemnon, king of Mycenæ, against Troy; the latter relates the wanderings of the Greek hero Odysseus on his return from Troy. The two epics were probably composed in Ionia, and by the Greeks were attributed to a blind bard named Homer. Many modern scholars, however, regard them as the work of several generations of poets.

The *Iliad* and the *Odyssey* show how rude was the culture of the Homeric Age, as compared with the splendid Ægean civilization which it displaced.

The Greeks at this time had not wholly abandoned the life of shepherds for that of farm-

Culture of
the Homeric
Age

ers. Wealth still consisted chiefly of flocks and herds. Nearly every freeman, however, owned a little plot of land on which he cultivated grain and cared for his orchard and vineyard. Though iron was now used for weapons and farm implements, bronze



WOMAN SPINNING

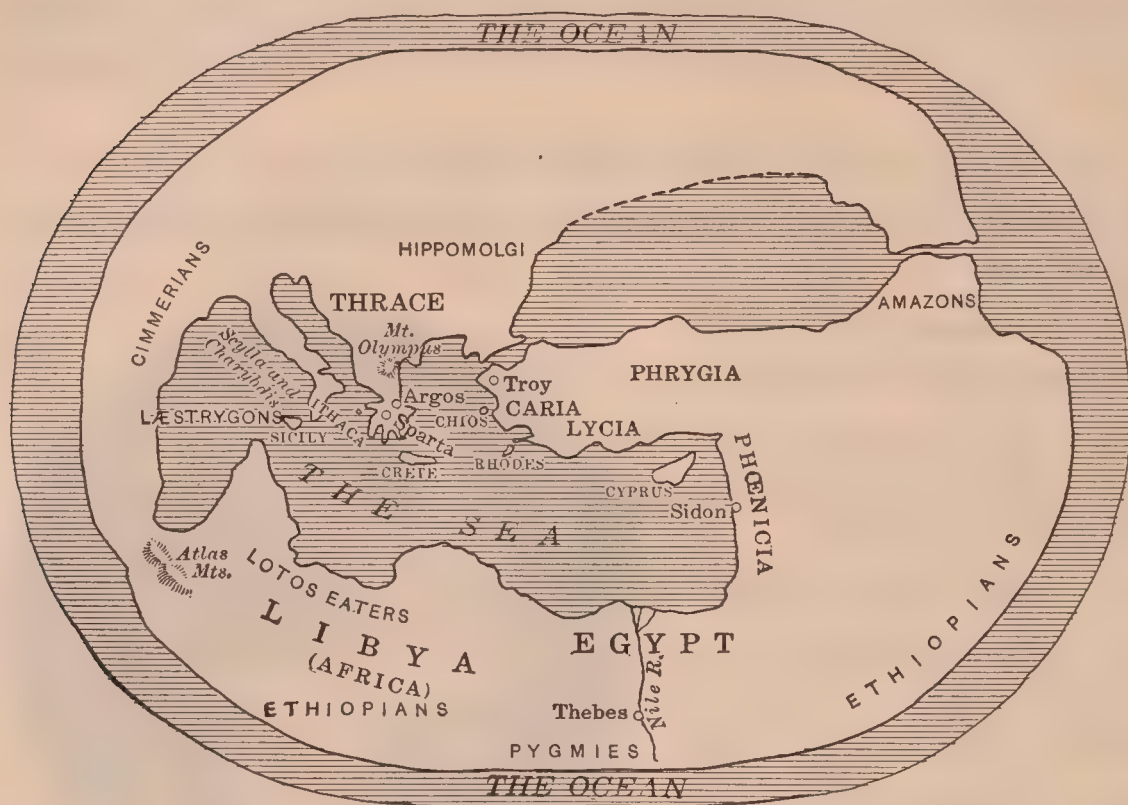
From a vase painting

continued to be the commoner and cheaper metal. Commerce was little followed. People depended upon Phœnician merchants for articles of luxury which they could not produce themselves. A class of skilled workmen had not arisen. There were no architects who could raise magnificent palaces and no artists who could paint or carve with the skill of their Ægean predecessors. The backwardness of the Homeric Greeks is also indicated by their failure to develop a system of writing to replace the old Cretan script, which had utterly perished.

Social life was very simple. Princes tended flocks and

built houses; princesses carried water and washed clothes. Agamemnon, Odysseus, and other heroes were not ashamed to be their own butchers and cooks. Coined money was unknown. Values were reckoned in oxen or in lumps of gold and silver. Warfare was constant and cruel.

**Homeric
society**



The *Iliad* and *Odyssey* show a considerable acquaintance with continental Greece and the coasts of Asia Minor. Cyprus, Egypt, Sicily, and Italy are also known to some extent. The poet imagines the earth as a sort of flat shield, with Greece lying in the center. The Mediterranean — “The Sea,” as it is called by Homer — and the Black Sea divide the earth into two equal parts. “The Ocean,” a river broad and deep, surrounded the earth, and beneath its surface lay Hades, the home of the dead.

Piracy, flourishing upon the unprotected seas, ranked as an honorable occupation. Murders were frequent. The murderer had to dread, not a public trial and punishment, but rather the private vengeance of the kinsmen of the victim. On the other hand, both the *Iliad* and the *Odyssey* contain many charming descriptions of family life. “There is nothing mightier or nobler,” sings the poet, “than when man and wife are of one heart and mind in a house, a grief to their foes, to their friends great joy, but their own hearts know it best.”¹

¹ *Odyssey*, vi, 182–185.

36. Greek Religion

The Homeric Greeks and their successors worshiped various gods and goddesses, twelve of whom formed a select council. It was supposed to meet on snow-crowned Olympus **Ideas of** in northern Thessaly. Many Olympian deities **the gods** seem to have been simply personifications of natural phenomena. Zeus, "father of gods and men," as Homer calls him, was a heaven god, who gathered the clouds in storms and hurled the thunderbolt. His brother, Poseidon, ruled the sea. His wife, Hera, presided over the life of women and especially over the sacred rites of marriage. His son, Apollo, a god of light, who warded off darkness and evil, became the ideal of manly beauty and the patron of music, poetry, and the healing art. Athena, a goddess who sprang full-grown from the forehead of Zeus, embodied the ideal of wisdom and all womanly virtues. These and other divinities were really magnified men and women, with human passions and appetites, but with more than human power and endowed with immortality.

Greek ideas of the future life were dismal to an extreme. All men, it was thought, went down after death to **Ideas of the** Hades and passed there a shadowy, joyless exist- **future life** ence. The Greek Hades thus closely resembled the Hebrew Sheol and the Babylonian underworld of the dead (§ 27).

The Greeks believed that communications from the gods were received at certain places called oracles. The oldest of Greek oracles was that of Zeus at Dodona in **Oracles** Epirus. Here the priests professed to read the divine will in the rustling leaves of an oak tree sacred to Zeus. At Delphi in Phocis the god Apollo was supposed to speak through a prophetess. The words which she uttered when "possessed" by the deity were interpreted by the attendant priests and delivered to inquirers. The fame of the Delphic oracle spread throughout Greece and reached foreign lands. Every year great numbers of people visited Delphi. Statesmen wished to learn the fate of their political schemes; ambassadors sent by kings and cities asked advice as to weighty matters of

peace and war; and colonists sought directions as to the best country in which to settle. The oracle lasted for over a thousand years. It was still honored at the close of the fourth

century A.D., when a Roman emperor, after the adoption of Christianity, silenced it forever.

The Greeks brought with them from their northern home a great love of athletics. Their most famous athletic festivals were those in honor of Zeus at

Olympia in Elis. The Olympic games took place every fourth year, in mid-summer.¹ A sacred truce was proclaimed for an entire month, so that the thousands of spectators from every part of the Greek world might arrive and depart in safety. No one not of Greek blood and no one convicted of crime might be a competitor. The games occupied five days, beginning with contests in running. There was a short-distance dash through the length of the stadium, a quarter-mile race, and also a longer race, probably for two or three miles. Then followed a contest consisting of five events: the long jump, hurling the discus, throwing the javelin, running, and wrestling. Other contests included boxing, horse races, and chariot races.



THE DISCUS THROWER

Lancelotti Palace, Rome

Marble copy of the bronze original by Myron, a sculptor of the fifth century B.C. Found in 1781 on the Esquiline Hill, Rome. The statue represents a young man, perhaps an athlete at the Olympic games, who is bending forward to hurl the discus. His body is thrown violently to the left with a twisting action that brings every muscle into play.

The Olympic games were religious in character, because the display of manly strength was thought to be a spectacle most pleasing to the gods. The winning athlete received only a wreath of wild olive at Olympia, but at home he enjoyed the gifts and reverence of his

¹ The first recorded celebration of the games occurred in 776 B.C., and from this year all Greek dates were reckoned.



HERMES AND DIONYSUS

Museum of Olympia

An original statue by the great sculptor, Praxiteles. It was found in 1877 A.D. at Olympia. Hermes is represented carrying the child Dionysus, whom Zeus had intrusted to his care. The symmetrical body of Hermes is faultlessly modeled; the poise of his head is full of dignity; his expression is refined and thoughtful. Manly strength and beauty have never been better embodied than in this work.



THE APHRODITE OF MELOS

Louvre, Paris

More commonly known as the "Venus of Milo." The statue was discovered in 1820 A. D. on the island of Melos. It consists of two principal pieces, joined together across the folds of the drapery. Most art critics date this work about 100 B. C. The strong, serene figure of the goddess sets forth the Greek ideal of female loveliness.

fellow citizens. The thousands of visitors at the festival gave to it the character of a great fair, where merchants set up their shops and money changers their tables. Poets recited their lines before admiring audiences, and artists exhibited their masterpieces. Heralds read treaties recently framed between Greek cities, in order to have them widely known. Orators spoke on subjects of general interest. The Olympian games thus did much to preserve a sense of fellowship among Greek communities.

The strongest tie uniting the Greeks was their beautiful and expressive language. It is not a "dead" language, for it still lives in modified form on the lips of modern Greeks in the Balkan Peninsula. Greek literature also made for unity. The *Iliad* and the *Odyssey* were recited in every Greek village and city for centuries. They formed the principal textbook in the schools; an Athenian philosopher well calls Homer the "educator" of Greece. Religion provided still another tie, for all Greeks worshiped the same Olympian gods, visited the oracles at Dodona and Delphi, and attended the Olympian games. A common language, literature, and religion were *cultural* bonds of union; they did not lead to the *political* unification of the Greek world.

**Bonds of
union among
the Greeks**

37. The Greek City-States

A Greek city included not only the area within its walls, but also the surrounding district, where many citizens lived. Being independent and self-governing, it is properly called a city-state. It could declare war, conclude treaties, and make alliances with its neighbors, just as is done by any modern country. Such city-states were not large. Athens, at the climax of her power, may have had a quarter of a million inhabitants;¹ Thebes, Argos, and Corinth, the next largest places, probably had between fifty and one hundred thousand; Sparta probably had less than fifty thousand. These

The city-state

¹ Living not only in Athens itself and its port of Piræus, but also throughout Attica.

figures include all classes of the population — citizens, slaves, and resident foreigners.

The citizens were very closely associated. They believed themselves to be descended from a common ancestor and they shared a common worship of the patron god or hero who had them under his protection. These ties of supposed kinship and religion made citizenship a privilege which a person enjoyed only by birth and which he lost by removal to another city-state. Elsewhere he was only a foreigner lacking legal rights — a man without a country.

Religious influences sometimes proved strong enough to produce loose federations of tribes or city-states known as amphictyonies. The people living around a famous sanctuary would meet to observe their festivals in common and to guard the shrine of their divinity. One of these local unions arose on the little island of Delos, the reputed birthplace of Apollo. A still more noteworthy example was the Delphic Amphictyony. It included twelve tribes and cities of central Greece and Thessaly. They established a council which took the temple of Apollo at Delphi under its protection and superintended the athletic games held there in honor of the god.

The *Iliad* and the *Odyssey*, which give us our first view of the Greek city-state, also contain the earliest account of its government. Each city-state had a king, “the shepherd of the people,” as Homer calls him. The king did not possess absolute authority, as in the Near East (§ 22); he was more or less controlled by a council of nobles. They helped him in judgment and sacrifice, followed him to war, and filled the principal offices. Both king and nobles were obliged to consult the common people on matters of great importance, such as making war or declaring peace. The citizens would then be summoned to meet in the market-place, where they shouted assent to the proposals laid before them or showed disapproval by silence. This public assembly had little importance in Homeric times, but later it became the center of Greek democracy.

Many city-states, after the opening of the historic era in Greece, changed their form of government. In some of them, for example, Thebes and Corinth, the nobles became strong enough to abolish the kingship altogether. Monarchy, the rule of one, thus gave way to aristocracy, the rule of the nobles. In Sparta and Argos the kings were not driven out, but their authority was much lessened. Some city-states came under the control of usurpers, whom the Greeks called "tyrants." A tyrant was a man who gained supreme power by force or guile and governed for his own benefit without regard to the laws. Still other city-states, of which Athens formed the most conspicuous instance, went through an entire cycle of changes from kingship to aristocracy, thence to tyranny, and finally to democracy, or popular rule.

Political
development
of the
city-state

The city-states most prominent in Greek history were Sparta and Athens. Sparta had been founded at a remote period by Greek invaders of southern Greece (the Peloponnesus). It conquered some of the neighboring communities and entered into alliance with others, so that by 500 B.C. its power extended over the greater part of the Peloponnesus. The Spartans were certainly good soldiers, but they were little more. They had no industries of importance, cared nothing for commerce, and lived upon the produce of their farms, which were worked by serfs. The Spartans never created anything worth while in literature, art, or philosophy. When not fighting, they passed their time in military drill and warlike exercises. Their government was a monarchy in form, but since there were always two kings reigning at once, neither could become very powerful. The real management of affairs lay in hands of five men, called ephors, who were elected every year by the citizens. The ephors accompanied the kings in war and directed their actions; guided the deliberations of the council of nobles and public assembly; superintended the education of children; and exercised a paternal oversight of everybody's private life. Nowhere else in the Greek world was the welfare of the individual so thoroughly subordinated to the interests of the society of which he formed a unit.

Sparta

The city-state of Athens stood in marked contrast to Sparta. Athens, by 500 B.C., had rid itself of kings and tyrants, had overthrown the power of the nobles, and had created the first really *democratic* government in antiquity. We shall describe later this Athenian democracy and set forth, also, some of the contributions of the Athenian genius to the artistic and intellectual life of mankind.

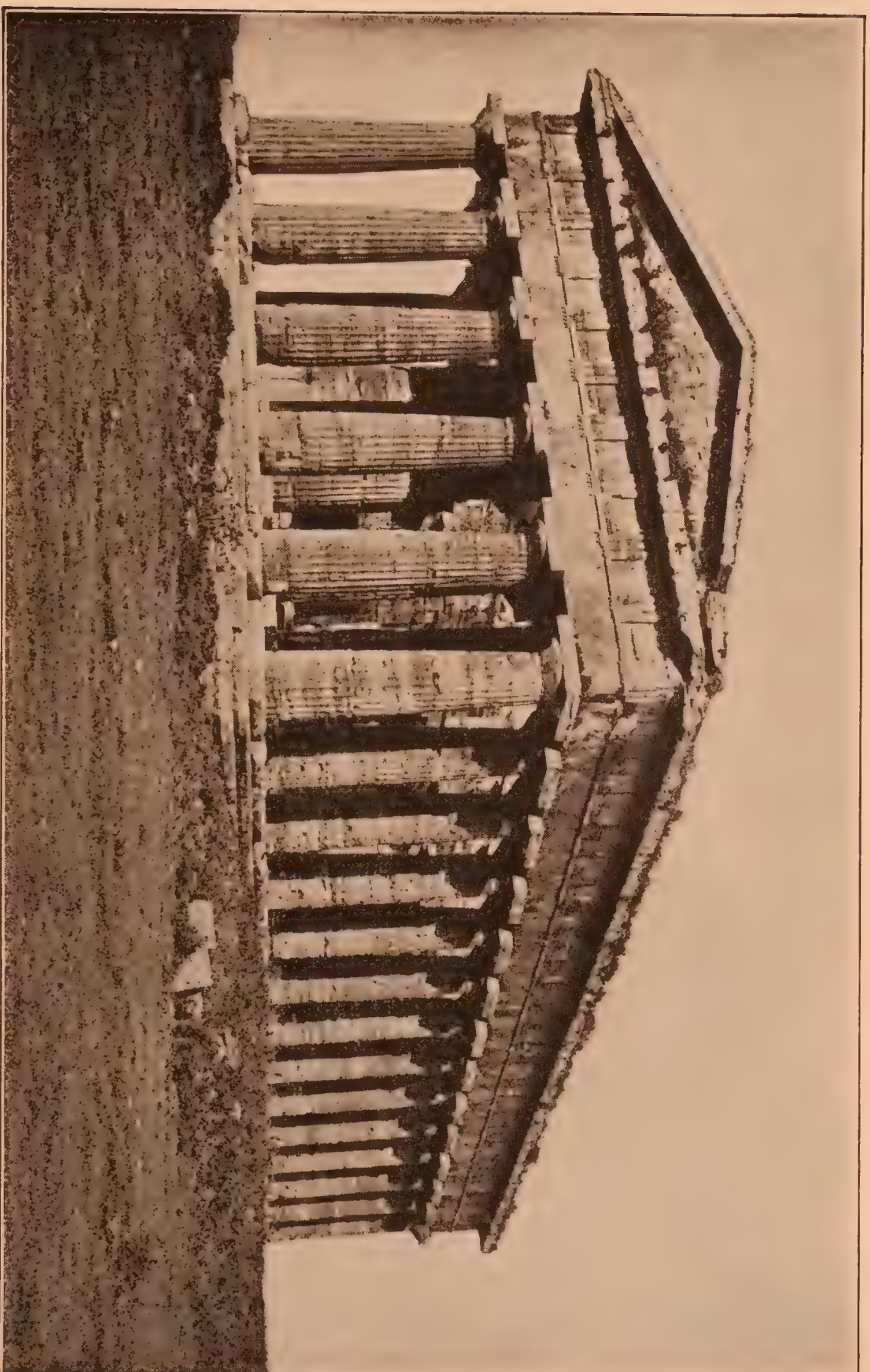
38. Colonial Expansion of Greece

The Greeks, with the sea at their doors, naturally became sailors, traders, and colonizers. After the middle of the eighth century B.C., the city-states began to plant numerous settlements along the shores of the Mediterranean and the Black Sea. The great age of colonization covered about two hundred and fifty years.¹

Trade was one motive for colonization. The Greeks, like the Phœnicians, were able to realize large profits by exchanging their manufactured goods for the food and raw materials of other countries. Land hunger was another motive. The poor soil of Greece could not support many inhabitants, and, as population increased, emigration offered the only means of relieving the pressure of numbers. A third motive was political and social unrest. The city-states at this period contained many men of adventurous disposition, who were ready to seek in foreign lands a refuge from the oppression of nobles or tyrants. They hoped to find abroad more freedom than they had at home.

A Greek colony was not simply a trading-post; it was a center of Greek life. The colonists continued to be Greeks in language, customs, and religion; they called themselves "men away from home." Mother city and daughter colony traded with each other and in time of danger helped each other. The sacred fire carried from the public hearth of the old community to the new settlement formed a symbol of the close ties binding them together.

¹ See the map facing page 74.



TEMPLE OF POSEIDON AT PÆSTUM

Paestum, the Greek Poseidonia, was a flourishing Greek colony in southern Italy. The malarial atmosphere of the place led to its desertion in the ninth century of our era. Hence the buildings there were not used as quarries for later structures. The Temple of Poseidon at Paestum is one of the best preserved monuments of antiquity.

The Greeks established many colonies along the coast of the northern Ægean and on both sides of the passages leading into the Black Sea. Their most important settlement here was Byzantium, upon the site where Constantinople now stands. The colonies which fringed the Black Sea were centers for the supply of fish, wood, wool, grain, meats, and slaves. The large profits to be gained by trade made the Greeks willing to live in what was then a wild and inhospitable region.

Colonies in
the north
and northeast



AN ATHENIAN TRIREME

Bas-relief found on the Acropolis of Athens. Dates from about 400 B.C. The part of the relief preserved shows the waist of the vessel, with the uppermost of the three banks of rowers. Only the oars of the two lower banks are seen.

The Greeks could feel more at home in southern Italy, where the genial climate, clear air, and sparkling sea recalled their native land. They made so many settlements in this region that it came to be known as Great Greece (*Magna Græcia*). One of these was Cumæ, on the coast just north of the Bay of Naples. Emigrants from Cumæ, in turn, built the city of Naples (*Neapolis*), which in Roman times formed a center of Greek culture and even to-day possesses a large Greek population. Other important colonies in southern Italy included Taranto,¹ Reggio,² and Messina.³ The most important colony in Sicily was Syracuse, established by Corinth. The Greeks were not able to expand over all Sicily, owing to the opposition of the Carthaginians, who had numerous possessions at its western extremity.

Colonies
in the west

¹ Ancient Tarentum.

² Ancient Regium.

³ Ancient Messana.

The Greeks were also prevented by the Carthaginians from gaining much of a foothold in Corsica and Sardinia and on the coast of Spain. The city of Marseilles (*Massilia*), at the mouth of the Rhône, was the chief Greek settlement in this part of the Mediterranean. Two colonies in the southeastern corner of the Mediterranean were Cyrene, west of Egypt, and Naucratis, in the Delta of the Nile. Many Greek travelers now visited Egypt to see the wonders of that strange old country. Greek colonies were also established in Cyprus and along the southern coast of Asia Minor.

Greek colonial expansion formed one of the most significant movements in ancient history, because it spread Greek culture over so many lands. To distinguish themselves from the foreigners, or "barbarians," about them, the Greeks began to give themselves the common name of Hellenes. Hellas, their country, came to include all the territory possessed by Hellenic peoples. The Greeks, henceforth, were no longer confined within the narrow limits of the Ægean. Wherever rose a Greek city, there was a scene of Greek history.

39. Greece and Persia

The history of Greece for many centuries had been uneventful — a history of the uninterrupted expansion of Greek peoples over "barbarian" lands. Their civilization, spread by colonization and commerce, promised to penetrate every region of the Mediterranean. This situation changed after the middle of the sixth century B.C. The creation of the Persian Empire (§ 22) reacted almost at once upon the Greek world. Cyrus the Great, who founded the power of Persia, carried his victorious arms throughout Asia Minor, thus becoming overlord of the Ionian and other Greek communities on the shores of the Ægean (§ 35). His son, Cambyses, conquered the island of Cyprus and after subduing Egypt proceeded to add Cyrene and other Greek colonies in Africa to the Persian dominions. The entire coast of the eastern Mediterranean came in this way under the control of a single, powerful, and aggressive state.

The accession of Darius I (Darius the Great) to the throne of Persia only increased the dangers that overshadowed the Greek world. Darius desired to secure his possessions on the northwest by extending them as far as the Danube River, which would furnish an admirable frontier. Accordingly, he entered Europe with a large army and marched against the barbarous but warlike Scythians, then living on both sides of the lower Danube. This enterprise was apparently a



CYLINDER SEAL OF DARIUS I

British Museum, London

The king in his chariot is hunting lions in a grove of palms. Ahura Mazda, the Persian supreme god, appears above. The inscription gives the titles of Darius I in three languages.

great success. After the return of Darius to Asia, his lieutenants conquered the Greek settlements on the northern shore of the Dardanelles and the Bosphorus, together with the wild tribes of Thrace and Macedonia. The Persian Empire now included a considerable part of the Balkan Peninsula as far as Greece.

Not long after the European expedition of Darius, the Ionian cities of Asia Minor revolted against Persia. The Ionians sought the help of Sparta, the chief military state of Greece. The Spartans refused to take part in the war, but the Athenians, who realized the menace to Greece from the Persian advance, aided the Ionians with both ships and soldiers. The allied forces captured and destroyed Sardis, the chief city of the Persians in Asia Minor. The rest of the Asiatic Greeks now joined the Ionians, and even

**The Ionian
Revolt,
499-493 B.C.**

Thrace threw off the Persian yoke. These successes were only temporary. The revolting cities, unable to hold out against the vast resources possessed by the Great King, again fell one by one into his hands.

Quiet had no sooner been restored in Asia Minor than Darius **First Persian expedition** made ready to reassert Persian supremacy in the Balkan Peninsula and to punish Athens for her share in the Ionian Revolt. Only the first part of this program



A SCYTHIAN

Bibliothèque Nationale, Paris

A painting on an Attic vase of about 400 B.C. The barbarian wears a tall cap with lappets which could be fastened under the chin. His undergarments are of chequer-pattern, with sleeves and trousers. Over these he wears a tunic, gathered in at the waist.

was carried out. A large army, commanded by Mardonius, the son-in-law of the Persian monarch, soon reconquered Thrace and received the submission of Macedonia. Mardonius could not proceed farther, however, because the Persian fleet, on which his army depended for supplies, was wrecked off the promontory of Mount Athos.

The partial failure of the first Persian expedition only aroused Darius to renewed exertions.

Second Persian expedition Two years later another fleet, bearing perhaps twenty thousand soldiers, set out from Ionia to Greece. Datis and Artaphernes, the Persian leaders, sailed straight across the Ægean and landed on the plain of Marathon,

twenty-six miles from Athens.

The situation of the Athenians seemed desperate. They had scarcely ten thousand men with whom to face an army at least twice as large and hitherto invincible. The Spartans promised support, but delayed sending troops at the critical moment. Nevertheless, the Athenians decided to take the offensive. Their able general, Miltiades, believed that the Persians, however numerous, were no match for heavy-armed Greek soldiers. The issue of the battle of Mara-

Battle of Marathon, 490 B.C.

thon proved him right. The Athenians crossed the plain at the quickstep and in the face of a shower of arrows drove the Persians to their ships. Datis and Artaphernes then sailed for home, with their errand of vengeance unfulfilled.



THE PERSIAN INVASIONS OF GREECE

“Ten years after Marathon,” says a Greek historian, “the ‘barbarians’ returned with the vast armament which was to enslave Greece.”¹ Darius was now dead, but his son Xerxes had determined to complete his task. Great quantities of provisions were collected; the Dardanelles strait was bridged with boats; and the promontory of Mount Athos, where a previous fleet had met shipwreck, was pierced with a canal. An army, estimated to exceed one hundred

¹ Thucydides, i, 18.

thousand men, was brought together from all parts of the Great King's realm. He evidently intended to crush the Greeks by sheer weight of numbers.

Xerxes did not have to attack a united Greece. Some Greek states submitted without fighting, when Persian heralds came



PERSIAN ARCHERS

Louvre, Paris

A frieze of enameled brick from the royal palace at Susa. It is a masterpiece of Persian art and shows the influence of both Assyrian and Greek design. Each archer carries a spear, in addition to the bow over the left shoulder and the quiver on the back. These soldiers probably served as palace guards, hence the fine robes worn by them.

to demand "earth and water," the customary symbols of submission. Some other states remained neutral throughout the struggle. But Athens and Sparta, with their allies, remained joined for resistance to the end.

Early in the year 480 B.C. the Persian host moved out of Sardis, crossed the Dardanelles, and advanced as far as the Pass of Thermopylæ, commanding the entrance into central Greece. This position, one of great natural strength, was held by a few thousand Greeks under the Spartan king, Leonidas. Xerxes for two days hurled his best troops against the defenders of Thermopylæ, only to find that numbers did not avail in that narrow defile. There is no telling how long the handful of Greeks might have resisted, had not the Persians found a road over the mountain in the rear of the pass. Leonidas and his men were now attacked both in front and from behind. Xerxes at length won the pass — but only over the bodies of its heroic defenders. A monument to their memory was afterward raised

Disunion of the Greeks symbols of submission.

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Battle of Thermopylæ, the entrance into central Greece. This

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on the field of battle. It bore the simple inscription: "Stranger, go tell the Spartans that we lie here in obedience to their commands." ¹

The Persians now marched rapidly through central Greece to Athens, but found a deserted city. Upon the advice of Themistocles, ablest of the Athenian leaders, the non-combatants had withdrawn to places of safety and the entire fighting force of Athens had gone on shipboard. The Greek fleet, which consisted chiefly of Athenian vessels under the command of Themistocles, then took up a position in the strait separating the island of Salamis from Attica and awaited the enemy. The Persians at Salamis had many more ships than the Greeks, but Themistocles believed that in the narrow strait their numbers would be a disadvantage to them. Such turned out to be the case. The Persians fought well, but their vessels, crowded together, could not navigate properly and even wrecked one another by collision. After an all-day contest what remained of their fleet withdrew to Asia Minor. The Great King himself had no heart for any more fighting. However, he left Mardonius, with a large body of picked troops, to subjugate the Greeks on land. The real crisis of the war was yet to come.

Mardonius passed the winter quietly in Thessaly, preparing for the spring campaign. The Greeks, in their turn, made a final effort. A Spartan army, supported by the Athenians and other allies, met the enemy near the little town of Plataea in Boeotia. The Greek soldiers, with their long spears, huge shields, and heavy swords, were completely successful. At about the same time as this battle the remainder of the Persian fleet suffered a crushing defeat at Mycale, on the Ionian coast. These two engagements practically ended the contest.

The Persian wars were much more than a struggle for supremacy between two rival powers. They were a struggle between East and West; between Oriental despotism and Occidental democracy. Had Persia won,

**Battle of
Salamis,
480 B.C.**

**Battles of
Plataea and
Mycale,
479 B.C.**

**Victorious
Greece**

¹ Herodotus, vii, 228.

the fresh, vigorous Western civilization then being developed by Athens and other Greek states would have been submerged, perhaps for ages, under the influx of Eastern ideas and customs. The Greek victory saved Europe for better things. It was a victory for human freedom.

40. Athens Mistress of the Ægean



Greek history for many years after the Persian wars centered about Athens, whose citizens had done most to resist the armies and navies of the Great King. In order to remove the danger of another attack from Persia, the Athenians formed a defensive league with their Greek kindred in Asia Minor and on the Ægean Islands. It included, finally, over two hundred city-states. Some of the wealthier members agreed to provide ships and crews for the allied fleet. All the other members made their contributions in money, allowing Athens to build and equip the ships. Athenian officials collected the revenues, which were placed for protection in the temple of Apollo on the island of Delos.

The Delian League formed the most promising step which the Greeks had yet taken in the direction of federal government.

Athenian imperialism It might have developed into a United States of Greece, but the Athenians preferred to convert it into an empire. They used the naval force that had been formed by the contributions of the league as a means of bringing its members into dependence on Athens. The Delian communities were compelled to accept governments like those of Athens, to endure the presence of Athenian garrisons in their midst, to furnish soldiers for Athenian armies, and to pay an annual tribute. Even the common treasury of the league was transferred from Delos to Athens. What had started out as a voluntary association of free and independent states thus ended by becoming, to all intents and purposes, an Athenian Empire. The accompanying map shows how extensive it was about the middle of the fifth century B.C.

The Athenians governed imperially, but they belonged to a democratic state. Democracy, the rule of the sovereign people,

**THE
ATHENIAN EMPIRE**
at its Height (about 450 B. C.)

-  Allied States
-  Dependent States

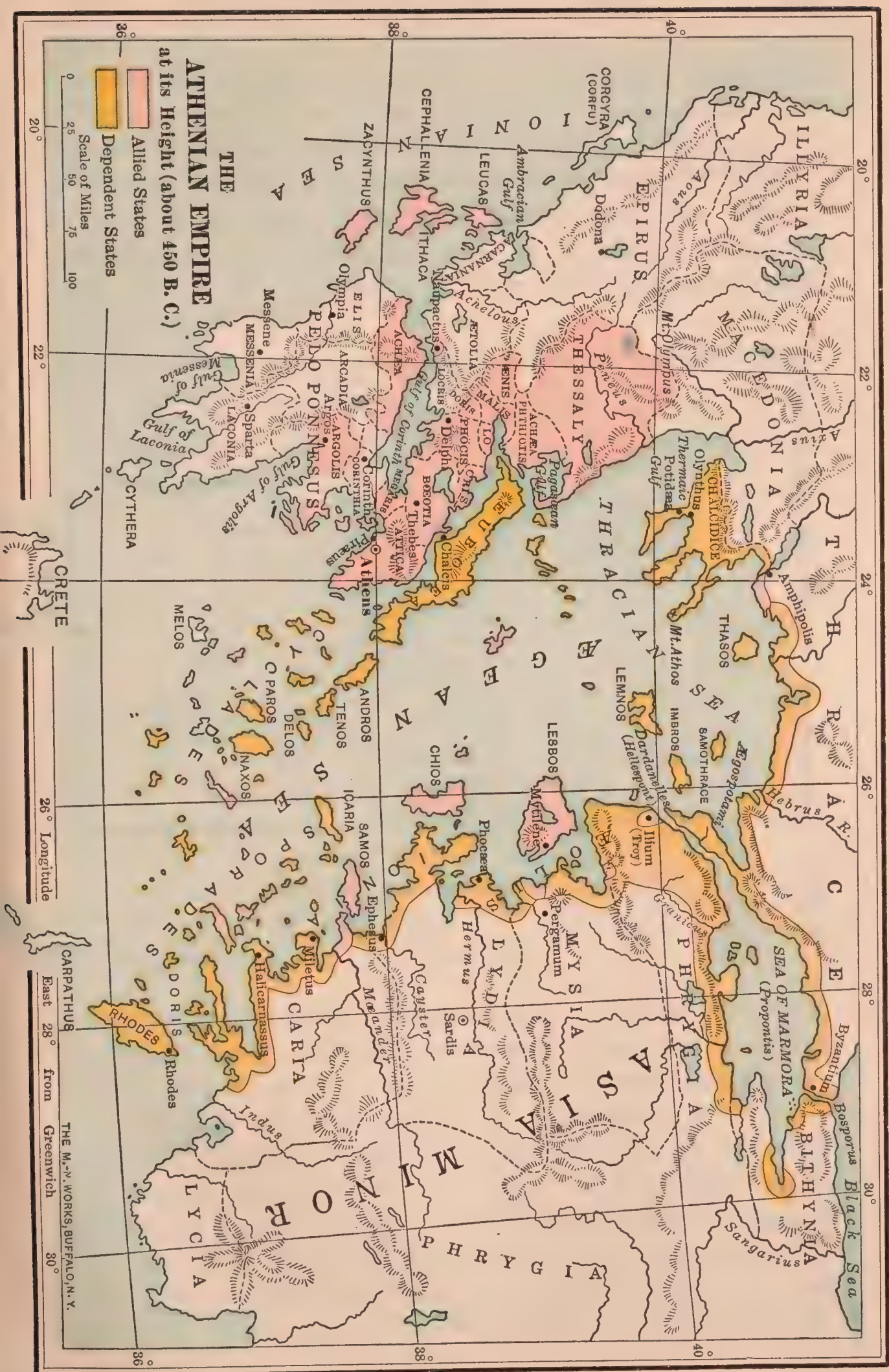
Scale of Miles
0 25 50 75 100

20°

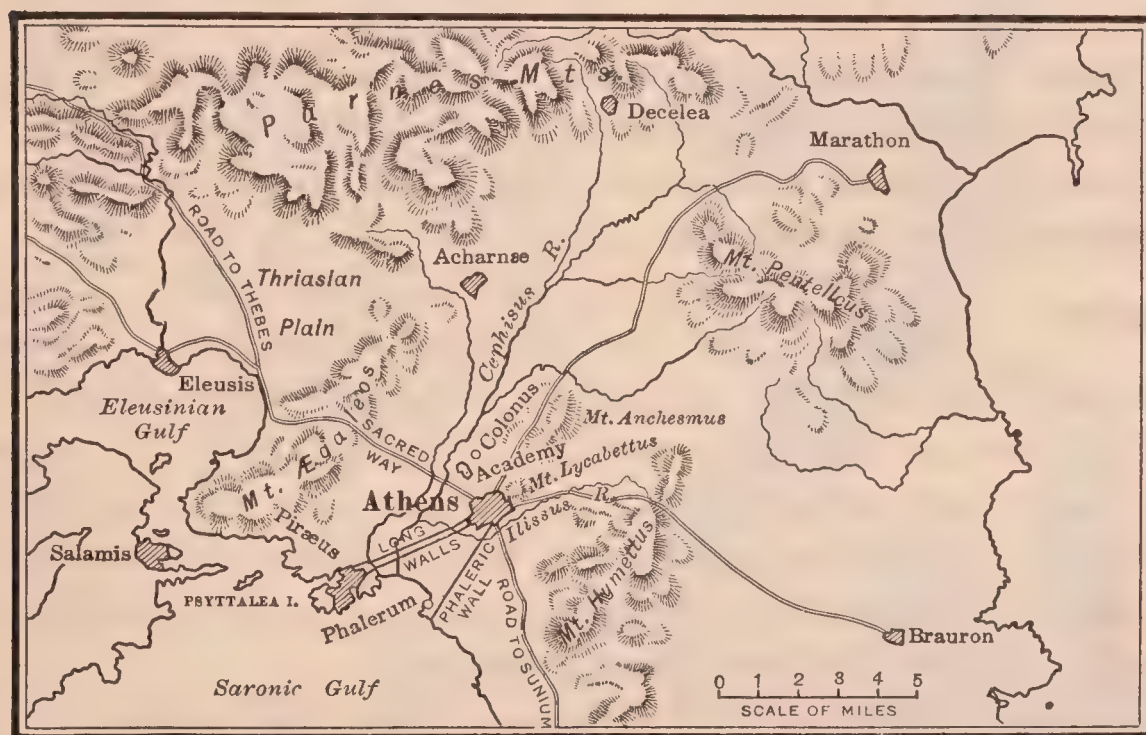
22°

26° Longitude

THE M.-W. WORKS, BUFFALO, N. Y.
East 28° from Greenwich



was unknown in the Near East (§ 22). It formed a Greek contribution, especially an Athenian contribution, to civilization. The Athenians had now learned how unjust could be the rule of a king, a tyrant, or a privileged aristocracy. They tried, instead, to afford every free citizen, whether rich or poor, whether noble or commoner, an opportunity to hold office, to serve in the law courts, and to take part in legislation.



THE VICINITY OF ATHENS

Both Athens and its port of Piræus were surrounded by massive fortifications. The Long Walls shown on the map ran parallel to each other, but far enough apart to inclose a wide road along which troops and supplies could be brought from the port to the city. A third wall ran to the eastern extremity of the Bay of Phalerum.

The center of Athenian democracy was the popular assembly. All citizens who had reached twenty years of age were members. The number present at a meeting rarely exceeded five thousand, however, because so many Athenians lived outside the walls in the country districts of Attica. The popular assembly met every eight or nine days on the slopes of a hill called the Pnyx. The people listened to speeches and then voted, usually by show of hands, on the measures laid before them. They settled in this way all questions of war and peace, sent out military and naval expeditions, authorized public

expenditures, and exercised general control over the affairs of Athens and her dependencies.

This sort of democracy worked well in the conduct of a small city-state. It proved to be less successful in the management of an empire. The subject communities of the Delian League were unrepresented at Athens. They had no one to speak for them in the public assembly or before the law courts. Their interests, therefore, were always put below those of the Athenians. We shall notice the same absence of a representative system in ancient Rome, after that city had become mistress of the Mediterranean basin.

Even in Athens, most democratic of all Greek city-states, democracy was really class rule. Not all the free men — to say nothing of the numerous slaves — were citizens. The law restricted citizenship to those free men who were the sons of an Athenian father (himself a citizen) and an Athenian mother. The thousands of foreign merchants and artisans living in Athens were thus excluded from any part in its government. This jealous attitude toward foreigners contrasts with the liberal policy of modern countries, such as our own, in naturalizing immigrants.

Athens contained many artisans. Their daily tasks gave them scant opportunity to engage in the exciting game of politics. The average rate of wages was very low. In spite of cheap food and modest requirements for clothing and shelter, it must have been difficult for the city workman to keep body and soul together. Outside of Athens lived the peasants, whose little farms produced the olives, grapes, and figs for which Attica was celebrated. There were also thousands of slaves in Athens, as in other city-states of Greece. Their number was so great and their labor so cheap that we may think of them as taking the place of modern machines. Slaves did most of the work on large estates owned by wealthy men, toiled in the mines and quarries, and served as oarsmen on ships. The system of slavery lowered the dignity of free labor and tended to prevent the rise of poorer citizens to positions of responsibility. In Greece, as

in the Near East (§ 23), slavery cast a blight over industrial life.

The wealth which the Athenians accumulated by trade and industry, together with the tribute paid by the Delian League,

enabled them to **Artistic**
adorn their city **Athens**
with statues and buildings.

The most beautiful monuments arose on the Acropolis.

Access to this steep rock was gained through a superb entrance gate, or Propylæa, constructed to resemble the front of a temple with columns and pediment. A huge bronze statue of the goddess Athena, by the sculptor Phidias, stood just beyond the Propylæa.

The crest of the Acropolis contained two temples. The larger one, dedicated to the Virgin Athena — Athena Parthenos, — contained a gold and ivory statue (also by Phidias) of the goddess who had the Athenian city under her protection. The Parthenon, because of its perfection of construction and admirable proportions, is justly regarded as an architectural masterpiece.

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PERICLES

British Museum, London

The bust is probably a good copy of a portrait statue set up on the Athenian Acropolis during the lifetime of Pericles.

Athens at this time was the center of Greek intellectual life. The greatest poets, historians, philosophers, and orators of Greece were Athenians, either by birth or training.

There is no exaggeration, consequently, in the **“ school of Hellas ”**

proud words which the statesman Pericles applied to Athens in the fifth century B.C.: “Our city is equally admirable in

peace and in war. We are lovers of the beautiful, yet simple in our tastes, and we cultivate the mind without loss of manliness. Wealth we employ, not for talk and ostentation, but when there is a real use for it. To acknowledge poverty with us is no disgrace; the true disgrace is in doing nothing to avoid it. An Athenian citizen does not neglect the state because he takes care of his own household; and even those of us who are engaged in business have a very fair idea of politics. We alone regard a man who shows no interest in public affairs, not as a harmless, but as a useless, character. . . . In short, Athens is the school of Hellas.”¹

41. Decline of the Greek City-States

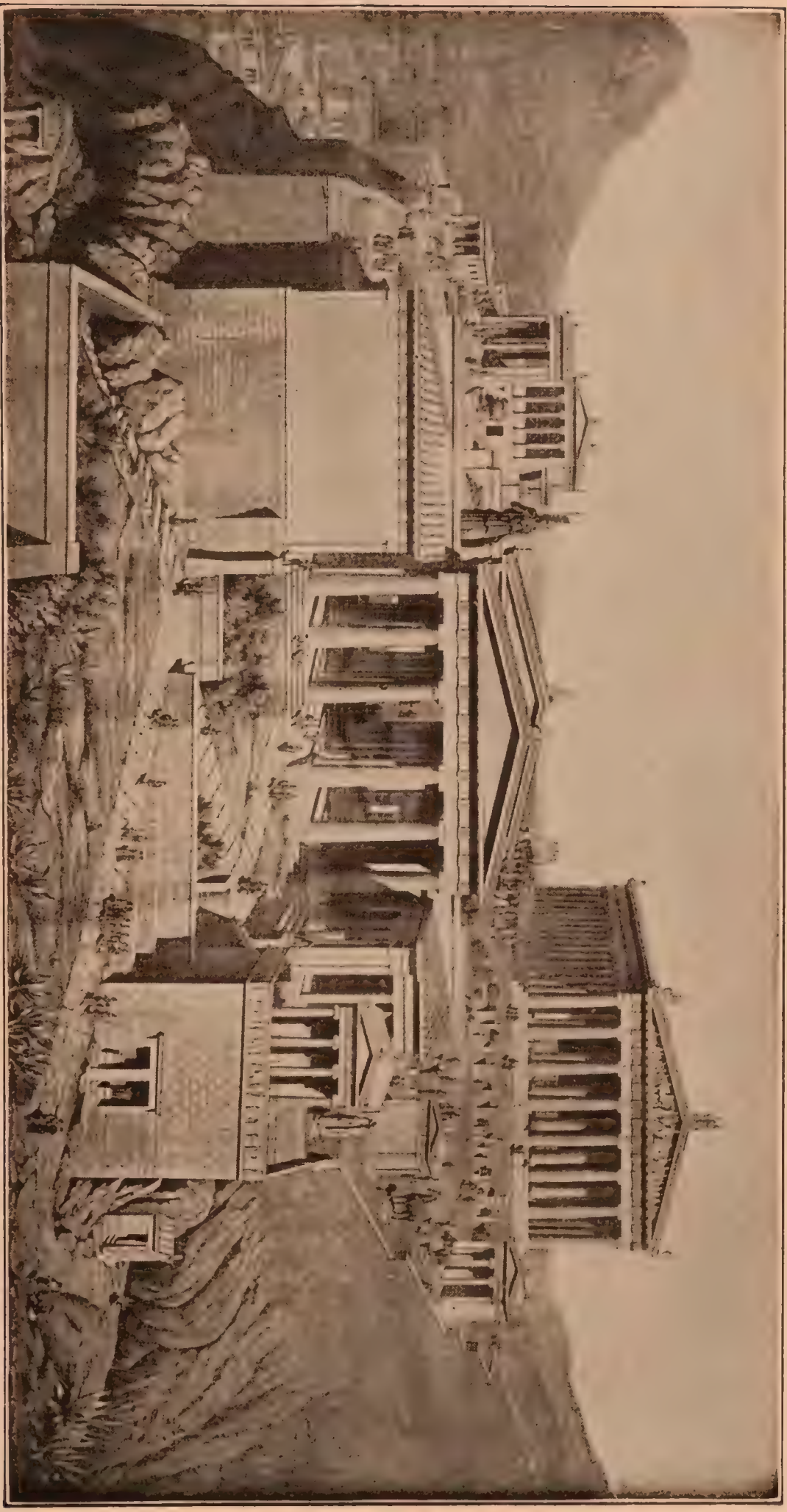
The patriotic Greeks, during the Persian wars, achieved a temporary union and fought valiantly, successfully, in a common cause. When all danger from Persia was removed, **Disunion of the Greeks** it became impossible to continue a working system of federation. The old hostility between rival communities arose again in full vigor. The Greek people, whose unity of blood, language, religion, and customs should have welded them into one nation, continued to be divided into independent and often hostile city-states.

The history of Greece, after the Persian wars, is therefore a record of almost ceaseless conflict. In 431 B.C. the fierce and exhausting Peloponnesian War broke out between **Conflicts between the Greeks** Athens and Sparta, with their allies and dependencies. After ten years of fighting without a decisive result, both sides grew weary of the struggle and made peace. Athens, instead of husbanding her resources for another contest with Sparta, then tried to conquer Syracuse, the largest Greek city in Sicily. The failure of the Sicilian expedition so weakened Athens that Sparta felt encouraged to renew the Peloponnesian War, this time with the financial help of Persia, who was always ready to subsidize the Greeks in fighting one another. The Peloponnesian War ended in 404 B.C. with the complete triumph of Sparta. That city played

¹ Thucydides, ii, 39-41.

Erechtheum Statue of Athena

Parthenon



Propylaea

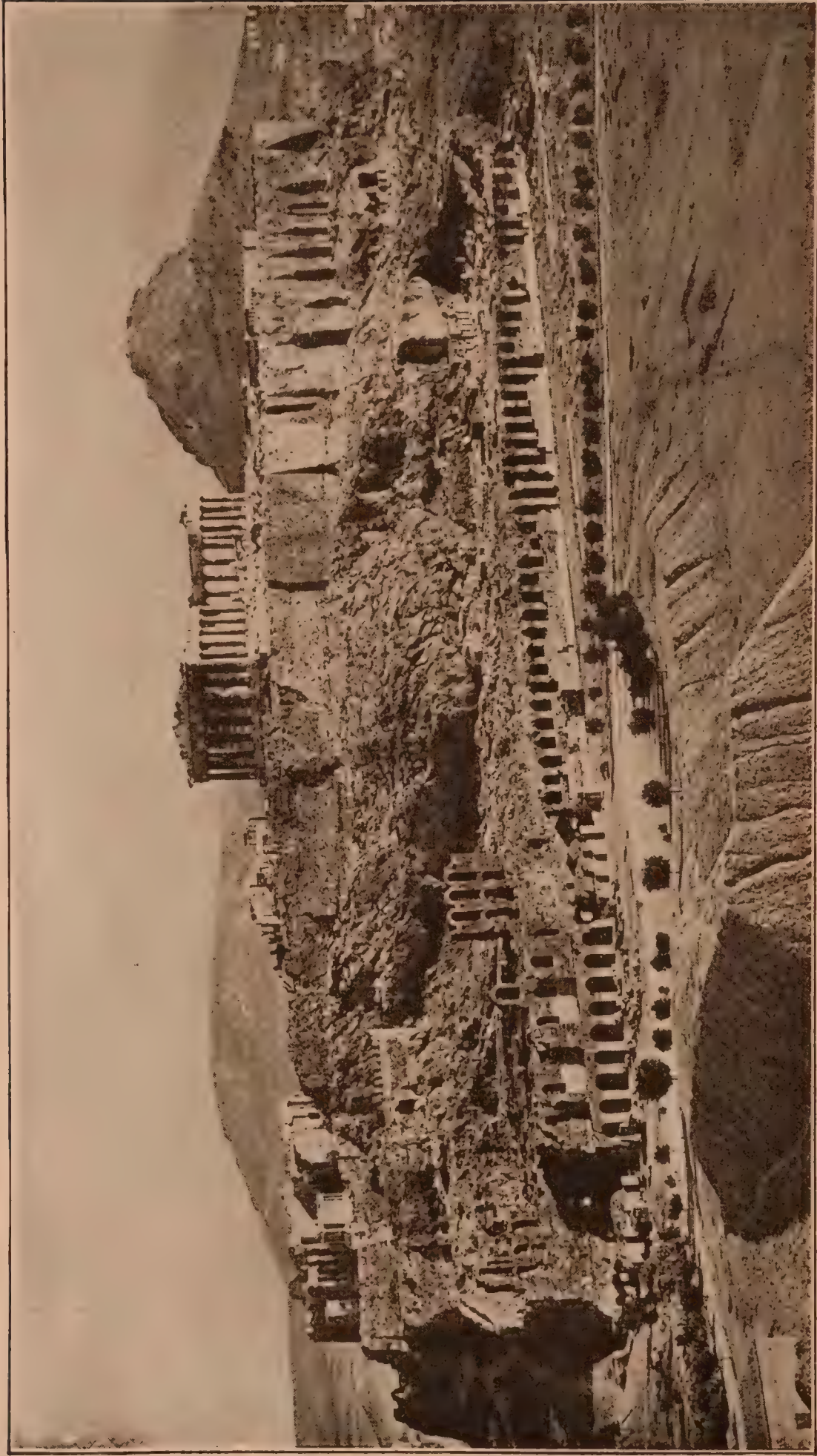
ACROPOLIS OF ATHENS (RESTORATION)

Propylæa

Erechtheum

Parthenon

Mt. Lycabettus



ACROPOLIS OF ATHENS FROM THE SOUTHWEST

the imperial rôle for a few years, until her harsh military rule goaded Thebes into revolt. By defeating Sparta, Thebes became the chief power in Greece. Athens and Sparta, however, joined forces to make headway against Theban dominion, and this, too, went down bloodily on the field of battle. It had become evident by the middle of the fourth century B.C. that no single city-state was strong enough or wise enough to rule Greece.

A new influence now began to be felt in the Greek world — the influence of Macedonia. Its people were an offshoot of those northern invaders who had entered the Balkan Peninsula before the dawn of history (§ 35). They were thus Greek in both blood and language, but less civilized than their kinsmen of central and southern Greece. Macedonia, however, formed a *territorial* state under a single ruler, in contrast to the disunited city-states of the other Greeks.

Philip II, one of the most remarkable men of antiquity, became king of Macedonia in 359 B.C. He was not a stranger to Greece. Part of his boyhood had been passed as **Philip II, 359–336 B.C.** a hostage at Thebes, where he learned the art of war as the Greeks had perfected it and also gained an insight into Greek politics. The distracted condition of Greece offered Philip an opportunity to secure for Macedonia the position of supremacy which neither Athens, Sparta, nor Thebes had held for long. He seized the opportunity.

Philip created a permanent or standing army of professional soldiers and improved their methods of fighting. Hitherto, battles had been mainly between massed bodies of infantry, forming a phalanx. Philip retained the phalanx, only he deepened it and gave to the rear men longer

Macedonia



A SILVER COIN OF
SYRACUSE

The profile of the nymph Arethusa has been styled the most exquisite Greek head known to us.

Philip's army

spears. The business of the phalanx was to keep the front of the opposing army engaged, while horsemen rode into the enemy's flanks. This reliance on masses of cavalry to win a



DEMOSTHENES

Vatican Museum, Rome

A marble statue, probably a copy of the bronze original by the sculptor Polyeuctus. The work, when found, was considerably mutilated and has been restored in numerous parts. Both forearms and the hands holding the scroll are modern additions. It seems likely that the original Athenian statue showed Demosthenes with tightly clasped hands, which, with his furrowed visage and contracted brows, were expressive of the orator's earnestness and concentration of thought.

victory was something new in warfare. Another novel feature consisted in the use on the battlefield of catapults, a kind of artillery able to throw darts and huge stones into the enemy's ranks. All these different arms working together made a war machine which was the most formidable in the ancient world until the days of the Roman legion.

Philip's conquests in northern Greece excited mixed feelings at Athens, Thebes, and Sparta. He had many **Demosthenes** influential friends in these cities, some paid agents, but others honest men who favored Macedonian headship as the only means of uniting Greece. Those opposed to Philip found their foremost representative in the famous Athenian orator, Demosthenes. His patriotic imagination had been fired by the great deeds which free Greeks once accomplished against Persia. Athens he loved with passionate devotion, and Athens, he urged, should become the leader of Greece in a second war for independence.

The stirring appeals of Demosthenes met little response, until Philip entered central Greece at the head of his army. Athens, Thebes, and some Peloponnesian

**Battle of
Chæronea,
338 B.C.**

states then formed a defensive alliance against him. The decisive battle took place at Chæronea, in Bœotia. On that fatal field the well-drilled and seasoned troops of Macedonia, led by a master of the art of war, overcame the citizen-soldiers

of Greece. The victory made Philip master of all the Greek states, except Sparta, which still preserved her liberty. It was the victory of an absolute monarchy over free, self-governing commonwealths. The city-states had had their day. They never again became first-rate powers in history.

Philip's restless energy now drove him forward to the next step in his ambitious program. **After Chæronea**

He determined to carry out the plans, long cherished by the Greeks, for the conquest of Asia Minor and perhaps even of Persia. A congress of the Greek states, which met at Corinth, voted to supply ships and soldiers for the undertaking and placed Philip in command of the Græco-Macedonian army. Philip did not lead it into Asia. Less than two years after Chæronea he was struck down by an assassin, and the scepter passed to his son, Alexander.



ALEXANDER THE GREAT

After a medallion found at Tarsus in Asia Minor.

42. Alexander the Great and the Conquest of Persia

Alexander became king of Macedonia when only twenty years old. He had his father's vigorous body, keen mind, and resolute will. His mother, a proud, ambitious woman, told him that the blood of Achilles ran in his veins, and bade him imitate the deeds of that Greek hero. We know that he learned the *Iliad* by heart and always carried a copy of it on his campaigns. The youthful Alexander developed into a splendid athlete, skillful in all the sports of his rough-riding companions, and trained in every warlike exercise. Alexander was also well educated. He had Aristotle, the most

learned man in Greece, as his tutor. The influence of that philosopher, in inspiring him with an admiration for Greek civilization, remained with him throughout life.

The Persian Empire had remained almost intact since the time of Darius the Great. It was a huge, loosely knit collection of many different peoples, whose sole bond of union consisted in their allegiance to the Great King. Its resources in men and wealth were enormous. Events proved, however, that it could offer no effective resistance to a Græco-Macedonian army. With not

**Alexander
and the
Persians**



THE ALEXANDER MOSAIC

Naples Museum

This splendid mosaic, composed of pieces of colored glass, formed the pavement of a floor in a Roman house at Pompeii, Italy. It was probably a copy of an earlier Greek painting. Alexander (on horseback at the left) is shown leading the cavalry charge against Darius III at the battle of Issus. The Great King wears the characteristic Persian headdress, with cheek pieces fastening under the chin. The royal charioteer (behind the king) lashes his horses, in order that Darius may escape. Persian nobles, meanwhile, are fighting desperately about their lord.

more than fifty thousand soldiers, Alexander destroyed an empire before which for two centuries the Near East had bowed the knee.

Alexander entered Asia Minor near the plain of Troy, visited this site made famous by his legendary ancestor, Achilles, overthrew with little difficulty such troops as opposed him, and then marched southward. Western Asia Minor was soon freed of Persian control. Meanwhile, Darius III, the king of Persia, had assembled a

**Battle of
Issus, 333
B.C.**

large army and had advanced to the narrow plain of Issus, between the Syrian mountains and the Mediterranean. Superiority in numbers counted for nothing in such cramped quarters. Alexander perceived this, and struck with all his force. After a stubborn resistance the Persians gave way, turned, and fled. The battle now became a massacre, and only the approach of night stayed the swords of the Macedonians.

Alexander's next step was the siege of Tyre. This Phœnician city, the headquarters of Persia's naval power, lay on an island half a mile from the shore. Alexander could only approach it by building a mole, or causeway, between the shore and the island. Battering rams then breached the walls, the Macedonians poured in, and Tyre fell by storm. The great emporium of the Near East became a heap of ruins.

**Capture
of Tyre,
332 B.C.**

From Tyre Alexander led his victorious troops through Palestine into Egypt. The Persian officials there offered little resistance, and the Egyptians themselves welcomed Alexander as a deliverer. He entered Memphis in triumph and then sailed down the Nile to its western mouth. Here he laid the foundations of Alexandria, to replace Tyre as a commercial metropolis.

**Alexander
in Egypt**

Alexander next turned eastward, reached the Euphrates, crossed this river and the Tigris, and near the old Assyrian town of Arbela again defeated the army of the Great King. The battle of Arbela decided the fate of the Persian Empire. Alexander had only to gather the fruits of victory. Babylon surrendered to him without a struggle, and Susa, the Persian capital, fell into his hands.

**Battle
of Arbela,
331 B.C.**

Alexander had now overrun all the Persian territories except distant Iran and India. These regions were peopled by warlike tribes of a very different stamp from the effeminate Persians. Alexander might well have been content to have left them undisturbed, but the man could never rest while there were still conquests to be made. Long marches and many battles were required to subdue the tribes about the Caspian and the inhabitants of the countries

**Alexander
in Iran
and India**

now known as Afghanistan and Russian Turkestan. Alexander next led his soldiers into the valley of the Indus and quickly added northwestern India to the Macedonian possessions (§ 19). He then pressed forward to the conquest of the Ganges Valley, but his troops refused to go farther. They had had their fill of war.

Alexander was of too adventurous a disposition to return by the way he had come. He built a fleet on the Indus and had it accompany the army down the river to its mouth. His admiral, Nearchus, was then sent with the fleet to explore the Indian Ocean and to discover, if possible, a sea route between India and the Near East. Alexander himself led the army by a long and toilsome march, through desert wastes, to Babylon. That city became the capital of his empire.

The reign of Alexander was now nearly over. In 323 B.C., while planning expeditions against the Arabs, Carthage, and the Italian states, he suddenly sickened and died. He was not quite thirty-three years of age.

Alexander was one of the foremost, perhaps the first, of the great captains of antiquity. Had he been only this, his career would not bulk so large in history. The truth is, that during an eleven years' reign this remarkable man stamped an enduring impress upon much of the ancient world. At his death the old Greece came to an end. We follow during the next two hundred years, not the development of a single people, but the gradual spread of Greek civilization in the Near East. We enter upon the Græco-Oriental or Hellenistic¹ Age.

43. The Græco-Oriental Age

The empire created by Alexander did not survive him. It broke up almost immediately into a number of Hellenistic kingdoms, including Macedonia, Syria, and Egypt. They were ruled by dynasties descended from

¹ The term "Hellenic" refers to purely Greek culture; the term "Hellenistic" to Greek culture as modified by contact with that of the Near East.



EMPIRE OF ALEXANDER THE GREAT, 336-323 B. C.

Under Alexander
 Allied States
 Independent States

——— Route of Alexander



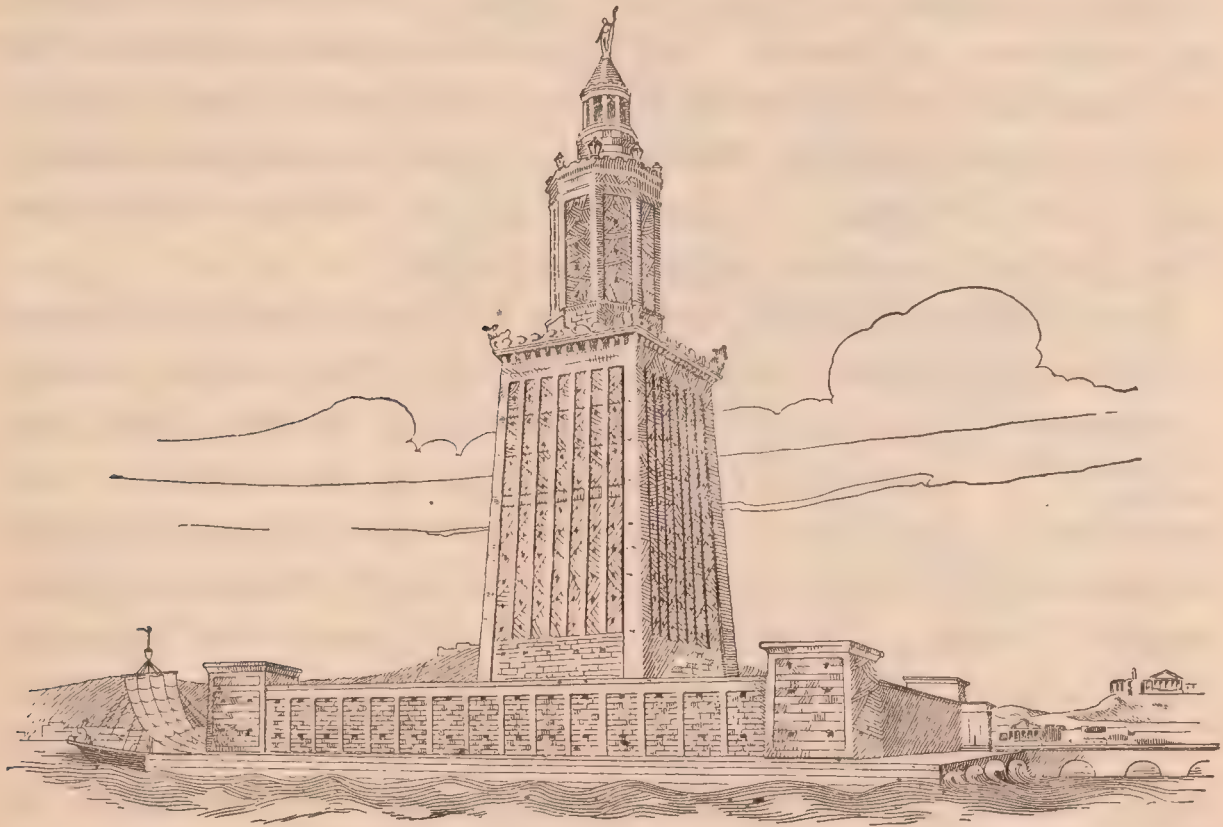
THE KINGDOMS OF ALEXANDER'S SUCCESSORS

Kingdom of the Seleucids
 Kingdom of the Ptolemies
 Macedonian Kingdom

----- Route of Nearchus

Alexander's generals.¹ These three states remained independent, though with shifting boundaries, until the era of Roman expansion in the Near East.

Alexander's conquests, and the subsequent establishment of Hellenistic kingdoms, resulted in the disappearance of the barriers which had so long separated Europe and Asia. Henceforth the Near East lay open to Greek



LIGHTHOUSE OF ALEXANDRIA (RESTORED)

The island of Pharos, in the harbor of Alexandria, contained a lighthouse built about 280 B.C. It rose in three diminishing stages, the first being square, the second octagonal, and the third round, to a height of nearly four hundred feet. On the apex stood a statue. The lighthouse was considered by the ancients one of the "Seven Wonders" of the world. It collapsed (as the result of repeated earthquakes) in 1326 A.D. The minarets of Moslem mosques and spires of Christian churches are both derived from this famous structure.

merchants and artisans, Greek architects and artists, Greek philosophers, scientists, and writers. They brought their Hellenic culture with them and became the teachers of those whom they had called "barbarians."

The Hellenizing of the Orient was begun by Alexander, who founded no less than seventy cities in Egypt, in western Asia,

¹ The Antigonids (from Antigonus) in Macedonia, the Seleucids (from Seleucus) in Syria, and the Ptolemies (from Ptolemy) in Egypt.

in central Asia, and even in India. Alexander's successors continued city-building on a still more extensive scale. The

Hellenistic cities Hellenistic cities, unlike Greek city-states, did not enjoy independence. They formed a part of the kingdom in which they lay, and paid tribute, or taxes, to its ruler. The new cities also contrasted in appearance with those of Greece. They had broad streets, well paved and sometimes lighted at night, a good water supply, and baths, theaters, gymnasiums, and parks. Such splendid foundations formed the real backbone of Hellenism in the Near East. Their inhabitants, whether Greeks or "barbarians," spoke Greek, read Greek, and wrote in Greek. A large part of the civilized world now had for the first time a common language.

Some Hellenistic cities were only garrison posts in the heart of remote provinces or along the frontier. Many more, such as **Commercial intercourse of East and West** Alexandria in Egypt, Seleucia in Babylonia, Antioch in Syria, and Rhodes on the island of that name, were thriving business centers, through which Asiatic products, even those of distant India and China, reached Greece. Kings, nobles, and rich men now began to build palaces, to keep up large households with many servants, and to possess fine furniture, carpets, tapestries, gold and silver vessels, and beautiful works of art. The standard of living was thus raised by the introduction of luxuries to which the old Greeks had been strangers.

Greece and the Near East exchanged ideas as well as commodities. What the Greeks had accomplished in **Intellectual relations between East and West** art, literature, philosophy, and science became familiar to the Egyptians, Babylonians, and other Oriental peoples. They, in turn, introduced the Greeks to *their* achievements in the realm of thought.

The mingling of East and West went on most thoroughly at Alexandria in Egypt. It was the foremost Hellenistic center, **Alexandria** because of its unrivaled site for commerce with Africa, Asia, and Europe. The inhabitants included not only Egyptians, Greeks, and Macedonians, but also Jews, Syrians, Babylonians, and other Orientals. The popula-

tion increased rapidly, and by the time of Christ Alexandria ranked in size next to imperial Rome.

The Macedonian rulers of Egypt made Alexandria their capital and did everything to adorn it with imposing public buildings and masterpieces of Greek art. Learning flourished at Alexandria. The city possessed in the royal Museum, or Temple of the Muses, a genuine uni-

versity, with lecture halls, botanical and zoölogical gardens, an astronomical observatory, and a great library. The collection of books, in the form of papyrus or parchment (sheep-skin) manuscripts, finally amounted to over five hundred thousand rolls, or almost everything that had been written in antiquity.

The more important works were carefully edited by Alexandrian scholars, thus supplying standard

editions of the classics for other ancient libraries. The learned men at Alexandria also translated into Greek various productions of Oriental literature, including the Hebrew Old Testament. Science likewise flourished in Alexandria, for the professors, who lived in the Museum at public expense, had the quiet and leisure so necessary for research. Much progress took place at this time in mathematics, astronomy, physics, geography, anatomy, medicine, and other branches of knowledge.



THE ÆTOLIAN AND ACHÆAN LEAGUES (ABOUT 229. B.C.)

During the period following Alexander the Greek city-states began to realize that the freedom they prized so much could only be secured by a close union. They now formed the Ætolian League in central Greece and the Achæan League in the Peloponnesus. The latter was the more important. Its business lay in the hands of an assembly or congress, where each city, whether large or small, had one vote. The assembly, meeting twice a year, chose a general, or president, levied taxes, raised armies, and conducted all foreign affairs. The cities, in local matters, continued to enjoy their old independence. This organization shows that the Achæan League was more than a mere alliance of city-states. It formed the first genuine *federation* that the world had ever seen, and its example was repeatedly cited by the American statesman who helped to frame our Constitution. The attempt to unify Greece came too late. Sparta refused to enter the Achæan League, and Athens failed to join the Ætolian League. Without these two powerful states, neither association could achieve lasting success.

The Greeks who emigrated in such numbers to Egypt and western Asia lost citizenship at Athens, Sparta, or Thebes and formed subjects of the Ptolemies or of the Seleucids. They surrendered local attachments and prejudices, which had so long divided them, to become "cosmopolitans," or citizens of the world. They likewise lost old feelings of antagonism toward non-Greeks. Henceforth the distinction between Greek and Barbarian gradually faded away, and mankind became ever more unified in sympathies and aspirations. This Græco-Oriental world of city-states, federations, and kingdoms about the *eastern* Mediterranean was now to come in contact with the great power which had been arising in the *western* Mediterranean — Rome.

Studies

1. Compare the area of Europe with that of Brazil, of Canada, and of the United States (including Alaska).
2. "In many respects Europe may be considered the most favored among the continents." Explain this

statement in detail. 3. "The history of the Mediterranean from the days of Phœnicia, Crete, and Greece to our own time is a history of western civilized mankind." Comment on this statement. 4. How is Greece in its physical aspects "the most European of European lands"? 5. Name and locate the principal centers of Ægean civilization (map facing page 64). 6. Locate on the map (on page 97) Mount Olympus, Dodona, Delphi, Olympia, and the island of Delos. 7. Define the terms *monarchy*, *aristocracy*, *tyranny*, and *democracy*, as the Greeks used them. 8. What differences existed between Phœnician and Greek colonization? 9. Why have Greek colonies been called "patches of Hellas"? 10. Locate the Greek colonies of Byzantium, Cumæ, Messina, Syracuse, Massilia, Cyrene, and Naucratis (map facing page 74). 11. What reasons may be given for the Greek victory in the Persian wars? 12. How far can the expression "government of the people, by the people, and for the people" be applied to the Athenian democracy? 13. Mention some differences between Athenian democracy and American democracy. 14. Why has the Peloponnesian War been called the "suicide of Greece"? 15. Trace on the maps (facing page 124) the routes followed by Alexander and his admiral Nearchus. 16. Show that the founding of Hellenistic cities formed a renewal of Greek colonial expansion. 17. What resemblances are there between the Achæan League and American federal government? 18. "The seed-ground of European civilization is neither Greece nor the Orient, but a world joined of the two." Comment on this statement.



A GREEK CAMEO

Museum, Vienna

Cut in sardonyx. Represents Ptolemy Philadelphus, king of Egypt, and his wife Arsinoë.

CHAPTER VI

ROME ¹

44. Italy and Sicily

THE Italian Peninsula is long and narrow. It reaches nearly seven hundred miles from the Alps to the sea, but measures only about one hundred miles across, except in the Po Valley. The shape of Italy is determined by the course of the Apennines. Branching off from the Alpine chain at the Gulf of Genoa, they cross the peninsula in an easterly direction almost to the Adriatic. Then they turn sharply to the southeast and parallel the coast for a considerable distance. The plains of central Italy, in consequence, are all on the western slope of the mountains. In southern Italy the Apennines swerve to the southwest and penetrate the "toe" of the peninsula.

Italy may be divided into a northern, a central, and a southern section. These divisions, however, are determined by the direction of the mountains and not, as in Greece, chiefly by inlets of the sea. Northern Italy contains the important region known in ancient times as Cisalpine Gaul. This is a perfectly level plain two hundred miles in length, watered by the Po (*Padus*), which the Romans called the "king of rivers," because of its length and many tributary streams. Central Italy, lying south of the Apennines, includes seven districts, of which the three on the western coast —

¹ Webster, *Readings in Early European History*, chapter xiv, "Legends of Early Rome"; chapter xv, "Hannibal and the Great Punic War"; chapter xvi, "Cato the Censor: a Roman of the Old School"; chapter xvii, "Cicero the Orator"; chapter xviii, "The Conquest of Gaul, Related by Cæsar"; chapter xix, "The Makers of Imperial Rome: Character Sketches by Suetonius"; chapter xx, "Nero, a Roman Emperor."

Etruria, Latium, and Campania — were most conspicuous in ancient history. Southern Italy, because of its warm climate and deeply indented coast, early attracted many Greek colonists. Their colonies here came to be known as *Magna Græcia*, or Great Greece (§ 38).

The triangular-shaped island of Sicily is separated from Italy by the Strait of Messina, a channel which, at the narrowest part, is only two miles wide. Sicily at one time must have been joined to the mainland. Its ^{Sicily} mountains, which rise at their highest point in the majestic volcano of Ætna, nearly eleven thousand feet above sea level, are a continuation of those of Italy. Lying in the center of the Mediterranean and in the direct route of merchants and colonists from every direction, Sicily has always been a meeting place of nations. Greeks, Carthaginians, and Romans contended in antiquity for the possession of this beautiful island.

Geographical conditions exerted the same profound influence on Italian history as on that of Greece (§ 33). In the first place, the peninsula of Italy is not cut up by a tangle of mountains into many small districts. ^{Influence of geographical conditions} It was therefore easier for the Italians than for the Greeks to establish one large and united state. In the second place, Italy has comparatively few good harbors, but possesses upland pastures and rich lowland plains. The Italian peoples consequently developed cattle raising and agriculture much earlier than commerce. And in the third place, the location of Italy, with its best harbors and most numerous islands on the western side, for a long time brought the peninsula into closer relations with the western islands and the coasts of Gaul, Spain, and North Africa than with the countries bordering on the eastern shores of the Mediterranean. If Greece faced the civilized nations of the East, Italy fronted the barbarous tribes of the West.

45. Italian Peoples

The earliest civilization in Italy was introduced there by the Etruscans. They came by sea, perhaps from Asia Minor, and

as early as 1000 B.C. founded a strong state in the region called after them Etruria (modern Tuscany). The Etruscan dominions in time extended along the coast from the Bay of Naples to the Gulf of Genoa and inland to the Po Valley as far as the Alps. These Etruscans are a mysterious people. No one has been able to read their language. It is quite unlike any Indo-European tongue, though written in an alphabet borrowed from Greek settlers in Italy. Many other cultural influences reached the Etruscans from abroad. Babylonia gave to them the principle of the round arch (§ 29) and the practice of divination (§ 27). Etruscan graves contain Egyptian seals marked with hieroglyphs and vases bearing Greek designs. The Etruscans were skillful workers in bronze, iron, and gold. They built cities with massive walls, arched gates, paved streets, and underground drains. A great part of Etruscan civilization was ultimately absorbed in that of Rome.

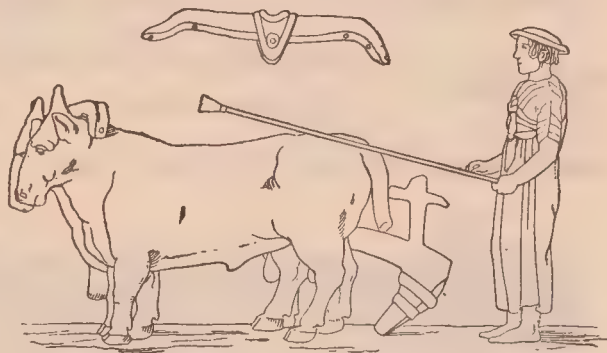
The Etruscans were followed by the Greeks. Greek colonies began to be planted in southern Italy after the middle of the eighth century B.C. (§ 38). The map shows that these were all on or near the sea, from the Gulf of Taranto to Campania. North of the "heel" of Italy extends an almost harborless coast, where nothing tempted the Greeks to settle. North of Campania, again, they found the good harbors already occupied by the Etruscans. The Greeks, in consequence, never penetrated deeply into Italy. Room was left for the native Italians, under the leadership of Rome, to build up their own power in the peninsula.

The Italians were an Indo-European people who spoke a language closely related to both Greek and the Celtic tongues of western Europe. They entered the Italian Peninsula through the numerous Alpine passes, probably not long after the Greeks had found a way into the Balkan Peninsula (§ 35). Wave after wave of these northerners flowed southward, until the greater part of Italy came into their possession. We must assume that the invaders, having overcome all armed opposition, mingled more or less with the earlier inhabitants of Italy. There is every reason to believe that



the historic Italians, like the historic Greeks, were a *mixed* people.

The Italians who settled in the central, eastern, and southern parts of the peninsula were highlanders. The western Italians, or Latins, were lowlanders. They dwelt in Latium, originally only the "flat land" extending south of the Tiber River between the mountains and the sea. The Latin plain is about thirty by forty miles in size. Its soil, though not very productive, can nevertheless



AN ITALIAN PLOWMAN

A bronze group from Arezzo, Italy. The peasant holds a pole. A front view of the yoke appears above.

support a considerable population devoted to herding and farming. The Latins, as they increased in number, gave up tribal life and established little city-states, like those of Greece. The need of defense against their Etruscan neighbors across the Tiber and the Italian tribes in the adjacent mountains bound them together. They united at a very early period in the Latin League. The chief city in this league was Rome.

46. The Romans

Rome began as a Latin settlement on the Palatine Mount. It was the central eminence in a group of low hills just south of the Tiber and about fourteen miles from its ancient mouth. Shallow water and an island made the river easily fordable at this point for Latins and Etruscans and led to intercourse between them. Villages also arose on the neighboring mounts, and these in time combined with the Palatine community. Rome thus became the City of the Seven Hills.¹

Rome, from the start, owed much to a fortunate location. The city was easy to defend. It lay far enough from the sea

¹ The Romans believed that their city was founded in 753 B.C., from which year all Roman dates were reckoned.

to be safe from sudden raids by pirates, and it possessed in the seven hills a natural fortress. The city was also well

Advantages of the site of Rome placed for commerce on the only navigable stream in Italy. Finally, Rome was almost in the center of Italy, a position from which its warlike inhabitants could most easily advance to the conquest of the peninsula.

We cannot trace in detail the development of early Rome. The accounts which have reached us are a tissue of legends, dealing with Romulus, the supposed founder of the city, and the six kings who followed him. What seems certain is that the Roman city-state very soon fell under



THE CAPITOLINE SHE-WOLF
Museo dei Conservatori, Rome

Roman myth made Romulus and Remus the twin sons of the war god Mars. Set adrift in a basket on the Tiber, they were cast ashore near Mount Palatine, and a she-wolf came and nursed them. This bronze, life-sized statue of the wolf is very ancient, probably dating from the early fifth century B.C. The figures of the twins are modern additions.

the sway of the Etruscans, who governed it for perhaps two centuries or more. Etruscan tyranny at length provoked a successful uprising, and Rome became a republic (about 509 B.C.)

Agriculture was the chief occupation of the Roman people.

“When our forefathers,” said an ancient writer, “would praise a worthy man, they praised him as a good farmer and a good landlord; and they believed that praise could go no further.”¹ Roman farmers raised large crops of grain — the staple product of ancient Italy. Cattle-breeding, also, must have been an important pursuit, since in

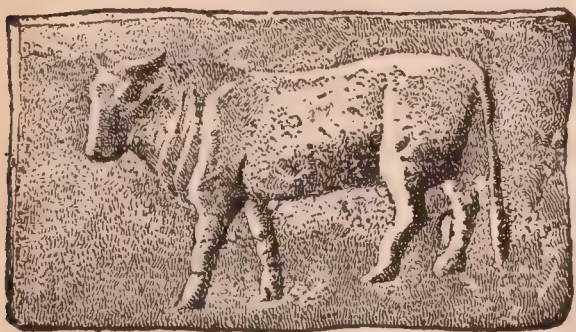
Roman occupations

¹ Cato, *De agricultura*, I.



THE VICINITY OF ROME

early times prices were estimated in oxen and sheep. No great inequalities of wealth existed. Few citizens were very rich; few were very poor.



EARLY ROMAN BAR MONEY

A bar of copper having the value of an ox, whose figure is stamped upon it. Dates from the fourth century B.C. The Romans subsequently cast copper disks to serve as coins.

The members of each household made their own clothing from flax or wool, and fashioned out of wood and clay what utensils were needed for their simple life. The long use of copper for money indicates that gold and silver were rare among the early Romans and that luxury was almost unknown.

The family, in a very real sense, formed the unit of Roman society. Its most marked feature was the unlimited authority

of the father. His wife had no legal rights: he could sell her into slavery or divorce her at will. Over his sons and his un-
The Roman family married daughters the Roman father ruled supreme as over his wife. He brought up his children to be sober, silent, modest in their bearing, and, above all, obedient. Their misdeeds he might punish with banishment, slavery, or even death. As head of the family, he could claim all their earnings; everything they had was his. The father's great authority ceased only with his death. Then his sons, in turn, became lords over their families.

47. Roman Religion

The Romans paid special veneration to the souls of the dead. These were known by the flattering name of *manes*, the "pure"
Worship of ancestors or "good ones." The Romans always regarded the *manes* as members of the household to which they had belonged on earth. The living and the dead were thus bound together by the closest ties. The worship of ancestors immensely strengthened the father's authority, for it made him the chief priest of the household. It also made marriage a sacred duty, so that a man might have children to accord him and his forefathers all honors after death.

The ancient Roman house had only one large room, the *atrium*, where all members of the family lived together. It was
The household deities entered by a single door, which was sacred to the god Janus. On the hearth, opposite the doorway, the housewife prepared the meals. The fire that ever blazed upon it was sacred to the goddess Vesta. The cupboard where the food was kept came under the charge of the Penates, who blessed the family store. The house as a whole had its protecting spirits, called Lares.

The daily worship of these deities took place at the family meal. The table would be placed at the side of the hearth,
Worship of the household deities and when the father and his family sat down to it, a little food would be thrown into the flames and a portion of wine poured out, as an offering to the gods. The images of the Lares and Penates would also be

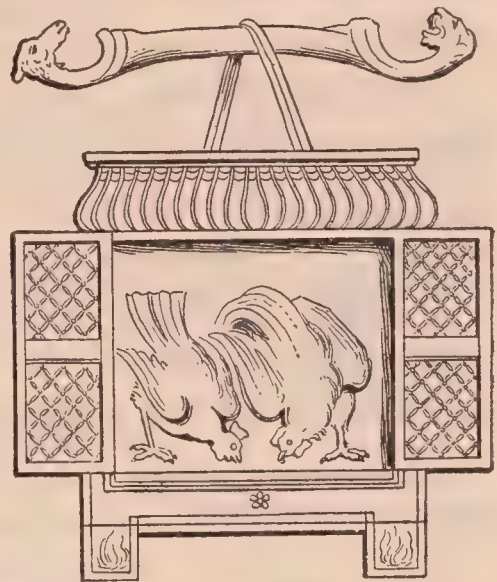
brought from the shrine and placed on the table in token of their presence at the meal. This religion of the family endured with little change throughout Roman history, lingering in many households as a pious rite long after the triumph of Christianity over paganism.

The Romans worshiped various gods connected with their lives as shepherds, farmers, and warriors. The chief divinity was Jupiter, who ruled the heavens and sent rain and sunshine to nourish the crops. The war god Mars reflected the military character of the Romans. His sacred animal was the fierce, cruel wolf; his symbols were spears and shields; his altar was the Campus Martius (Field of Mars) outside the city walls, where the army assembled in battle array. March, the first month of the old Roman year, was named in his honor. Some other divinities were borrowed from the Greeks, together with many Greek myths.

The Romans took many precautions, before beginning any enterprise, to find out what was the will of the gods and how divine favor might first be gained. They did not have oracles, but they paid much attention to omens of all sorts.

A sudden flash of lightning, an eclipse of the sun, a blazing comet, or an earthquake shock was an omen which indicated the disapproval of the gods. The Romans learned from their Etruscan neighbors how to predict the future by examining the entrails of animal victims. They also borrowed from the Etruscans the practice of looking for signs in the number, flight, and action of birds. To consult such signs was called "taking the auspices."¹

¹ Latin *auspicium*, from *auspex*, a bird seer.



COOP WITH SACRED CHICKENS

The relief represents the chickens in the act of feeding. The most favorable omen was secured when the fowls greedily picked up more of the corn than they could swallow at one time. Their refusal to eat at all was an omen of disaster.

Divination

Roman priests, who conducted the state religion, did not form a separate class, as in some Oriental countries. They were chosen, like other magistrates, from the general body of citizens. A board, or "college," of six priests had charge of the public auspices. Another board, that of the pontiffs, regulated the calendar, kept the public annals, and regulated weights and measures. They were experts in all matters of religious ceremonial and hence were very important officials.¹

This old Roman faith was something very different from what we understand by religion. It had little direct influence on morality. It did not promise rewards or threaten punishments in a future world. Roman religion busied itself with the everyday life of man. Just as the household was bound together by the tie of common worship, so all the citizens were united in a common reverence for the deities that guarded the state. The religion of Rome made and held together a nation.

48. The Roman City-State

Early Rome formed a city-state with a threefold government, as in Homeric Greece (§ 37). The king had wide powers: he was commander-in-chief, supreme judge, and head of the state religion. A council of elders (Latin *senes*, "old men") made up the Senate, which assisted the king in government. The popular assembly, whenever summoned by the king, voted on important questions.

Two magistrates, named consuls, took the king's place in government after the abolition of the monarchy. The consuls enjoyed equal honor and authority. Unless both agreed, nothing could be done. They thus served as a check upon each other, as was the case with the two Spartan kings.

When grave danger threatened the state and unity of action seemed necessary, the Romans sometimes appointed a dictator.

¹ The title of the president of the pontiffs, *Pontifex Maximus* (Supreme Pontiff) is still that of the pope.

The consuls gave up their authority to him and the people put their property and lives entirely at his disposal. The dictator's term of office might not exceed six months, but during this time he had all the power formerly wielded by the kings.

The Roman city-state seems to have been divided, during the regal age, between an aristocracy and a commons. The nobles were called patricians¹ and the common people, plebeians.² The patricians occupied a privileged position, since they alone sat in the Senate and served as magistrates, judges, and priests. The plebeians thus found themselves excluded from much of the political, legal, and religious life of Rome.

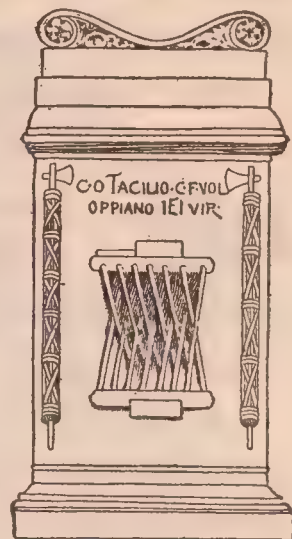
The oppressive sway of the patricians resulted in great unrest at Rome, and after the establishment of the republic the plebeians began to agitate for reforms. They soon compelled the patricians to allow them to have officers of their own, called tribunes, as a means of protection. Any tribune could veto, that is, forbid, the act of a magistrate which seemed to bear harshly on a citizen. To make sure that

a tribune's orders would be respected, his person was made sacred, and a solemn curse was pronounced upon the man who injured him or interrupted him in the performance of his duties.

There now followed a struggle on the part of the plebeians for legal equality with the patricians. The Romans hitherto had had simply unwritten customs, which were interpreted by patrician judges. The plebeians demanded that the customs be set down in writing — be made *laws* — so that every one might know them and secure justice in the courts. A commission was finally appointed to prepare a code. The laws were engraved on twelve bronze

The dictator

Patricians
and plebeians



CURULE CHAIR
AND FASCES

A consul sat on the curule chair. The *fasces* (axes in a bundle of rods) symbolized his power to flog and behead offenders.

The Twelve
Tables, 451-
449 B.C.

¹ Latin *patres*, "fathers."

² Latin *plebs*, "crowd."

tablets and set up in the Forum. Some sentences from them have come down to us in rude, unpolished Latin. They mark the beginning of Rome's legal system.

It would take too long to tell how the plebeians broke down the patrician monopoly of office holding. The result was that **Plebeian office holding** in time they became eligible to the consulships and other magistracies, to seats in the Senate, and even to the priesthoods. Henceforth all citizens, whether patricians or plebeians, enjoyed the same rights at Rome.

The Roman city-state called itself a republic — *res publica* — “a thing of the people.” The citizens in their assemblies **Republican Rome** made the laws, elected public officials, and decided questions of war and peace. But Rome was less democratic than Athens. The citizens could not frame, criticize, or amend public measures; they could only vote “yes” or “no” to proposals made to them by a magistrate. All this afforded a sharp contrast to the vigorous debating which went on in the Athenian popular assembly (§ 40).

The authority of the magistrates, including both consuls and tribunes, was much limited by the Senate. It contained **The Senate** about three hundred members, who held office for life. Vacancies in it were filled, as a rule, by persons who had previously held one of the higher magistracies. All weighty matters came before it for decision. It conducted war, received ambassadors from foreign countries, made alliances, administered conquered territories, and, in short, formed the real governing body of the republic. The Senate was not unworthy of its high position. During the centuries when Rome was winning dominion over Italy and throughout the Mediterranean basin, the Senate conducted public affairs with foresight, energy, and success. An admiring foreigner once called it “an assembly of kings.”

49. Expansion of Rome over Italy

The Romans seem always to have been a military people. Their history for several centuries after the founding of the republic in 509 B.C. is a record of almost uninterrupted warfare,

which resulted in steady conquests and annexations of territory. Two stages in the expansion of Rome over Italy may be distinguished. The first (ending in 338 B.C.) marked the triumph of Rome over her former allies, the Latins; and the establishment of her supremacy in Latium. The second (ending in 264 B.C.) saw her supremacy established over the Etruscans in Etruria, the Italian tribes of the Apennines, and the Greek cities in southern Italy.

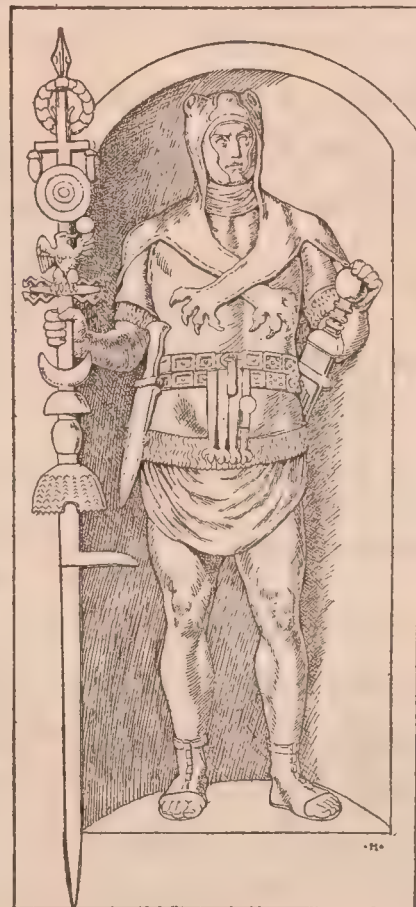
Rome now ruled from the Strait of Messina northward to the Arno River. All the peoples of this part of the Italian Peninsula acknowledged her sway. It should be noticed, however, that as yet Rome controlled only the central and southern parts of what is the modern kingdom of Italy. The Gauls held the Po Valley, while most of Sicily and Sardinia remained a possession of the Carthaginians.

As Rome extended her rule in Italy, she bestowed upon the conquered peoples citizenship. It formed a great gift, for a Roman citizen enjoyed many privileges. He could hold and exchange property under the protection of Roman law; could contract a valid marriage which made his children themselves citizens; and could vote in the popular assemblies at Rome and hold public office there. This extension of the citizenship to those who formerly had been enemies was something quite *new* in history, and it was the great secret of Rome's success as a governing power.

Stages in
Roman
expansion

Italy under
Roman rule

Roman
citizens



A ROMAN STANDARD
BEARER

Bonn Museum

From a gravestone of the first century A.D. The standard consists of a spear crowned with a wreath, below which is a crossbar bearing pendant acorns. Then follow, in order, a metal disk, Jupiter's eagle standing on a thunderbolt, a crescent moon, an amulet, and a large tassel.

The Italian peoples who failed to receive citizenship at this time were not treated as complete subjects, but as “friends and allies” of the Romans. They lost the right of declaring war on one another, of making treaties, and of coining money. Rome otherwise allowed them to govern themselves, never calling on them for tribute, and only requiring that they should furnish soldiers for the Roman army in time of war. The allied states occupied a large part of the Italian Peninsula.

The Romans established what were called Latin colonies in various parts of Italy. These usually consisted of veteran soldiers or poor peasants, who wanted farms of their own. Such colonies, being offshoots of Rome, naturally remained faithful to her interests.

The colonies were united with one another and with Rome by an extensive system of roads. The first great road, known as the Appian Way, was carried as far as Capua and was later extended to Brindisi (*Brundisium*) on the Adriatic, whence travelers embarked for Greece. Other trunk lines were soon built in Italy, and from them a network of smaller highways penetrated every part of the peninsula. Roman roads were intended to facilitate the rapid dispatch of troops, supplies, and official messages into every corner of Italy. Hence the roads ran, as much as possible, in straight lines and on easy grades. Nothing was allowed to obstruct their course. Engineers cut through or tunneled the hills, bridged rivers and gorges, and spanned low, swampy lands with viaducts of stone. These magnificent highways were free to the public, serving as avenues of trade and travel and so helping to bring the Italian peoples into close touch with Rome.

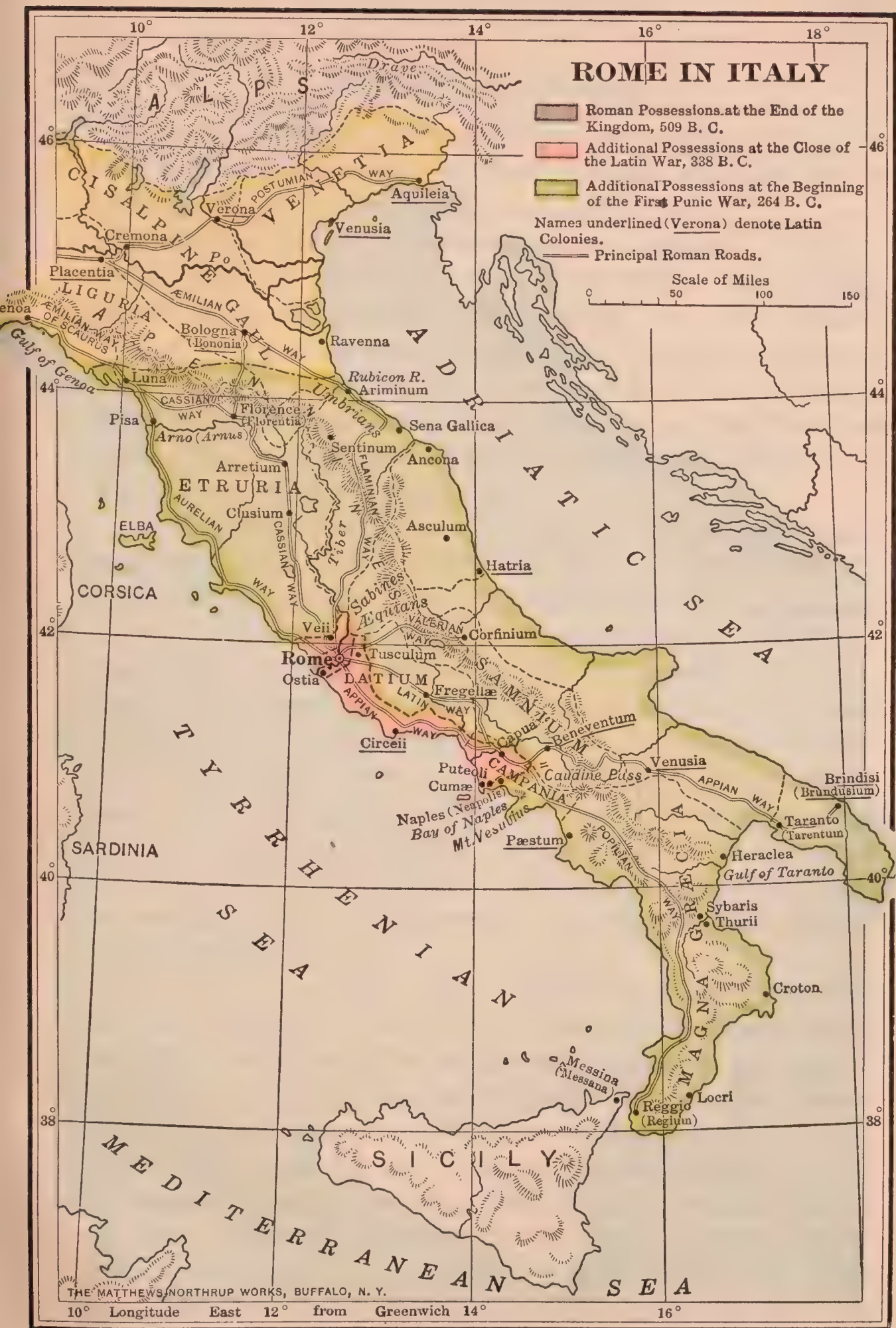
Rome thus began in Italy the process of Romanization which she was to extend later to Sicily, Spain, Gaul, and Britain. She began to make all Italians like herself in blood, language, religion, and customs. More and more they came to regard themselves as one people — a civilized people who spoke Latin as contrasted with the barbarous, Celtic-speaking Gauls.

ROME IN ITALY

- Roman Possessions at the End of the Kingdom, 509 B. C.
 - Additional Possessions at the Close of the Latin War, 338 B. C.
 - Additional Possessions at the Beginning of the First Punic War, 264 B. C.
- Names underlined (Verona) denote Latin Colonies.
- Principal Roman Roads.

Scale of Miles

0 50 100 150





50. Rome and Carthage

Rome had scarcely finished the conquest of Italy before she became involved in a life-and-death struggle with the city of Carthage (§ 25). This Phœnician colony occupied an admirable site, for it bordered on rich farming land and had the largest harbor of North Africa. The Carthaginians gradually extended their control over the adjacent coast, eastward as far as the Greek city of Cyrene and westward to the Atlantic. Carthaginian settlements also lined the shores of Sicily, Sardinia, Corsica, the Balearic Islands, and southern Spain. The western part of the Mediterranean formed, to a large extent, a Carthaginian lake.

The Phœnician founders of Carthage kept their own (Semitic) language, customs, and beliefs and did not mingle with the native African peoples. The Carthaginian government was in form republican, with two elective magistrates somewhat resembling Roman consuls. The real power lay, however, with a group of merchant nobles, who cared very little for the welfare of the poor freemen and slaves over whom they ruled. The wealth of Carthage enabled her to raise armies of mercenary soldiers and to build warships which in size, number, and equipment surpassed those of any other Mediterranean state. Mistress of a wide realm, strong both by land and sea, Carthage was now to prove herself Rome's most dangerous foe.

The First Punic War¹ was a contest for Sicily. The Carthaginians wished to extend their rule over all that island, which from its situation seems to belong almost as much to Africa as to Italy. The Romans, now supreme in the Italian Peninsula, also cast envious eyes on Sicily. They believed, too, that the conquest of Sicily by the Carthaginians would soon be followed by the invasion of southern Italy. The war between the two peoples lasted nearly twenty-four years. It was fought mainly on the sea. The Carthaginians at the start had things all their own way, but with

**First Punic
War, 264–241
B.C.**

¹ "Punic" (Latin *Punicus*) is another form of the word "Phœnician."

characteristic energy the Romans built fleet after fleet and at length won a complete victory over the enemy. The treaty of peace deprived Carthage of Sicily. That island now became the first Roman province.

The peace amounted to no more than an armed truce. The decisive conflict, which should determine whether Rome or Carthage was to rule the western Mediterranean, had yet to come. Before it came, Rome strengthened her military position by seizing Sardinia and Corsica, in



A TESTUDO

A relief from the Column of Trajan, Rome. The name *testudo*, a tortoise (shell), was applied to the covering made by a body of soldiers who placed their shields over their heads. The shields fitted so closely together that men could walk on them and even horses and chariots could be driven over them.

spite of Carthaginian protests against this unwarranted action, and by conquering the Gauls in the Po Valley. The Roman power now extended over northern Italy to the foot of the Alps. Carthage, meanwhile, created a new empire in Spain, as far north as the Ebro River. Spain at this time was a rich, though undeveloped, country. The produce of its silver mines filled the Carthaginian treasury, and its hardy tribes made excellent soldiers for the Carthaginian army. The Punic city thus had both means and men for another struggle with Rome.

The war which now ensued has been sometimes called the Hannibalic War, because it centered about the personality of Hannibal the Carthaginian. As a commander, he ranks with Alexander the Great. The Macedonian king conquered for the glory of conquest; Hannibal, burning with patriotism, sought to destroy the power which had humbled his native land. He failed; and his failure left Carthage weaker than he found her.



The Romans planned to conduct the war in Spain and Africa, at a distance from their own shores. Hannibal's bold movements took them by surprise. The young Carthaginian general had determined to fight in Italy. Since Roman fleets now controlled the western Mediterranean, it was necessary for him to lead his army, with its supplies, equipment, horses, and war elephants, from Spain through the defiles of the Pyrenees, across the wide, deep Rhône, over the snow-covered passes of the Alps, and down their steeper

Second Punic War, 218-201 B.C.

southern slopes into the valley of the Po. He did all this and at length stood on Italian soil. For fifteen years thereafter he maintained himself in Italy, marching up and down the peninsula, almost at will, and inflicting severe defeats upon the Romans. Hannibal, however, had no siege engines to reduce the Latin colonies that studded Italy or to capture Rome itself. His little army dwindled away, year by year, and reinforcements sent from Spain were caught and destroyed by the Romans before they could effect a junction with his troops. Meanwhile, the brilliant Roman commander, Publius Scipio, drove the Carthaginians out of Spain and invaded Africa. Hannibal was summoned home to face this new adversary. He came, and on the field of Zama met his first and only defeat. Scipio, the victor, received the proud surname *Africanus*.

The treaty of peace following the battle of Zama required Carthage to cede Spain, surrender all but ten of her warships, and pay a heavy indemnity. She also agreed not to wage war anywhere without the consent of Rome, thus becoming, in effect, a vassal state. The triumph of Rome was probably essential to the continuance of European civilization. Had Carthage triumphed, Oriental ideas and customs might have spread throughout the western Mediterranean. From that fate Rome saved Europe.

The last chapter of Carthaginian history remained to be written. Though Carthage was no longer a dangerous rival, Rome watched anxiously for half a century the reviving commerce of the Punic city and at length determined to blot it out of existence. A Roman army landed in Africa, and the Carthaginians were ordered to remove ten miles from the sea. It was a sentence of death to a people who lived almost entirely by overseas trade. In despair they took up arms again and for three years resisted the Romans. The city was finally captured, burned, and its site dedicated to the infernal gods. The Carthaginian territories in North Africa henceforth became a Roman province.

Rome now ruled without a rival in the western Mediterranean. Not many years passed before she also extended her sway over

the kingdom of Macedonia, the Greek city-states, and the coast of Asia Minor, thus becoming supreme in Rome in the the eastern Mediterranean. She built up this East mighty power at a terrible cost in blood and treasure. Let us see what use she made of it.

51. Rome Mistress of the Mediterranean

Rome's dealings with her new dependencies overseas did not follow the methods that proved so successful in Italy. The Italian peoples had received liberal treat-
ment. Rome regarded them as allies and in many Provinces instances conferred upon them Roman citizenship. But for non-Italians Rome adopted the same system of *imperial* rule that had been previously followed by Athens (§ 40). She treated the foreign peoples from Spain to Asia as subjects and made her conquered territories into provinces. Their inhabitants were obliged to pay tribute and accept the oversight of Roman officials.

The proper management of conquered territories is always a difficult problem for the best-intentioned state. It cannot be truly said, however, that even Rome's inten-
tions were praiseworthy. There was little desire Evils of provincial administration to rule for the good of the subject peoples. A Roman governor exercised almost absolute sway over his province. He usually looked upon it as a source of personal gain and did everything possible during his year of office to enrich himself at the expense of the inhabitants. They could complain of the governor's conduct to the Senate, which had appointed him, but their injuries stood little chance of being redressed by senatorial courts quite ignorant of provincial affairs and notoriously open to bribery. The provincials also suffered from the extortions of the tax collectors, whose very name (*publicani*) became a byword for greed.¹

A possible solution of the problem of provincial administration might have been found, if the provincials had been allowed

¹ In the New Testament "publicans and sinners" are mentioned side by side. See *Matthew*, ix, 10.

to send delegates to speak and act for them before the Senate and the popular assemblies of Rome. The representative system, however, met no more favor with the Romans than with the Athenians. Rome, like Athens, was a city-state suddenly called to the responsibilities of imperial rule. The machinery of her government worked well in a small republican community, but it broke down when



YOUTH READING A PAPHY-
RUS ROLL

Relief on a sarcophagus

The papyrus roll was sometimes very long. The entire *Iliad* or *Odyssey* might be contained in a single manuscript measuring one hundred and fifty feet in length. In the third century A.D. the unwieldy roll began to give way to the tablet, composed of a number of leaves held together by a ring. About this time, also, the use of vellum, or parchment made of sheepskin, became common.

extended to distant lands and peoples. A single city could not rule, with justice and efficiency, all Italy and the Mediterranean basin.

Successful foreign wars greatly enriched Rome. The soldiers received large gifts from their commander, sharing the booty taken from the enemy. The state itself made money from the sale of enslaved prisoners and their property. When once peace had been declared, Roman governors and tax collectors followed in the wake of the armies and squeezed the provincials at every turn. The Romans, indeed, seem to have conquered the world less for glory than for profit.

The wealth that now poured into Rome from every side promoted the growth of luxurious tastes. Newly rich Romans developed a relish for all sorts of reckless

display. They built fine houses adorned with statues, costly paintings, and furnishings. They surrounded themselves with troops of slaves. Instead of plain linen clothes, they wore garments of silk and gold. At their banquets they spread embroidered carpets, purple coverings, and dishes of gilt plate. Pomp and splendor replaced the rude simplicity of earlier times.

The rich were becoming richer, but it seems that the poor

were also becoming poorer. After Rome had conquered so much of the Mediterranean basin, her markets were flooded with the cheap wheat raised in the provinces, especially in those granaries, Sicily and North Africa. The price of wheat fell so low that Roman peasants could not raise enough to support their families and pay their taxes. They had to sell out, often at a ruinous sacrifice, to capitalists, who turned many small farms into extensive sheep pastures, cattle ranches, vineyards, and olive orchards. These great estates were worked by gangs of slaves from Carthage, Spain, Macedonia, Greece, and Asia Minor. The free peasantry, which had always been the strength of the Roman state, largely disappeared.

The decline of agriculture and the ruin of the small farmer under the stress of foreign competition may be studied in modern England as well as in ancient Italy. An Englishman, under the same circumstances, will often emigrate to America or to Australia, where land is cheap and it is easy to make a living. Roman peasants did not care to go abroad. They thronged, instead, to the cities, to Rome especially, where they labored for a small wage, fared plainly on wheat bread, and dwelt in huge lodging houses, three or four stories high.

We know little about these poor people of Rome. They must have lived from hand to mouth. Since their votes controlled elections in the popular assemblies, they were courted by candidates for office and kept from grumbling by being fed and amused. Such propertyless citizens, too lazy for steady work, too intelligent to starve, formed, with the riffraff of a great city, the elements of a dangerous mob. The mob, henceforth, plays an ever larger part in the history of the times.

The conquest by the Romans, first of *Magna Græcia* and Sicily, then of Greece itself and the Hellenistic East, familiarized them with Greek culture. Roman soldiers and traders carried back to Italy an acquaintance with Greek customs. Thousands of cultivated Greeks,

Disappearance of the peasantry

The exodus to the cities

The city mob

Greek influence at Rome

some slaves and others freemen, settled in Rome as actors, physicians, artists, and writers. Here they introduced the language, religion, literature, and art of their native land. Roman nobles of the better type began to take an interest in other things than farming, commerce, or war. They imitated Greek fashions in dress and manners, collected Greek books, and filled their homes with the productions of Greek art. Every aspect of Roman society felt the quickening influence of the older, richer culture of the Greek world. It was a Roman poet who wrote, — “Captive Greece captured her conqueror rude.”¹

52. Decline of the Roman City-State

The Romans won dominion abroad, only to lose freedom at home. The Roman city-state, formerly a self-governing commonwealth, became transformed into an empire. **A century of revolution** Two principal causes of the transformation may be mentioned. The first cause was *political strife* between Roman citizens. The class struggles between rich and poor, aristocrats and commoners, offered every opportunity for unscrupulous leaders to mount to power, now with the support of the nobles, now with that of the populace. The second cause was *foreign warfare*, which enabled ambitious generals, supported by their soldiery, to become supreme in the government. Rome, after conquering the nations, found that she must herself submit to the rule of one man. All this development took place in little more than a century after the capture and destruction of Carthage.

The century of revolution began with Tiberius Gracchus, who belonged to a noble Roman family distinguished for its **Tiberius Gracchus** services to the republic. He started out as a moderate social reformer. Having been elected one of the ten tribunes (§ 48) of the people, he brought forward in 133 B.C. a measure intended to revive the drooping agriculture of Italy. Tiberius proposed that the public lands of Rome, then largely occupied by wealthy men, who alone had the capital

¹ Horace, *Epistles*, ii, 1, 156.

to work them with cattle and slaves, should be reclaimed by the state, divided into small tracts, and given to the poorer citizens. This proposal aroused a hornet's nest about the reformer's ears. Rich people had occupied the public lands so long that they had come to look upon them as really their own. The great land owners in the Senate got another tribune, devoted to their interests, to place his veto on the measure. The impatient Tiberius now took a false step. Though a magistrate could not legally be removed from office, Tiberius had the offending tribune deposed and thus secured the desired legislation. This action further angered the aristocrats, who threatened to impeach him as soon as his term expired. To avoid impeachment Tiberius sought reelection to the tribunate for the following year. This, again, was contrary to the constitution, which did not permit any one to hold office for two successive terms. On the day appointed for the election, while voting was in progress, a crowd of senators burst into the Forum and killed Tiberius, together with three hundred of his followers. Both sides had now begun to disregard the law. Force and bloodshed, henceforth, were to decide political disputes.

Nine years after the death of Tiberius Gracchus, his brother Gaius became a tribune. One of Gaius's first measures permitted the sale of grain from public storehouses to **Gaius** Roman citizens at about half the market price. **Gracchus**

The law made Gaius popular with the poorer classes, but it was very unwise. Charity of this sort increased, rather than lessened, the number of paupers. Gaius showed much more statesmanship in his other measures. He encouraged the emigration of landless men from Italy to the provinces and introduced reforms in provincial administration. He even proposed to bestow the right of voting in the assemblies at Rome upon the inhabitants of the Latin colonies (§ 49). The effort to extend Roman citizenship cost Gaius his popularity. It aroused the jealousy of the city mob, which believed that the enrollment of new citizens would mean the loss of its privileges. There would not be so many free shows and so much cheap grain. The people therefore rejected the measure. They

even failed to reëlect Gaius to the tribunate, though a law had been recently passed permitting a man to hold the position of tribune year after year. When Gaius was no longer protected by the sanctity of the tribune's office, he fell an easy victim to senatorial hatred. Another bloody tumult broke out, in which Gaius and several thousand of his followers perished.

Civil strife at Rome had so far left the aristocrats at the head of affairs. They still controlled the Senate, and the Senate still governed Rome. But that body had degenerated. **The senatorial aristocracy** The senators were no longer such able and patriotic men as those who had piloted the state while Rome was gaining world dominion (§ 48). They now thought less of the republic than of their own interests. Hence, as we have just seen, they blocked every effort of the Gracchi to improve the condition of the poorer citizens in Italy or of the provincials outside of Italy. Their growing incompetence and corruption, both at home and abroad, made the people more anxious than ever for a leader against the senatorial aristocracy.

The popular leader who appeared before long was not another tribune but a *general* named Marius. He gained his greatest distinction in a war with some of the Teutonic peoples. **Marius** These barbarians, whom we now hear of for the first time, had begun their migrations southward toward the Mediterranean basin. Rome was henceforth to face them in every century of her national existence. The decisive victories which Marius gained over them in southern Gaul and northern Italy removed a grave danger threatening Rome. The time had not come for classical civilization to be submerged under a wave of barbarism.

Meanwhile, the senatorial aristocracy also found a leader in a noble named Sulla. He, too, rose to eminence as a successful general, this time in a war between Rome and the Italian allies. **Sulla** It resulted from the refusal of the Senate and popular assemblies to extend Roman citizenship throughout Italy. The war ended only when Rome granted the desired citizenship, thus returning to her policy in former times



JULIUS CÆSAR

A bust in the British Museum, London



AUGUSTUS

A bust in the Museum of Fine Arts, Boston



THE ROMAN FORUM

A view eastward from the Capitoline Hill. The Colosseum is seen in the distance on the left, while on the right are the ruins of the Palatine palaces of the Cæsars. The Arch of Septimius Severus is in the left foreground, and on the right are columns of several temples and the foundations of a basilica erected by Augustus.

(§ 49). The inhabitants of nearly all the Italian towns were soon enrolled as citizens at Rome, though they could not vote or stand for office unless they visited in person the capital city. In practice, therefore, the populace of Rome still had the controlling voice in ordinary legislation.

Marius and Sulla were rivals not only in war but also in politics. The one was the champion of the democrats, the other, of the aristocrats. The rivalry between them finally led to civil war, with its attendant bloodshed. Sulla triumphed, thus becoming supreme in the state. Rome now came under the rule of one man, for the first time since the expulsion of the kings. Sulla used his position of "Perpetual Dictator" only to pass a series of laws intended to intrench the Senate in power. He then retired to private life and died soon afterward (78 B.C.).

**Rivalry of
Marius and
Sulla**

After Sulla's death his friend Pompey was the leading figure in Roman politics. Pompey won great renown as a commander. He crushed a rebellion of the Spaniards, put down a formidable rebellion in Italy of slaves, outlaws, and ruined peasants, ridded the Mediterranean of pirates, and won sweeping conquests in the Near East, where he added Syria and Palestine to the Roman dominions.

Pompey

Rome at this time contained another able man in the person of Julius Cæsar. He belonged to a noble family, but his father had favored the democratic cause and his aunt had married Marius. Cæsar as a young man threw himself whole-heartedly into the exciting game of politics as played in the capital city. He won the ear of the multitude by his fiery harangues, his bribes of money, and his gifts and public shows. After spending all his private fortune in this way, he was "financed" by the millionaire Crassus, who lent him the money so necessary for a successful career as a politician. Cæsar, Crassus, and Pompey soon combined in what the Romans called a triumvirate, but what we should call a "ring." Pompey contributed his soldiers, Crassus, his wealth, and Cæsar, his influence over the mob. These three men were now really masters of Rome.

Julius Cæsar

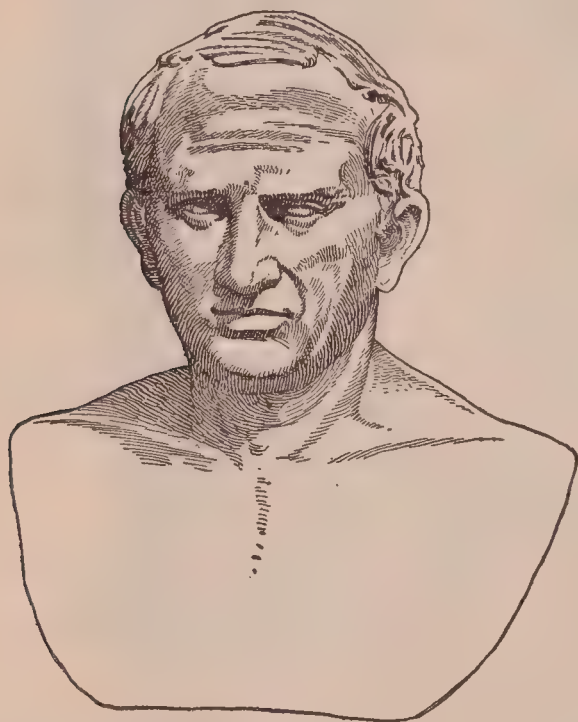
Cæsar was ambitious. The careers of Marius, Sulla, and Pompey taught him that the road to power at Rome lay through

Cæsar's conquest of Gaul, 58-50 B.C. a military command, which would furnish an army devoted to his personal fortunes. Accordingly,

after serving a year as consul, he obtained an appointment as governor of Gaul. The story of his campaigns there he has himself related in the famous *Commentaries*, still a Latin text in the schools. Starting from southern Gaul, which

was Roman territory at this time, he conquered the Gallic tribes in one battle after another, twice bridged the Rhine and invaded Germany, made two military expeditions across the Channel to Britain, and brought within the Roman dominions all the territory bounded by the Pyrenees, the Alps, the Rhine, and the Atlantic Ocean.

Cæsar's conquest of Gaul widened the map of the civilized world from the Mediterranean basin to the shores of the



MARCUS TULLIUS CICERO
Vatican Museum, Rome

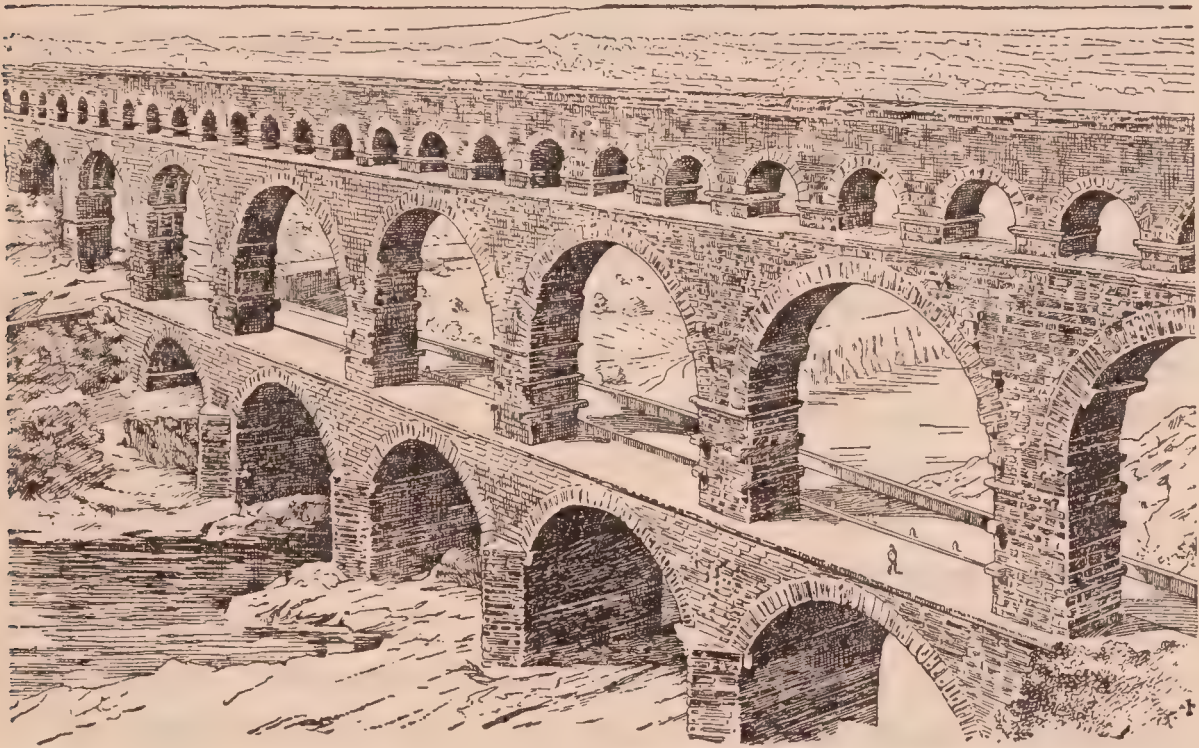
Atlantic. Gaul soon received and speedily adopted the Latin language, Roman law, and the customs and religion of Rome. "Let the Alps sink," exclaimed the orator Cicero, "the gods raised them to shelter Italy from the barbarians, but now they are no longer needed."

The death of Crassus, during Cæsar's absence in Gaul, dissolved the triumvirate. Pompey and Cæsar soon began to

Rivalry of Pompey and Cæsar draw apart and at length became open enemies. Pompey had the support of the Senate, whose members believed that Cæsar was aiming at

despotic power. Cæsar, on his side, had an army disciplined by eight years of fighting. He now led his troops across the

Rubicon, the little stream that separated Cisalpine Gaul from Italy, and marched on Rome. Thus began another civil war. It was fought in Italy, in Spain, in Greece, and in North Africa. It ended in the defeat and death of Pompey, the overthrow of the senatorial party, and the complete supremacy of Cæsar in the Roman state. He ruled supreme for only two years, and then fell a victim to a group of irreconcilable nobles, who struck him down in the Senate-house at Rome (44 B.C.).



A ROMAN AQUEDUCT

The Pont du Gard near Nîmes (ancient Nemausus) in southern France. Built by the emperor Antoninus Pius. The bridge spans two hilltops nearly a thousand feet apart. It carries an aqueduct with three tiers of massive stone arches at a height of 160 feet above the stream. This is the finest and best-preserved aqueduct in existence.

After Cæsar's death his grandnephew and adopted heir, Octavian, joined forces with Antony, the most prominent of Cæsar's officers, and together they defeated the senatorial party. They then divided the Roman world, Octavian taking Italy and the West, Antony taking the East, with Alexandria in Egypt as his capital. Before long the inevitable civil war broke out between them. It was decided in 31 B.C. by the victory of Octavian in a naval battle near Actium on the western coast of Greece. Antony and his

Egyptian queen, Cleopatra, fled to Egypt, where both committed suicide rather than fall into the conqueror's hands. Egypt henceforth became a part of the Roman dominions.

The battle of Actium closed the century of revolution. Octavian, now without a rival, stepped into Cæsar's place as master of the Roman world. With Cæsar and Octavian
The end of an epoch Europe thus went back to monarchy, to one-man rule, such as had always prevailed in the Near East. It is only since the end of the eighteenth century that republicanism, as a form of government, has begun again to find favor among European peoples.

53. The Roman Empire

Few persons have set their stamp more indelibly on the pages of history than Octavian, whom we may now call by his
The emperor Augustus more familiar name *Augustus* ("the Majestic"), conferred upon him by the Senate as a mark of respect. Another title borne by him and his successors was that of *Imperator*, from which our word "emperor" is derived. The emperor Augustus enjoyed practically unlimited power, since he was commander-in-chief of the army. He took care, however, to conceal his authority under legal forms and to pose as a republican magistrate holding office by appointment of the Senate. An American president would have a somewhat similar position if he ruled for life instead of for four years, selected the members of Congress, and named his successor. Augustus thus gave up the externals, only to keep the essentials, of monarchy.

The Roman Empire in the age of Augustus girdled the Mediterranean basin and spread over three continents. On the west
The empire under Augustus and south it found natural barriers in the Atlantic Ocean and the Sahara Desert. On the east the Euphrates River divided it from the kingdom of the Parthians. The northern frontier, beyond which lay the Teutonic peoples, required additional conquests for its protection. Augustus therefore annexed the districts south of the Danube, thus securing the entire line of this wide, impetuous stream as a

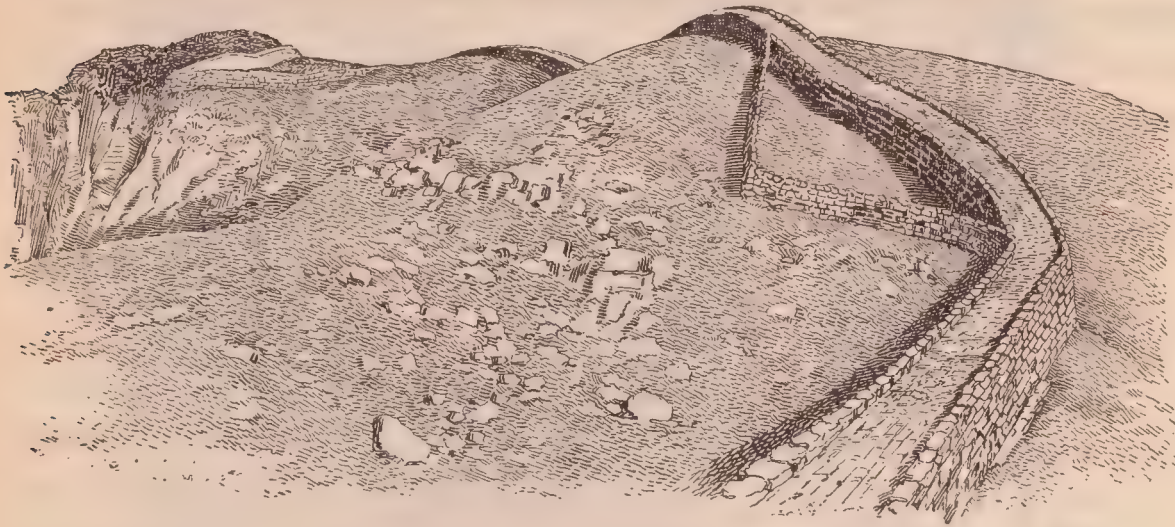




boundary. Between Gaul and Germany the boundary continued to be the Rhine.

The successors of Augustus made two important additions to the empire. During the reign of Claudius (41-54 A.D.) the Romans began to overrun Britain, which had been left alone for nearly a century after Cæsar's expeditions to the island. Britain, as far as the Scottish Highlands, was finally brought under Roman sway

Conquest and
Romaniza-
tion of Britain



WALL OF HADRIAN IN BRITAIN

The wall extended between the Tyne and the Solway, a distance of seventy miles. It was built of concrete, faced with square blocks. The height is nearly twenty feet; the thickness, about eight feet. Along the wall were numerous towers and gates, and a little to the north of it stretched an earthen rampart protected by a deep ditch. A broad road, lined with seventeen military camps, ran between the two fortifications.

and organized as a province (*Britannia*). It remained a part of the Roman Empire for more than three hundred years, becoming in this time almost as completely Romanized as Spain and Gaul. Northern Scotland (*Caledonia*) and Ireland (*Hibernia*) the Romans never attempted to conquer.

The reign of Trajan (98-117 A.D.) saw the empire enlarged to its greatest extent. The conquests which this soldier-emperor made in Asia (Armenia and the valley of the Tigris-Euphrates) were abandoned by his successor on the throne; but those in Europe, resulting in the annexation of Dacia, north of the Danube, had more permanence. Thousands of colonists soon settled in Dacia and brought with them Roman civilization. The modern name of this country

Conquest and
Romaniza-
tion of Dacia

(Rumania) and the Latinized language of its people bear witness to Rome's abiding influence there.

The Roman Empire, at the zenith of its power in the second century of our era, included forty-three provinces. The provincials enjoyed far better treatment by the new Roman citizenship imperial government than they had ever received at the hands of the republican Senate and popular assemblies.



ROMAN AND DACIAN

Louvre, Paris

A relief of the early second century A.D., probably referring to the Dacian wars of Trajan. The contrast between the proud, calm Roman and the wild barbarian is impressive. A Dacian hut and an oak tree are shown in the background.

Furthermore, Augustus and his successors steadily extended Roman citizenship to the provincials, and in 212 A.D. Caracalla issued a decree making *all* freemen in the empire citizens. Gauls, Britons, Spaniards, North Africans, Egyptians, Jews, Syrians, and Greeks were henceforth Romans equally with the people of Italy. Rome, instead of being the ruling city of

the empire, thus became merely its capital or seat of government.

The provinces were protected against invasion by a standing army of about four hundred thousand men. The soldiers belonged to all the different nationalities within the empire and served for a long period of years. When not engaged in drill or border warfare, they built the great highways which, starting from Rome, penetrated every province; erected bridges and aqueducts; and along the exposed frontiers raised forts and walls. These roads and fortifications and the living rampart of the legions gave to the provinces security and freedom from war. The civilized world within the boundaries of the empire rested under what an ancient writer called "the immense majesty of the Roman Peace."¹

The peace and prosperity of the empire fostered the growth of cities. Some had earlier been native settlements, such as those in Gaul before the Roman conquest. Others were the splendid Hellenistic cities in the Near East. Many more were of Roman origin, arising from the colonies and fortified camps in which citizens and soldiers had settled.² Rome was the largest of these cities, her population being estimated at from one to two millions. Alexandria came next with more than half a million people. Syracuse ranked as the third metropolis of the empire. Italy contained such important towns as Genoa, Florence, Verona, Milan, and Ravenna. In Gaul were Marseilles, Arles, Nîmes, Bordeaux, Lyons, Strasbourg, Cologne, and Mainz. In Spain were Barcelona, Cadiz, Cartagena, and Seville. In Britain York and London were seats of commerce, Chester and Lincoln were military colonies, and Bath was celebrated then, as now, for its medicinal waters. Carthage had risen in new splendor from its ashes. Athens and Corinth were still homes of Greek art and Greek culture. Asia included such ancient and important centers as Pergamum, Smyrna, Ephesus, Rhodes, and An-

¹ Pliny, *Natural History*, xxvii, 1.

² Several English cities, such as Lancaster, Leicester, Manchester, and Chester, show by their names their origin in the Roman *castra*, or camp.

tioch. The student who reads in his New Testament the *Acts of the Apostles* will get a vivid impression of some of these great capitals.

Every city was a miniature Rome, with its forum and senate-house, its temples, theaters, and baths, its circus for racing, and its amphitheater for gladiatorial combats. Most of the municipalities enjoyed an abundant supply of water, and some had good sewer systems. The larger towns had well-paved, though narrow, streets. The excavations at Pompeii have revealed to us the appearance of one of these ancient cities. What we find at Pompeii was repeated on a more splendid scale in hundreds of places from the Danube to the Nile, from Britain to Arabia.

The cities of Roman origin, especially those in the western provinces, copied the political institutions of Rome. Each had a council modeled on the Senate, and a popular assembly, which chose magistrates corresponding to the two consuls and other officials. This Roman system of city government descended to the Middle Ages and so passed over to our own day.

The period of the empire formed the golden age of Roman commerce. Augustus and his successors put down piracy in the Mediterranean, built lighthouses and improved harbors, policed the highways, and made travel by land both speedy and safe. An imperial currency¹ replaced the various national coinages with their limited circulation. The vexatious import and export duties, levied by different countries on foreign products, were swept away. Free trade flourished between the cities and provinces of the Roman world.

Roman commerce followed, in general, the routes which had been used by the Phoenicians and Greeks. The annexation of Gaul, Britain, and the districts north and south of the Danube opened up trade channels between western and central Europe and the Mediterranean basin. Imports from the Far East reached the Mediterranean either by

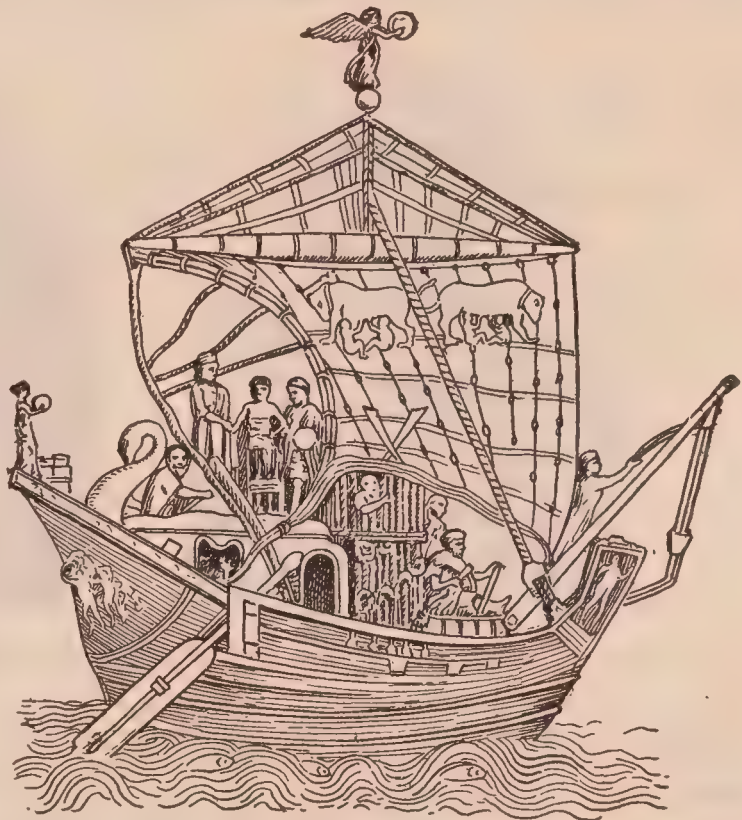
¹ For illustrations of Roman coins see the plate facing page 200.

caravan through Asia or by ships which sailed across the Indian Ocean to the Persian Gulf and the Red Sea.

The slaves at Rome, like those at Athens (§ 40), engaged in many occupations. They worked as farm laborers, miners, artisans, shopkeepers, and domestic servants. The possession of a fine troop of slaves, dressed in handsome livery, formed a favorite way of parading one's wealth. **Industry**

Not all manual labor was performed by slaves, however. Slavery tended to decline, partly because there were now no more wars to furnish captives for the slave markets and partly in consequence of the growing custom of emancipation. The free workingmen who took the place of slaves seem to have led a fairly comfortable existence. They were not forced to labor for long hours in grimy, unwholesome factories. Slums existed, but no sweat-

shops. If wages were low, so also was the cost of living. Wine, oil, and wheat flour were cheap. The mild climate made heavy clothing unnecessary and permitted an outdoor life. The public baths — great clubhouses — stood open to every one who could pay a trifling fee. Numerous holidays, celebrated with games and shows, brightened existence. It is perhaps significant that Roman annals contain no record of a single labor strike.



A ROMAN FREIGHT SHIP

The ship lies beside the wharf at Ostia. In the after-part of the vessel is a cabin with two windows. Notice the figure of Victory on the top of the single mast and the decoration of the mainsail with the wolf and twins. The ship is steered by a pair of huge paddles.

We have already seen that the class of peasant proprietors disappeared from Italy during republican times (§ 51). It did not revive subsequently. Land was owned by the emperor and few other rich persons and was cultivated by free tenants or by slaves. The person who tilled the soil usually depended upon his landlord for tools, domestic animals, and other farm equipment. Such great domains had long prevailed in the Near East under the Persians and in North

Agriculture



TERRA-COTTA SAVINGS BANK

Africa under the Carthaginians. The Romans extended this system of land holding to Spain, Gaul, Britain, and other provinces, and it afterward became general throughout western Europe during the Middle Ages.

54. The Græco-Oriental-Roman World

The Roman Empire consisted of three sections, differing widely in their previous history.¹ There was an Oriental section, which included such parts of the Near East as had come under Roman rule; there was a Greek section centering about the Ægean; and there was a distinctively Roman or Latin section, which consisted of the western provinces. In the Near East the Romans came only as conquerors, and Roman culture never took deep root there. The same was true of the Ægean lands, where the

Sections of the Roman Empire

¹ See the map between pages 156-157.

Greek language and customs held their ground. In the barbarian West, however, the Romans appeared not only as conquerors, but also as civilizers. The Romanization of the western provinces (modern Spain, Portugal, France, Belgium, Switzerland, and England), together with the Rhine and Danube valleys, forms quite the most significant aspect of ancient history. It was particularly their law and their language which the Romans gave to European peoples.

The code of the Twelve Tables, framed by the Romans almost at the beginning of the republic, was too harsh, technical, and brief to meet the needs of a growing state. The Romans gradually improved their legal system, Roman law after they began to rule over conquered territories and to become familiar with the customs of foreign peoples. Roman law in this way took on an exact, impartial, liberal, and humane character. It limited the use of torture to force confession from persons accused of wrongdoing. It protected the child against a father's tyranny and wives against ill-treatment by their husbands. It provided that a master who killed a slave should be punished as a murderer, and even taught that all men are originally free by nature and therefore that slavery is contrary to natural right. Justice it defined as "the steady and abiding purpose to give to every man that which is his own."¹

The extension of Roman citizenship to the provincials carried this better law throughout the empire. During the reign of Justinian (527-565 A.D.) all the sources of Roman The Corpus
Juris Civilis law were collected and put into scientific form. The result was the famous code called the *Corpus Juris Civilis*, the "Body of Civil Law." It passed from ancient Rome to modern Europe, becoming the foundation of the legal systems of Italy, Spain, France, Germany, and other Continental countries. Even the Common Law of England, which has been adopted by the United States, owes some of its principles to the *Corpus Juris Civilis*.² The law of Rome, because of this wide-

¹ *Institutes*, bk. i, tit. 1.

² Roman law still prevails in the province of Quebec and the state of Louisiana, territories formerly belonging to France, and in all Latin-American countries.

spread influence, is justly regarded as one of her most important gifts to the world.

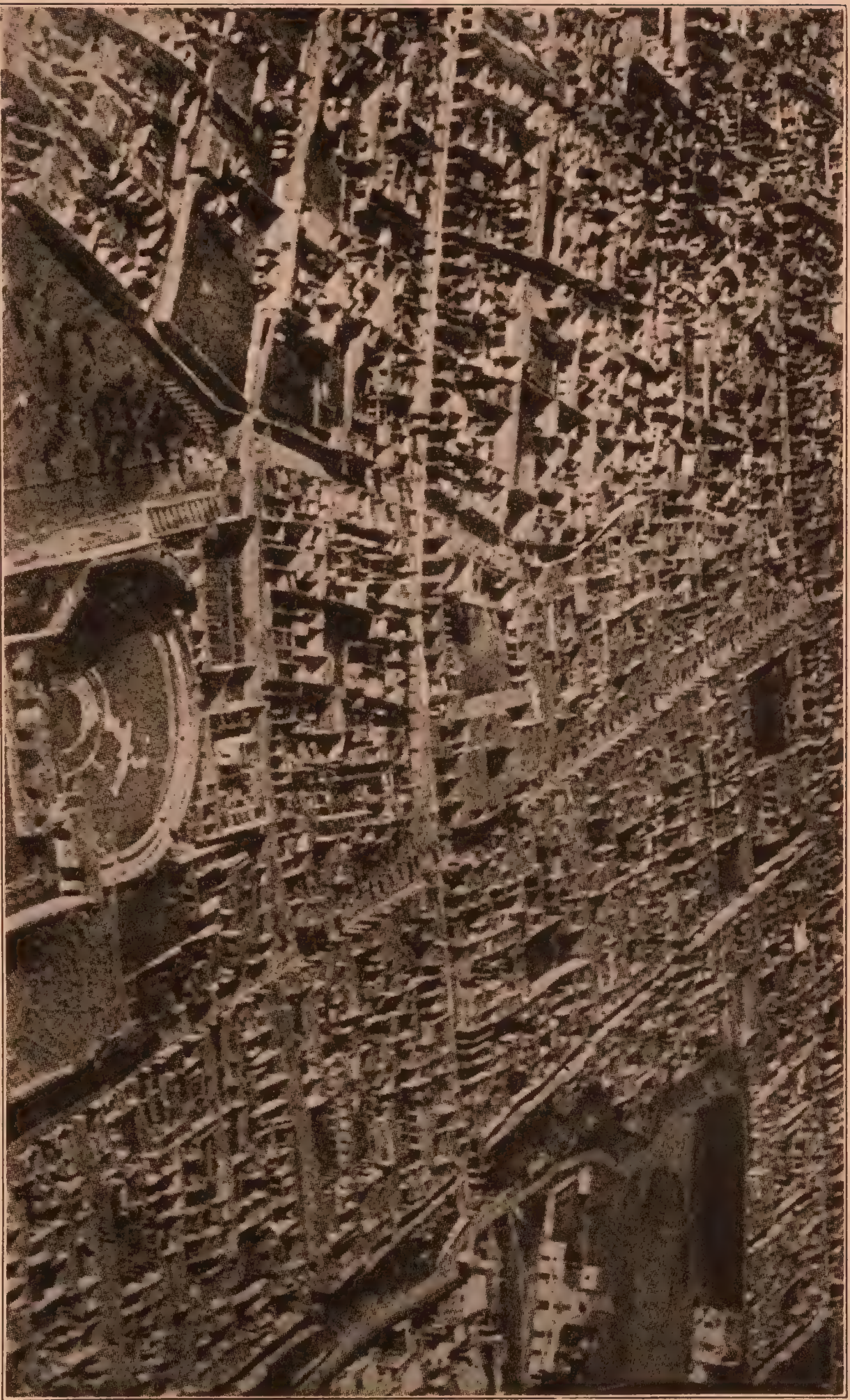
The Romans carried their language to the barbarian countries of the West, as they had carried it throughout Italy. The Latin spoken by Roman colonists, merchants, soldiers, and public officials was eagerly taken up by the natives, who tried to make themselves as much like their conquerors as possible. This provincial Latin became the basis of the so-called Romance languages — French, Italian, Spanish, Portuguese, and Rumanian — which arose in the Middle Ages. Our English language, though in the main derived from the speech of the Teutonic invaders of Britain, contains so many words of Latin origin that we can scarcely write a sentence without using some of them. The language of Rome, as well as the law of Rome, has enriched the intellectual life of mankind.

It is easy, after centuries of Christian progress, to criticize numerous features of Roman society during the imperial age.

Roman society : the dark side The institution of slavery condemned multitudes to bare, hard, hopeless lives. Infanticide, especially of female children, was frequent enough among the lower classes, as was suicide among the upper classes. The brutal gladiatorial games were a passion with every one, from the emperor to his humblest subject. Common as divorce has now become, the married state was more and more regarded as undesirable. Augustus vainly made laws to encourage matrimony and to discourage celibacy. Both educated and uneducated people believed firmly in magic, witchcraft, and the existence of demons. The decline of the earlier paganism left many men and women without a deep religious faith to offset the doubt and worldliness of the age.

Yet this picture needs correction. It may be questioned whether the luxury and vice of ancient Rome, Corinth, or Alexandria much exceeded what our great modern capitals can show. During the imperial age, moreover, remarkable improvements took place in social life. There was an increasing kindness and charity.

Brighter aspects of Roman society



POMPEII FROM AN AIRPLANE

Pompeii, a city on the Bay of Naples, was covered to a depth of about fifteen feet by the cinders and ashes of Vesuvius in the famous eruption of 79 A. D. The site of the city was accidentally discovered in the eighteenth century, and since then excavations have revealed its streets, shops, baths, temples, theaters, and other buildings. The visitor there gains a vivid impression of ancient Roman life.

The weak and the infirm were better treated. The education of the poor was encouraged by the founding of free schools. Wealthy citizens lavished their fortunes on such public works as baths, aqueducts, and theaters, for the benefit of all classes. Even the slaves received better treatment. Imperial laws aimed to correct the abuses of neglect, overwork, and cruelty, and philosophers recommended to masters the exercise of gentleness and mercy toward their bondmen. A great growth of the humanitarian spirit was characteristic of the times.

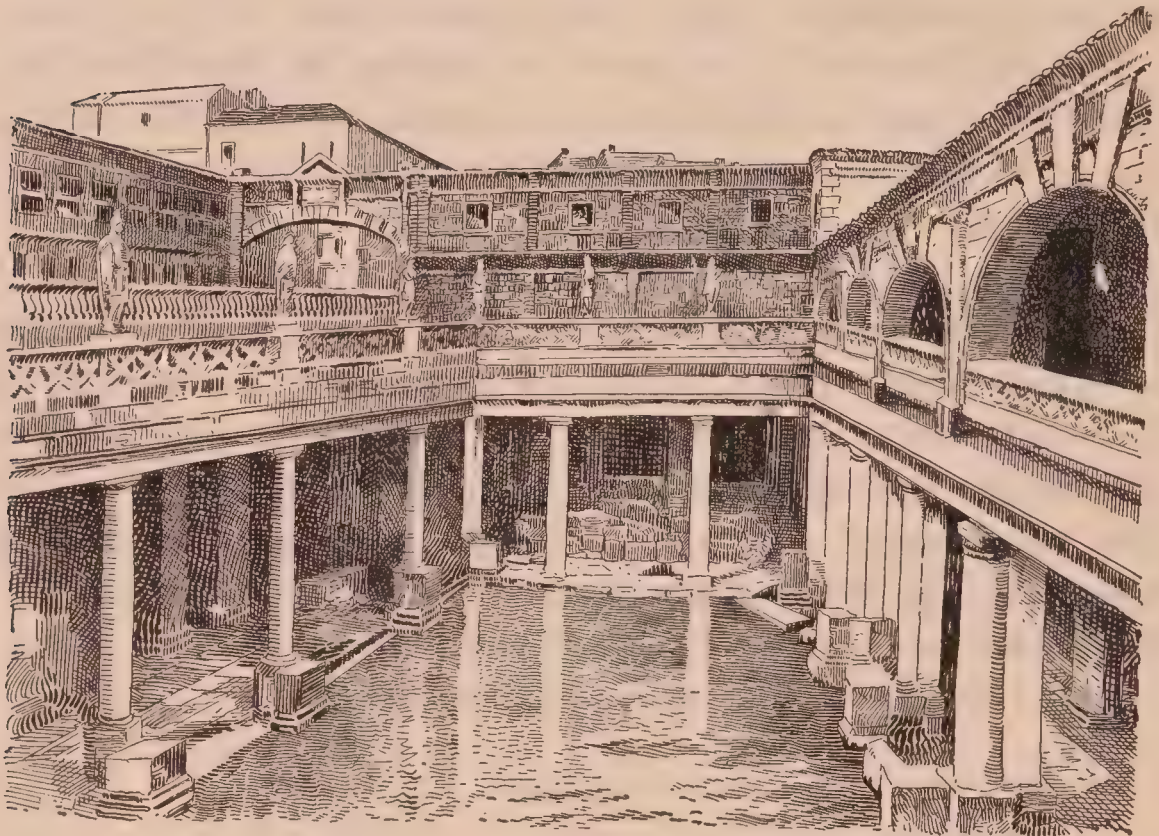
Just as Alexander's conquests, by uniting the Near East and Greece, produced a Hellenistic civilization, so now the expansion of Rome throughout the Mediterranean basin and beyond the Alps gave rise to a still wider civilization, which embraced much of Europe, with the adjacent parts of Asia and Africa. The Roman Empire contained from seventy-five to one hundred million people, at peace with one another, possessing the same rights of citizenship, obeying one law, speaking Latin in the West and Greek in the East, and bound together by trade, travel, and a common loyalty to the imperial government. Rome thus made a tremendous advance toward *internationalization*, toward the formation of a society embracing civilized mankind.

Internation-
alization
tion

Studies

1. Identify the following dates: 509 B.C.; 264 B.C.; 146 B.C.; 44 B.C.; and 31 B.C.
2. Show that the early history of Italy centered about the Tyrrhenian Sea.
3. Why have Sicily, Sardinia, and Corsica been called the "suburbs of Italy"?
4. Give the meaning of our English words "patrician," "plebeian," "dictator," "tribune," and "veto."
5. Compare the Roman Senate and the Senate of the United States as to size, term of office of members, conditions of membership, functions, and importance.
6. Compare the nature of Roman rule in Italy with that of Athens over the Delian League.
7. Trace on the map (facing page 142) the principal Roman roads in Italy, with their terminal points.
8. Compare the significance of the Roman victory in the Punic wars with that of the Greek victory in the Persian wars.
9. Comment on this statement: "As the rise of Rome was central in history, the Second Punic War was central in the rise of Rome."
10. How do you account for the failure of the republican institutions of Rome?
11. Compare the extent

of the Roman Empire under Trajan with the extent of Alexander's empire. 12. What modern countries are included within the limits of the Roman Empire at its greatest extent? 13. What was the *Pax Romana*? What is the *Pax Britannica*? 14. Give the Roman names of Italy, Spain, Gaul, Germany, Britain, Scotland, and Ireland. 15. On an outline map indicate the location of all the Roman cities mentioned in this chapter. 16. Trace on the map (between pages 156-157) the principal Roman roads in the provinces. 17. Compare the Romanization of the ancient world with the process of Americanization now going on in the United States.



ROMAN BATHS AT BATH, ENGLAND

Bath, the ancient *Aquæ Sulis*, was famous in Roman times for its hot springs. Here are very interesting remains, including a large pool, eighty-three by forty feet in size, and lined at the bottom with the Roman lead, besides smaller bathing chambers and portions of the ancient pipes and conduits. The building and statues are modern restorations.

CHAPTER VII

CLASSICAL CIVILIZATION ¹

55. The Ancient City

THE history of the Greeks and Romans is more than a record of what they did as warriors, rulers, and builders of states and empires. It includes an account of their accom- **The center of ancient life** plishments in such fields as literature, philosophy, science, and the fine arts, as well as a description of their private and social life. This life always centered in the city.

Most Greek and Roman cities sprang from village settlements made in prehistoric times. Sometimes a village conquered its less powerful neighbors and compelled them to **Origin of the city** unite with it. Sometimes a number of villages lying close together combined for the possession of a hill of refuge, called the citadel or acropolis (Latin *capitolium*). Fortresses and temples occupied the summit of this hill; at its foot lay the market place or public square (Latin *forum*); and about its rocky side the inhabitants made their homes. Such a settlement might in time expand into a walled town, the seat of government for all the surrounding region.

The ancient city was closely built up with narrow streets and low, clustering houses. It lacked the miles of suburbs that belong to a modern metropolis. The largest and **Appearance** most beautiful buildings were always the temples, colonnades, and other public structures. Private houses were insignificant in appearance and were often of only one story. From a distance, however, their whitewashed walls and red-tiled roofs, shining brightly under the sun, must have offered an attractive picture.

¹ Webster, *Readings in Early European History*, chapter xxi, "Roman Life as Seen in Pliny's Letters"; chapter xxii, "A Satirist of Roman Society."

To the free-born inhabitant of Athens or Rome his city was at once his country and his church, his club and his home. He shared in its government; he took part in the stately ceremonies that honored its patron god; in the city he could indulge his taste for talking and for politics; here he found both safety and society. No wonder that an Athenian or Roman learned from early childhood to love his city with passionate devotion.

City life

56. Private Life of the Greeks and Romans

The coming of a child, to parents in antiquity as to parents now, was usually a very happy event. Especially welcome was the birth of a son. The father felt assured that through the boy his old age would be cared for and that the family name and the worship of the family ancestors would be kept up after his own death. "Male children," said an ancient poet, "are the pillars of the house."¹ The city, as well, had an interest in the matter, for a male child meant another citizen able to take the father's place in the army and the public assembly. Childlessness was regarded as one of the greatest calamities that could befall a Greek or a Roman.

Children

Greek education consisted of three main branches, known as gymnastics, music, and grammar. Gymnastic training took place in the palestra, an open stretch of ground on the outskirts of the city. Here a private teacher gave instruction in the various athletic sports that were so popular at the national games (§ 36). The training in music was intended to improve the moral nature of young men and to fit them for pleasant social intercourse. They were taught to play a stringed instrument, called the lyre, and at the same time to sing to their own accompaniment. Grammar, the third branch of education, included instruction in writing and the reading of the national literature. After a boy had learned to write and to read, the schoolmaster took up with him the works of the epic poets, especially Homer, besides *Æsop's Fables* and other popular compositions. The student

Greek education

¹ Euripides, *Iphigenia in Tauris*, 57.

learned by heart much of the poetry and at so early an age that he always remembered it. Not a few Athenians, it is said, could recite the entire *Iliad* and *Odyssey*.



AN ATHENIAN SCHOOL

Neues Museum, Berlin

A painting by Duris on a drinking-cup, or kylix. The picture is divided by two handles. In the upper half, beginning at the left: a youth playing the double flute as a lesson to the boy before him; a teacher holding a tablet and stylus and correcting a composition; a slave (*pædagogus*), who accompanied the children to and from school. In the lower half: a master teaching his pupil to play the lyre; a teacher holding a half-opened roll, listening to a recitation by the student before him; a bearded *pædagogus*. The inner picture, badly damaged, represents a youth in a bath.

A Roman boy began his school days at about the age of seven. He learned to read, to write with a stylus on wax tablets, and to cipher by means of the reckoning **Roman** board, or abacus. He received a little instruction **education** in singing and memorized proverbs and maxims, besides the laws of the Twelve Tables (§ 48). After Rome began to come into close contact with Greece, this curriculum was enlarged

by the study of the Greek language and literature. The Romans, in fact, were the first people who made the learning of a foreign tongue an essential part of a liberal education. The productions of Latin literature, especially Cicero's orations and the poems of Vergil and Horace, were also used as texts for study.

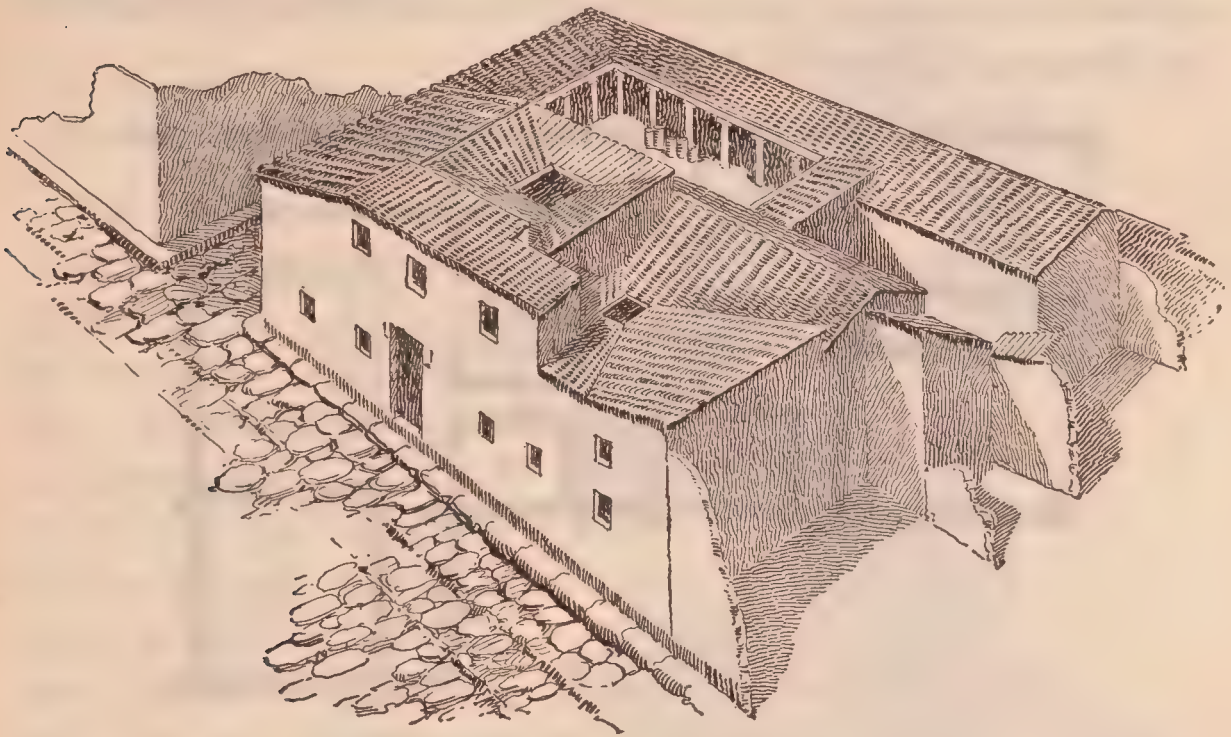
Persons of wealth or noble birth might follow their school training by a university course at a Greek city, such as Athens, Alexandria, or Rhodes. Here the Roman youth would listen to lectures on philosophy, delivered by the deep thinkers whom Greece produced, and would profit by the treasures of art and science preserved in these capitals. Many famous Romans, Cicero and Julius Cæsar among them, thus passed several years abroad in graduate study.

The wedding customs of the Greeks and Romans presented many likenesses. Marriage, among both peoples, was a religious ceremony. The principals and their guests, dressed in holiday attire, met at the house of the bride. In the case of a Roman wedding the auspices (§ 47) were then taken, and the words of the nuptial contract were pronounced in the presence of witnesses. The gods of marriage were propitiated by a solemn sacrifice, after which the guests partook of the wedding banquet. The husband then brought his wife to her new abode, escorted by a procession of torchbearers, musicians, and friends, who sang the wedding song.

An Athenian wife, during her younger years, always remained more or less a prisoner. She could not go out except by permission. She took no part in the feasts and entertainments which her husband gave. She lived a life of confinement in that quarter of the house assigned to the women for their special abode. Married women at Rome enjoyed a far more honorable position. Although early custom placed the wife, together with her children, in the power of the husband (§ 46), still she possessed many privileges. She did not remain all the time at home, but mingled freely in society. She was the friend and confidante of her husband, as well as his housekeeper.

There were no great differences between the dress of the two classical peoples. Both wore the long, loosely flowing robes that contrast so sharply with our tight-fitting garments. Athenian male attire consisted of but two articles, the tunic and the mantle. The tunic was an undergarment of wool or linen, without sleeves. Over this was

Clothing



HOUSE OF THE VETTII AT POMPEII (RESTORED)

Notice the large area of blank wall both on the front and on the side. The front windows are very small and evidently of less importance for admitting light than the openings of the two *atria*. At the back is seen the large, well-lighted peristyle.

thrown a large woolen mantle, so wrapped about the figure as to leave free only the right shoulder and head. A man wore only his tunic in the house; out of doors and on the street he usually wore the mantle over it. The Roman *tunica* and *toga* were similar garments.¹

The ancient house lay close to the street line. The exterior was plain and simple to an extreme. The owner was satisfied if his mansion shut out the noise and dust of the highway. He built it, therefore, round one or more open courts, which took the place of windows supplying light and air. Except for the doorway, the front of the house

The dwelling

¹ The corresponding names of women's garments were *stola* and *palla*.

presented a bare, blank surface, only relieved by narrow slits or lattices in the wall of the upper story. The street side of the house wall received a coating of whitewash or of fine marble stucco. The roof of the house was covered with clay tiles. This style of domestic architecture is still common in Mediterranean lands. A classical dwelling indoors often had a most attractive appearance, as we can tell from the remains of some of the houses excavated at Pompeii.



GROUND PLAN OF A POMPEIAN HOUSE

- | | | |
|--------------------------------|------------------|------------------------|
| 1. Passage | 6'. Storeroom | 11. House shrines |
| 2, 2. Shops | 7. Wing | 12, 14. Sleeping rooms |
| 3. <i>Atrium</i> | 8. Master's room | 13. Kitchen |
| 4, 4. Stairways to upper floor | 9. Passage | 15. Dining room |
| 5. Porter's room | 10. Peristyle | 16. Back door |
| 6, 6. Sleeping rooms | | |

The visitor at one of these ancient houses first entered a small vestibule, from which a narrow passage led to the heavy oaken door. A dog was sometimes kept chained in this hallway; in Pompeii there is a picture of one worked in mosaic on the floor with the warning beneath it, "Beware of the dog." Having made known his presence by using the knocker, the guest was ushered into the reception room, or *atrium*. This was a large apartment covered with a roof, except for a hole in the center admitting light and air. A marble basin directly underneath caught the rain water which came through the opening.

A corridor from the *atrium* led into the peristyle, a spacious court, open to the sky and inclosed by a colonnade or portico. This delightful spot, rather than the formal *atrium*, served as the center of family life. About it were grouped the bedchambers, bathrooms, dining room, kitchen, and other apartments of a comfortable mansion.

57. Social Life of the Greeks and Romans

The ancient Athenian was no sluggard. He got up at sunrise or even before, washed his face and

Morning
round of an
Athenian
gentleman

hands, put on his scanty garments, and was soon ready for the street. Before leaving the house he broke his fast with a meal as simple as the European "rolls and coffee" — in this case merely a few mouthfuls of bread

dipped in wine. After breakfast he might call on his friends or perhaps ride into the country and visit his estates. About ten o'clock (which the Athenians called "full market"), he would be pretty sure to find his way to the Agora, or market place of Athens. The shops at this time were crowded with purchasers, and every sociable citizen was to be found in them or in the neighboring colonnades.

The public resorts were deserted at noon, when the Athenian returned home to enjoy a light meal and a rest during the heat. As the day grew cooler, men again went out and visited a gymnasium, such as the Lyceum or the Academy, in the city suburbs. Here were



BARBER CUTTING HAIR

Museum of Fine Arts, Boston

Occupations
of the after-
noon

grounds for running, wrestling, discus-throwing, and other sports, as well as rooms for bathing and anointing. While the younger men busied themselves in such active exercises, those of maturer years might be content with less vigorous games or with conversation on political or philosophical themes.

The principal meal of the day came about sunset. The master of the house, if he had no guests, shared the repast with his wife and children. The ordinary fare was very much what it is now in Greece — bread, olives, figs, cheese, and a little meat as an occasional luxury. The



A ROMAN LITTER

The litter consists of an ordinary couch with four posts and a pair of poles. Curtains fastened to the rod above the canopy shielded the occupant from observation.

diners refreshed themselves with wine mixed with water. The remainder of the evening would be devoted to conversation and music and possibly a little reading. As a rule the Athenian went early to bed.

A Roman of the higher class, who lived in late republican or early imperial times, passed through much the

same daily routine as an Athenian citizen. He rose at an early hour and after a light breakfast attended to his private business with the help of his steward and manager. He then took his place in the *atrium* to meet the crowd of poor dependents who came to pay their respects to their patron and to receive their usual morning alms — either food or sufficient money to buy a modest dinner. Having greeted his visitors and perhaps helped them in legal or business matters, the noble entered his litter and was carried down to the Forum. He might visit the law courts to plead a case for himself or for his clients, or, if he were a member of the Senate, he would take part in the deliberations of that body. At eleven o'clock, when the ordinary

Morning
round of a
Roman noble

republican or
early impe-
rial times,

duties of the morning were over, he would return home to eat his luncheon and enjoy the midday rest, or siesta. The practice of having a nap in the heat of the day became so general that at noon the streets of a Roman city had the same deserted appearance as at midnight.

After an hour of refreshing sleep it was time for the regular exercise out of doors in the Campus Martius or indoors at one of the large city baths. Then came one of the chief pleasures of a Roman's existence — the daily bath. It was taken ordinarily in one of the public bathing establishments, or *thermæ*, to be found in every Roman

The after-
noon exercise
and bath



A GREEK BANQUET

From a vase painting by Duris

town. A Roman bath was a luxurious affair. After undressing, the bathers entered a warm anteroom and sat for a time on benches, in order to perspire freely. This was a precaution against the danger of passing too suddenly into the hot bath, which was taken in a large tank of water sunk in the middle of the floor. Then came an exhilarating cold plunge and anointing with perfumed oil. The bathers afterward rested on the couches with which the resort was supplied and passed the time in reading or conversation until the hour for dinner.

Dinner with the Romans, as with the Greeks, formed the principal meal of the day. It was usually a social function. The host and his guests reclined on couches arranged about a table. The Romans borrowed

Dinner

from the Greeks the custom of ending a banquet with a symposium, or drinking-bout. The tables were cleared of dishes, and the guests were anointed with perfumes and crowned with garlands. Professional performers often entertained the guests with music, dancing, pantomimes, and feats of jugglery.

The Athenians celebrated many religious festivals. One of the most important was the Great Panathenæa,¹ held every



TRAGIC ACTOR

British Museum, London

Athenian religious festivals

fourth year in the month of July. Athletic contests and poetical recitations, sacrifices, feasts, and processions honored the goddess Athena, who presided over the Athenian city. The festivals of the god Dionysus, which took place in midwinter and spring, were celebrated with dramatic performances. The tragedies and comedies composed for these entertainments have a place among the masterpieces of Greek literature (§ 58).

A Greek play would seem strange enough to us; there was no elaborate scenery, no raised stage until late Roman times, and little lively action.

The actors, who were all men, never numbered more than three or four. They wore elaborate costumes, and tragic actors, in addition, were made to appear larger than

human with masks, padding, and thick-soled boots, or buskins. The narrative was mainly carried on by the chorus, which was stationed in the dancing ring, or orchestra. The performances occupied the three days of the Dionysiac festivals, beginning early in the morning and lasting till night. All this time was necessary because they formed contests for a prize which the people awarded to the poet and chorus whose presentation was judged of highest excellence. The theater held an important place in the life of Athens and indeed of all Greek cities. It formed a partial substitute for

¹ Panathenaic means "belonging to all the Athenians."



GRÆCO-ROMAN THEATER AT TAORMINA, SICILY

Taormina (the ancient *Taurromenium*) is on the Sicilian coast, 31 miles southwest of Messina. The theater there was originally of Greek construction, but was much altered in Roman times. The auditorium, hewn in great part from the solid rock, measures 357 feet in its greatest diameter, while the diameter of the pit, or orchestra, is 115 feet. The stage and wall behind were built by the Romans. The view of Mount *Ætna* from this site is especially fine.

our pulpit and press, since it dealt either with religious and moral themes or with leading personages and questions of the day.

Pantomimes formed the staple amusement of the Roman theater. In these performances a single dancer, by movements and gestures, represented mythological scenes and love stories. The actor took several characters in succession and a chorus accompanied him with songs. There were also "vaudeville" entertainments, with all manner of jugglers, rope dancers, acrobats, and clowns to amuse a people who found no pleasure in the refined productions of the Greek stage.

The "games of the circus" took place at Rome chiefly in the Circus Maximus. Chariot races furnished the principal attraction. Four horses were

usually harnessed to a chariot, though sometimes the drivers showed their skill by handling as many as six or seven horses. The contestants whirled seven times around the low wall, or *spina*, which divided the race course. The shortness of the stretches and the sharp turns about the *spina* must have prevented the attainment of great speed. A race, nevertheless, was a most exciting sport. What we should call "fouling" was permitted and even encouraged. The driver might turn his team against another or might endeavor to upset a rival's car. It was a very tame contest that did not have its accompaniment of broken chariots, fallen horses, and killed or injured drivers.

The Circus Maximus was often used for a variety of animal shows. Fierce wild beasts, brought from every quarter of the empire, were turned loose to slaughter one another, or to tear to pieces condemned criminals. There were also contests between animals and men. Such amusements

Pantomime and vaudeville at Rome



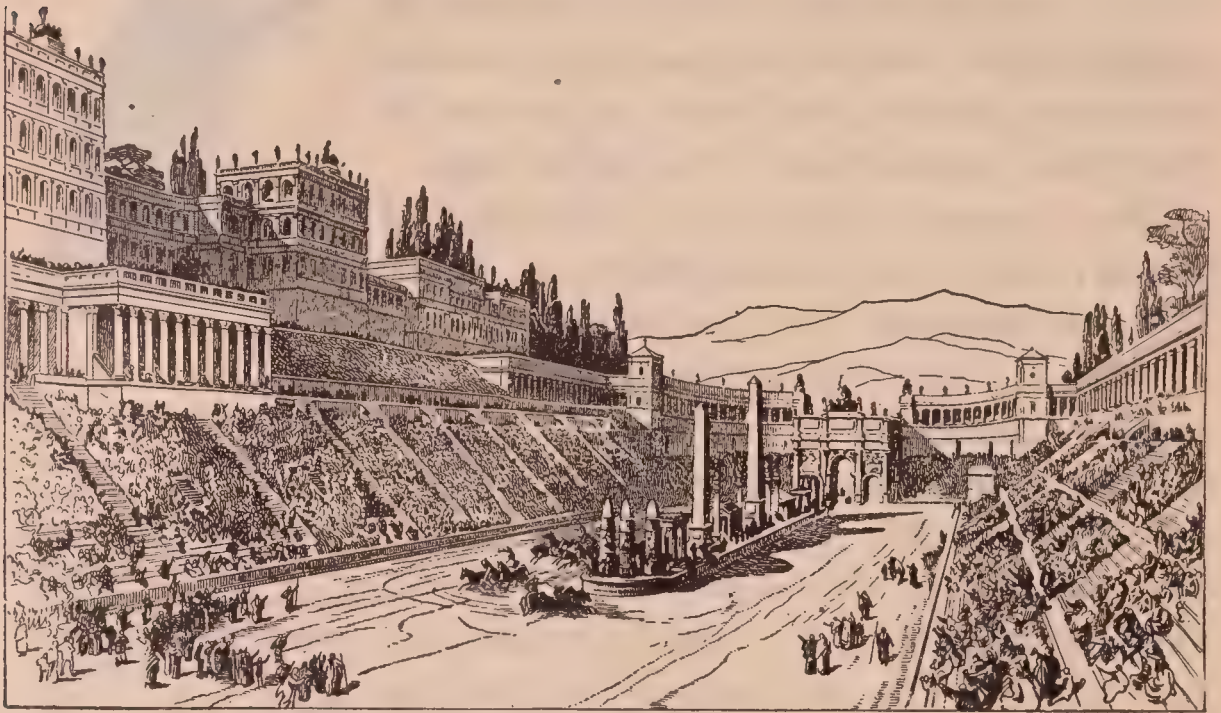
A DANCING GIRL

A Greek bronze statuette found in a sunken galley off the coast of Tunis. The galley had been wrecked while on its way to Rome carrying a load of art objects to decorate the villas of wealthy nobles. This statuette was doubtless a life-like copy of some well-known entertainer. The dancer's pose suggests the American "cakewalk" and her costume, the modern "hobble skirt."

Animal-baitings

did something to satisfy the lust for blood in the Roman populace — a lust which was more completely satisfied by the gladiatorial combats.

Exhibitions of gladiators were known in Italy long before they became popular at Rome. The combats probably started from the savage practice of sacrificing prisoners or slaves at the funeral of their master. The custom then arose of allowing the victims a chance for their lives by having them fight one another, the conquerors being spared



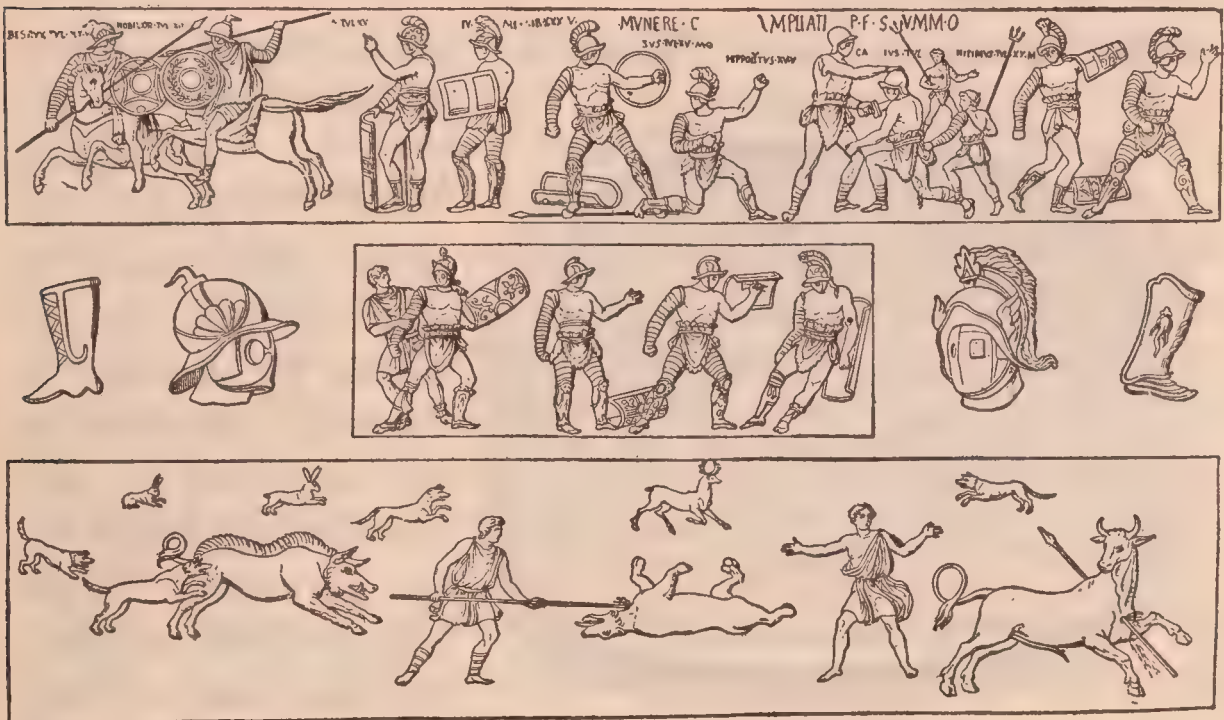
THE CIRCUS MAXIMUS (RESTORATION)

for future battles. It was only a step from this to keeping trained slaves as gladiators. The number of such exhibitions increased greatly during the imperial age. The emperor Trajan, for example, to celebrate his victories over the Dacians (§ 53), exhibited no less than ten thousand men within the space of four months. The gladiators belonged to various classes, according to the defensive armor they wore and the style of fighting they employed. When a man was wounded and unable to continue the struggle, he might appeal to the spectators. If he had fought well, the people indicated their willingness to spare him by waving their handkerchiefs; otherwise, they turned down their thumbs as the signal for his deathblow.

These hideous exhibitions continued in different parts of the Roman Empire until the fifth century of our era.

Gladiatorial combats, chariot races, and dramatic shows were free performances. They became the chief pleasure of life for the lower classes in the Roman city. The days of their celebration were public holidays, which in the fourth century A.D. numbered no less than one hundred and seventy-five. The once-sovereign people of Rome

“Bread and the games of the circus.”



GLADIATORS

From a stucco relief on the tomb of Scaurus, Pompeii. Beginning at the left are two fully armed horsemen fighting with lances. Behind them are two gladiators, one of whom is appealing to the people. Then follows a combat in which the defeated party raises his hand in supplication for mercy. The lower part of the relief represents fights with various wild beasts.

became a lazy, worthless rabble, fed by the state and amused with the games. It was well said by an ancient author that the Romans wanted only two things to make them happy — “bread and the games of the circus.”¹

58. Greek Literature

The literature of Greece begins with epic poetry. An epic may be defined as a long narrative in verse, dealing with some

¹ *Panem et circenses* (Juvenal, x, 80-81).

large and noble theme. The earliest epic poetry of the Greeks was inseparable from music. Wandering minstrels sang at feasts

Epic poetry in the palaces of kings and accompanied their lays with the music of the clear-toned lyre. The singer afterward gave up the lyre and depended for effect solely on the poetic power of his narrative. Such minstrel songs were finally combined into long poems. The most famous are the *Iliad* and the *Odyssey*, works which the Greeks attributed to Homer (§ 35).

Several centuries after Homer the Greeks began to create a new form of po-



SAPPHO

Greek gem in the British Museum, London

Lyric poetry etic expression — the lyric. They found in short poems, accompanied by the flute or the lyre, a medium for the utterance of personal feelings which was not furnished by the long and cumbrous epic. The love poems of Sappho, who lived in the island of Lesbos, were

celebrated in antiquity. Only two of her productions have reached us intact. The greatest lyric poet was Pindar. We still possess forty-four of his odes, which were written in honor of victorious athletes at the Olympian and other national games (§ 36). Pindar's verses were so popular that he became, as it were, the "poet laureate" of Greece.

The three great masters of the tragic drama (§ 57) lived and wrote in Athens during the splendid half-century between

Athenian tragedy the Persian and the Peloponnesian wars. They are said to have written altogether nearly three hundred plays. Only thirty-two have come down to us. Æschylus, the first of the tragic poets, had fought at Marathon and Salamis. One of his works, the *Persians*, is a magnificent

song of triumph for the victory of Greece. It is the only Greek tragedy in existence which takes its theme, not from mythology, but from history. Sophocles, while yet a young man, gained the prize in a dramatic contest with Æschylus. His plays mark the perfection of Greek tragedy. After the death of Sophocles the Athenians revered him as a hero and honored his memory with yearly sacrifices. Euripides was the third of the Athenian dramatists and the most generally popular. His fame reached far beyond his native city.

Athenian comedy during the fifth century B.C. is represented by the plays of Aristophanes. He was both a great poet and a great satirist. In some of his comedies he attacks **Athenian** the demagogues who were prominent in Athenian **comedy** politics, while in others he ridicules the philosophers, makes fun of the ordinary citizen's delight in serving on law courts and trying cases, and criticizes those responsible for the unfortunate expedition to Sicily. The plays of Aristophanes were performed before admiring audiences of thousands of citizens and hence must have had much influence on public opinion.

The "father of history," Herodotus, flourished about the middle of the fifth century B.C. Though a native of Asia Minor, Herodotus spent some of the best years of his life at Athens, mingling in its brilliant society **History** and coming under the influences, literary and artistic, of that city. He traveled widely in the Greek world and in the Near East, as a preparation for his great task of writing an account of the rise of the Oriental nations and the struggle between Greece and Persia. Herodotus was not a critical historian, diligently sifting truth from fable. Where he can he gives us facts. Where facts are lacking, he tells interesting stories in a most winning style. Another famous author was Thucydides, an Athenian who lived during the epoch of the Peloponnesian War and became the historian of that contest. He omits as useless the stories which Herodotus would have narrated, but, in return, he presents us with a fair and accurate account of things just as they happened. This is the first business of the

historian, and so Thucydides must be considered the first *scientific* writer of history.

Greek biography is best represented by the work of Plutarch, who wrote during the first century of our era. Greece at that time was only a province of the Roman Empire; the days of her greatness had long since passed away. Plutarch thus had rather a melancholy task in compiling his *Parallel Lives*. In this book he relates, first the life of an eminent Greek, then of a famous Roman who in some way resembled him; and ends the account with a short comparison of the two men. Plutarch had a wonderful gift of sympathy for his heroes and a keen eye for what was dramatic in their careers. It is not surprising, therefore, that Plutarch has always been a favorite author. No other ancient writer gives us so vivid and intimate a picture of the classical world.

It is clear from the foregoing survey that the Greeks were pioneers in many forms of literature. They first composed artistic epic poems. They invented lyric and dramatic poetry. They were the first to write real histories and biographies. They also rose to eminence in oratory. Their original work exerted great influence on the Romans, whose writings were always based on Greek models.

Originality of
Greek
literature

59. Roman Literature

The first Roman author whose productions make a real claim as literature, and as literature of a very high quality, was the famous orator Cicero. He was not an original thinker, but he created a style for Latin prose composition which has been admired and imitated by literary men even to our own day. Latin, in his hands, became a magnificent instrument for the expression of human thought. Cicero's qualities as an author are shown, not only by his *Orations*, but also by the numerous *Epistles* which he wrote to friends and correspondents in all parts of the Roman world. Besides their historical interest Cicero's letters are models of what good letters ought to be — the expression of the writer's real thoughts and feelings in simple, unstilted language. Cicero

Cicero

also composed a number of *Dialogues*, chiefly on philosophical themes. Most of these are popularizations of Greek writings.

Another eminent statesman — Julius Cæsar — won success in literature. We possess his invaluable *Commentaries* on the Gallic and Civil wars. These works, though brief and in most parts rather dull, are highly praised ^{Cæsar} for their simple, concise style and their mastery of the art of rapid narration.

The reign of Augustus marks a real epoch in the history of Latin literature. The most famous poet of this ^{Vergil and} period was Vergil. ^{Horace}

The *Æneid*, which he undertook at the suggestion of Augustus, is his best-known work. In form the poem is a narrative of the adventures of the Trojan hero, Æneas, but its real theme is the growth of Rome under the fostering care of the gods. The *Æneid*, though unfinished at the author's death, became



HORACE

at once what it has always remained — the only ancient epic worthy of comparison with the *Iliad* or the *Odyssey*. Another member of the Augustan circle was Vergil's friend and fellow-worker, Horace. He reproduced in Latin verse the forms, and sometimes even the substance, of his Greek models, but what he borrowed he made his own by the added beauty which he gave to it. His *Odes* are perhaps the most admirable examples of literary art to be found in any language.

The most famous prose writer of this period was Livy. His *History of Rome*, beginning with Romulus and extending to Augustus, traced the rise and growth of the Roman state during eight centuries of triumphal ^{Livy} progress. It did in prose what Vergil's *Æneid* had done in verse.

Roman literature has many excellencies. The writings of Cicero, Vergil, Horace, Livy, and other great Latin authors

measure not far below the Greek masterpieces. In the Middle Ages, when the literature of Greece was either neglected or forgotten by the peoples of western Europe, that of Rome was still read and enjoyed. A knowledge of it forms even to-day an essential part of a "classical" education.

**Survival of
Roman
literature**

60. Philosophic Thought

The Greeks really founded philosophy, which means an intelligent effort to discover the reason and causes of things.

The "philosophers"

The earliest speculations of this sort go back to the sixth century B.C., when a few bold thinkers in Ionia and other parts of the Greek world began to search out the mysteries of nature. These men called themselves "philosophers"—lovers of wisdom. They were not content to follow the poets who declared that gods brought about the changes of night and day, the succession of the seasons, thunderstorms, eclipses, and other physical phenomena. They sought a *natural* origin for everything. One of them taught that the earth was formed from water or moisture. Another substituted air for water. Another considered fire to be the universal first substance. These ideas, we know, were quite wrong, but by trying to understand the world, instead of simply repeating myths about it, the "philosophers" began an intellectual movement that has continued to our own time.

A new class of thinkers, known as sophists, appeared about the middle of the fifth century B.C. They gave up the study of the material universe as futile, and proposed rather to study man himself. Man, they declared, is the measure of all things. The sophists traveled throughout Greece, gathering the young men about them and lecturing for pay on subjects of practical interest. Rhetoric and oratory, so essential for success in a public career, were also taught by the sophists. Sometimes they only pretended to be wise and were not. Indeed, the name of "sophist" came to mean one who instructs his pupils how to deceive people by arguments which they do not themselves believe. Many sophists, however,

The sophists

were really brilliant thinkers, who helped to spread more reasonable ideas about politics, morals, and religion.

No one did more in this direction than Socrates the Athenian, who taught during the period of the Peloponnesian War (§ 41). Socrates resembled the sophists in the possession

Socrates

of an inquiring mind which questioned every common belief and superstition. He went beyond them in his emphasis on matters of everyday morality. Thus, he asked where is the difference between justice and injustice, between virtue and vice; what is the beautiful, what the ugly; what is noble, what base; who is the good citizen and who the bad?

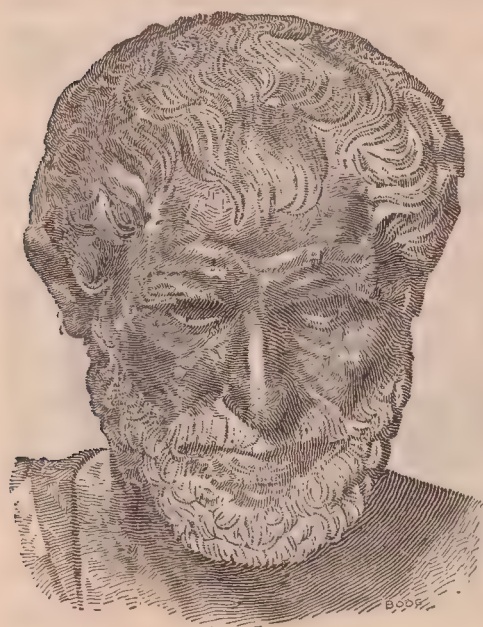
Socrates, then, was a student of conduct, whose chief aim was to make people better. A poor man, he would neither work at his trade of sculptor nor (as did the sophists) accept money for his instruction. He walked the streets, barefoot and half-clad, happy if he



SOCRATES AND PLATO

could find some gray-haired elder whose ignorance he might expose in argument, or some younger man whose sham knowledge melted like mist before his shrewd questioning. For Socrates never preached, he only discussed; he taught not by formal lectures, but through conversation. Though he wrote nothing, his teaching and personality made a deep impression on his contemporaries. The Delphic oracle declared that no one in the world was wiser than Socrates. Nevertheless, his criticism of popular beliefs raised up many enemies for him, even in Athens where people more than elsewhere enjoyed free speech. Late in life he was tried and condemned on charges of impiety and of corrupting the youth of Athens with his doctrines. The old philosopher suffered death, in consequence, a martyr to the cause of truth.

One of the members of the Socratic circle was Plato, a wealthy noble who abandoned a public career for the attractions of philosophy. After the death of Socrates, Plato
 Plato traveled widely in the Greek world and even visited Egypt, where he interviewed the learned priests. On his return to Athens he began teaching in the garden and gymnasium called the Academy. His writings, known collectively as *Dialogues*, are cast in the form of question and answer that Socrates had used. In most of them Plato makes Socrates



ARISTOTLE

From Herculaneum; probably work of the fourth century B.C.

the chief speaker. One of these productions, the *Republic*, describes an ideal commonwealth; another work, the *Laws*, sets forth an ideal legal code. Three very beautiful dialogues¹ present a touching picture of the last days of Socrates. Plato's works are both profound in thought and admirable in style. The Athenians used to say that if Zeus had spoken Greek he would have spoken it as did Plato.

Aristotle, another eminent thinker, was not an Athenian by birth, but he passed many years in Athens, first as a

pupil of Plato, who called him the "mind" of the Academy, and then as the head of his own school in the Lyceum. Aristotle seems to have taken all knowledge for his province. He investigated the ideas underlying the arts of rhetoric and poetry; he gathered the constitutions of many Greek states and drew from them some general principles of politics; he examined the acts and beliefs of men in order to write books on ethics. Perhaps his supreme achievement was the creation of logic, the science of reasoning. Everywhere he sought for facts; everything he tried to bring to the test

¹ The *Apology*, *Crito*, and *Phædo*.

of personal observation. His books were reverently studied for centuries after his death and are still used in our universities.

The system of philosophy called Epicureanism was founded by a Greek named Epicurus. He taught in Athens during the earlier part of the third century B.C. Epicurus **Epicureanism** believed that pleasure is the sole good, pain, the sole evil. He meant by pleasure not so much the passing enjoyments of the hour as the permanent happiness of a lifetime. In order to be happy men should not trouble themselves with useless luxuries, but should lead the "simple life." They must be virtuous, for virtue will bring more real satisfaction than vice. Some of the followers of Epicurus seemed to find in his philosophic system justification for free indulgence in every appetite and passion. Even to-day, when we call a person an "Epicurean," we think of him as a selfish pleasure seeker.

The noblest of all pagan philosophies was Stoicism, founded by Zeno, a contemporary of Epicurus. Virtue, said the Stoic, consists in living "according to nature," that is, according to the Universal Reason or Divine Providence that rules the world. The followers of this philosophy tried, therefore, to ignore the feelings and exalt the reason as a guide to conduct. They practiced self-denial, despised the pomps and vanities of the world, and sought to rise above such emotions as grief, fear, hope, and joy. The doctrines of Stoicism gained many adherents among the Romans and through them became a real moral force in classical society (§ 66). **Stoicism**

61. Scientific Thought

Philosophy and science were not at first distinguished by the Greeks. The sixth-century "philosophers" might also be called scientists, since they studied nature and tried to **Rise of Greek science** explain her operations in a natural manner. Even some of the later philosophers contributed to scientific knowledge. Plato and his followers did useful work in mathematics and astronomy, while Aristotle's careful descriptions of the habits, organs, and anatomy of animals entitle him to rank as the founder of zoölogy. His pupil, Theophrastus, who succeeded

him in the headship of the school in the Lyceum, created the science of botany. Both Aristotle and Theophrastus in their researches utilized the collections of animals and plants made by the trained observers who accompanied Alexander the Great to Asia.

The most rapid advance in scientific knowledge took place during the Græco-Oriental, or Hellenistic Age, and especially **Flourishing of Greek science** at Alexandria (§ 43). After the foundation of the Library and Museum, nearly every scientist was a professor there or had at one time studied in its schools. The Hellenistic students must have been greatly helped by the scientific lore of Egypt and Babylonia (§ 30), now disclosed to them by the priests and other learned men of those old countries. Græco-Oriental science, in turn, passed over to the Romans and later became known to the Arabs and to the Christian peoples of western Europe.

The Greeks never accomplished much in arithmetic, because their way of writing numbers and counting was even clumsier than the Roman method with which we are still **Mathematics** familiar (§ 111). Geometry, however, had a marked development. Euclid, who lived at Alexandria about 300 B.C., composed a geometrical textbook known as the *Elements*. Its theorems are still the basis of modern works on the subject. When asked by the king of Egypt whether one could not learn geometry more easily than by studying this book, Euclid replied, "There is no royal road to geometry." Another mathematician founded trigonometry, the measurement of angles. Archimedes of Syracuse, who had once studied at Alexandria, was the most eminent mathematician of antiquity. He had many achievements to his credit, among them the calculation of the value of π (pi).

Archimedes likewise made many discoveries in physical science, including specific gravity and the law of floating bodies.

Physics A water screw of his device is still in use. He also studied the principles of the lever and the pulley. "Give me a fulcrum on which to rest," he said, "and I will move the earth." What Archimedes and his successors learned

about engineering and mechanical devices was taken over by the Romans, who put this theoretical knowledge to practical use in building.

The Greek achievement in astronomy was impressive. Aristarchus of Samos, a scientist of the third century B.C., proved the rotation of the earth on its axis and also made rough estimates of its distance from the moon and the sun. He further maintained that the earth moves round the sun in a regular orbit. This theory did not secure acceptance in antiquity, and Aristarchus was even charged with impiety for suggesting it. Men preferred to believe that the center of the universe was the earth, about which revolved sun, planets, and fixed stars. The greatest astronomer before the Christian era was Hipparchus, who made his observations at Rhodes. He worked at the huge task of counting and arranging the stars in constellations. More than a thousand were included in his catalogue. Hipparchus also determined the length of the solar year within a few minutes of the correct time and devised the modern method of fixing the locations of places by means of their latitude and longitude. Greek astronomy was put into final shape by Ptolemy of Alexandria, who lived in the second century of our era. His *Almagest* ("The Greatest Work"), a name given to it by the Arabs, was the standard treatise on astronomy during the Middle Ages.

The work of Hippocrates of Cos (born about 460 B.C.) in freeing the art of healing from superstition and ignorance has gained for him the title "father of medicine." His high ideals as to medical practice were embodied in the so-called "Hippocratic Oath," which is still recited by graduates of our medical schools. Medicine and anatomy received much attention at Alexandria, where there were dissecting rooms, charts, and models for the study of the human body. Surgical operations, sometimes of a major type, were performed, and anæsthesia, or unconsciousness, was produced by the use of various drugs. Greek scientists discovered that the brain is the center of the nervous system, that nerves exist to transmit the sensations and impulses, and that the blood is

Astronomy

Medicine and anatomy



THE WORLD ACCORDING TO PTOLEMY

See note on next page.

borne in streams to every part of the body. Classical knowledge of medicine and anatomy was gathered up and systematized in the writing of Galen of Pergamum (born about 130 A.D.). He remained the supreme authority in these fields for more than a thousand years thereafter.

The colonizing activity of the Greeks introduced them to the lands and peoples about the Mediterranean, and the conquests of Alexander the Great much enlarged their knowledge of the Near East. They also gained some **Geography** acquaintance with other parts of the world. We have already referred to the exploring voyage made by the Carthaginian Hanno along the northwestern coast of Africa (§ 25). His logbook is still extant in a Greek translation. About 300 B.C. Pytheas of Massilia sailed along the shores of Spain and Gaul and spent some time in Britain. He was probably the first Greek to visit that island. Pytheas has to tell, also, of another island called Thule, the most northerly part of the earth, beyond which the sea becomes thickened and like jelly. The latter statement probably refers to the drift ice found off the coast of Norway. When we consider how little had been previously known of northwestern Europe, we must admit that Pytheas belongs among the world's great explorers.¹

All this new knowledge was soon gathered together by Eratosthenes, a learned librarian of Alexandria, who lived in the third century B.C. He may be regarded as the **Eratosthenes** founder of scientific geography. Some students before his time had already concluded that the earth is spherical and not flat, and guesses had even been made as to its circumference. Eratosthenes, by observing the shadows cast by the

¹ For the routes of Hanno and Pytheas see the map on page 190.

Ptolemy shows some knowledge of central and southern Asia, but India is not represented as a peninsula, and a huge gulf, with China on its farther shore, is placed in the remote east. The size of Ceylon is exaggerated. Ptolemy's idea of the British Isles is vague, and he knows practically nothing of the Baltic Sea, marking only a small island as Scandia, or Scandinavia. Notice, however, that he represents the Nile as rising in two lakes and that he marks the Mountains of the Moon in their approximate location.

sun at two places about seven hundred miles apart was able to estimate the circumference with approximate accuracy.¹ He also suggested that were it not for the vast extent of the Atlantic Ocean one might sail westward from Spain to India along the same parallel of latitude.

Still another Alexandrian scientist, the astronomer Ptolemy, was also an eminent geographer. His famous map of the world summed up the geographical knowledge of the ancients. Ptolemy's inaccuracies are obvious: his Europe extends too far west; his Africa is too wide; and his Asia is vastly exaggerated at its eastern extremity. By over-estimating the distance eastward from Spain to China, he consequently diminished the real distance *westward* from Spain to China by nearly four thousand miles. Centuries later, when Columbus set out on his memorable voyage, he relied on Ptolemy's calculation and never imagined what great masses of land and water lay between the coast of Europe and that of Asia. It is fortunate that the error arose, else Columbus might never have undertaken to sail across the Atlantic. Ptolemy also believed that Africa was joined to a great continent in the Indian Ocean. This mistaken notion about the unknown southland later led to exploring voyages in search of it, and particularly to Captain Cook's discoveries in the Pacific during the eighteenth century. Ptolemy's work, in spite of his inaccuracies, will always remain one of the monuments of classical science. After his time no important additions were made to geographical learning until late in the Middle Ages.

The Greeks in scientific study seem to have gone about as far as it was possible to go without the aid of elaborate apparatus.

Ancient and modern science compared They had no real telescopes or microscopes, no mariner's compass or chronometer, no very delicate balances, and nothing comparable to our laboratories for physics, chemistry, and other sciences. Modern scientists are perhaps not better thinkers than were

¹ The real circumference of the earth at the equator is 25,000 English miles. Eratosthenes estimated it at 25,000 geographical miles, which is about one-seventh part in excess.

those of antiquity, but they have infinitely better instruments for research and can make careful experiments where the ancients had to rely only on shrewd guesses. It should be noticed, also, that the Greeks did little toward linking up their pure science with its applications to the practical arts. The classical world does not show much advance over the Oriental world in methods of manufacturing and the use of machinery and labor-saving devices. The Greeks, in spite of their intellectual eminence, were not an *inventive* people. For the great inventions which have done and are still doing so much to transform our lives we must wait until modern times.

62. Greek Art

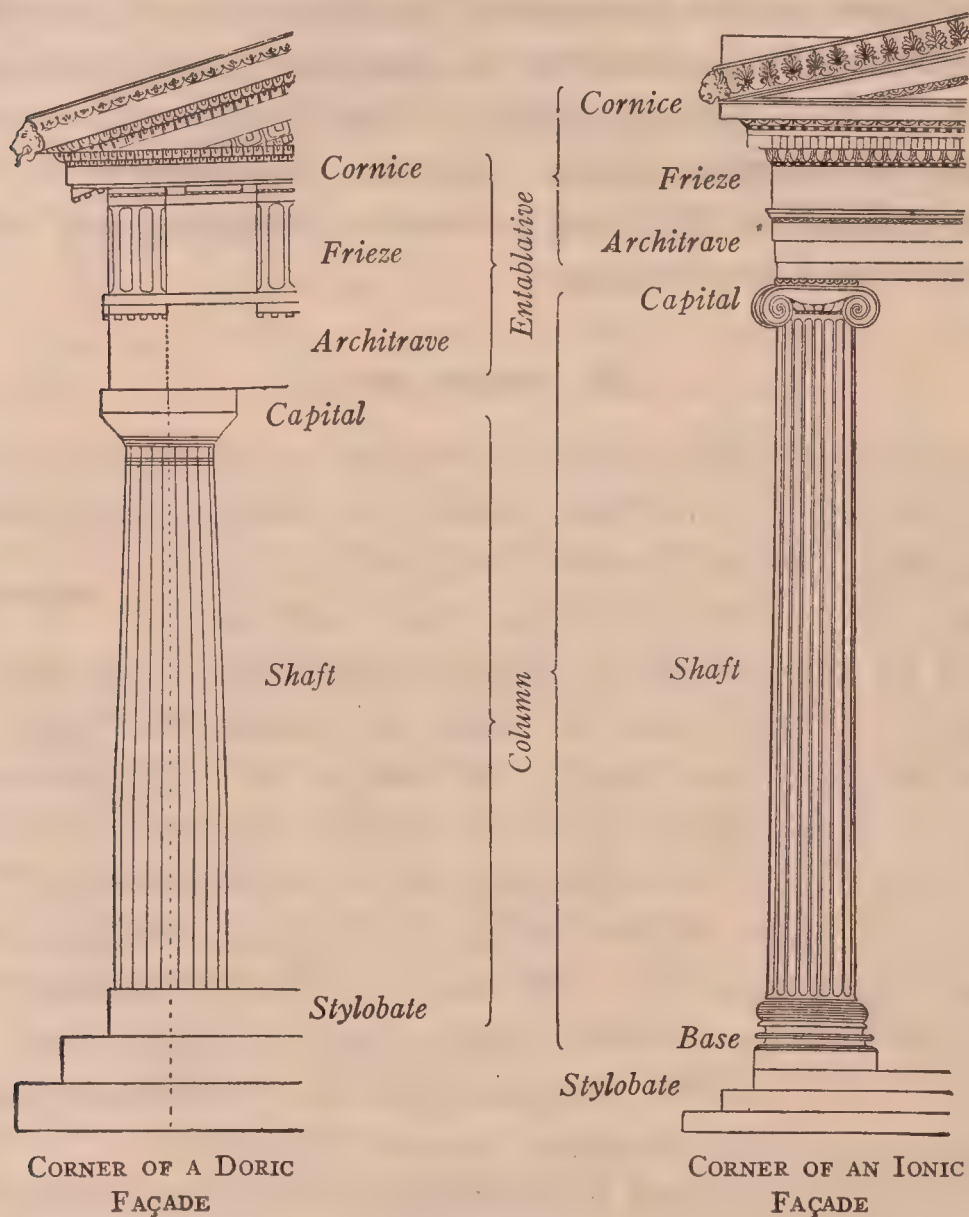
The existing monuments of Greek architecture — chiefly ruined temples — afford some idea of its leading characteristics. The building materials were limestone and white marble. The blocks of stone were not bound together by cement, but by metal clamps which held them in a firm grip. It was usual to color the ornamental parts of a temple and the open spaces that served as a background for sculpture. The Greeks did not employ the principle of the arch, in order to cover large spaces with a vaulted ceiling. Their temples and other public buildings had only flat ceilings, resting on long rows of columns. The column probably developed from the wooden post or tree trunk used in timber construction. The capital at the top of the column originated in the square wooden slab which supported the heavy beam of the roof.

The two Greek orders of architecture, Doric and Ionic,¹ are distinguished mainly by differences in the treatment of the column. The Doric column has no base of its own. The Doric column The sturdy shaft is grooved lengthwise with some twenty flutings. The capital is a circular band of stone capped by a square block, all without decoration. The mainland of Greece was the especial home of the Doric order. This was also the characteristic style of southern Italy and Sicily.

¹ The so-called Corinthian order differs from the Ionic only in its capital.

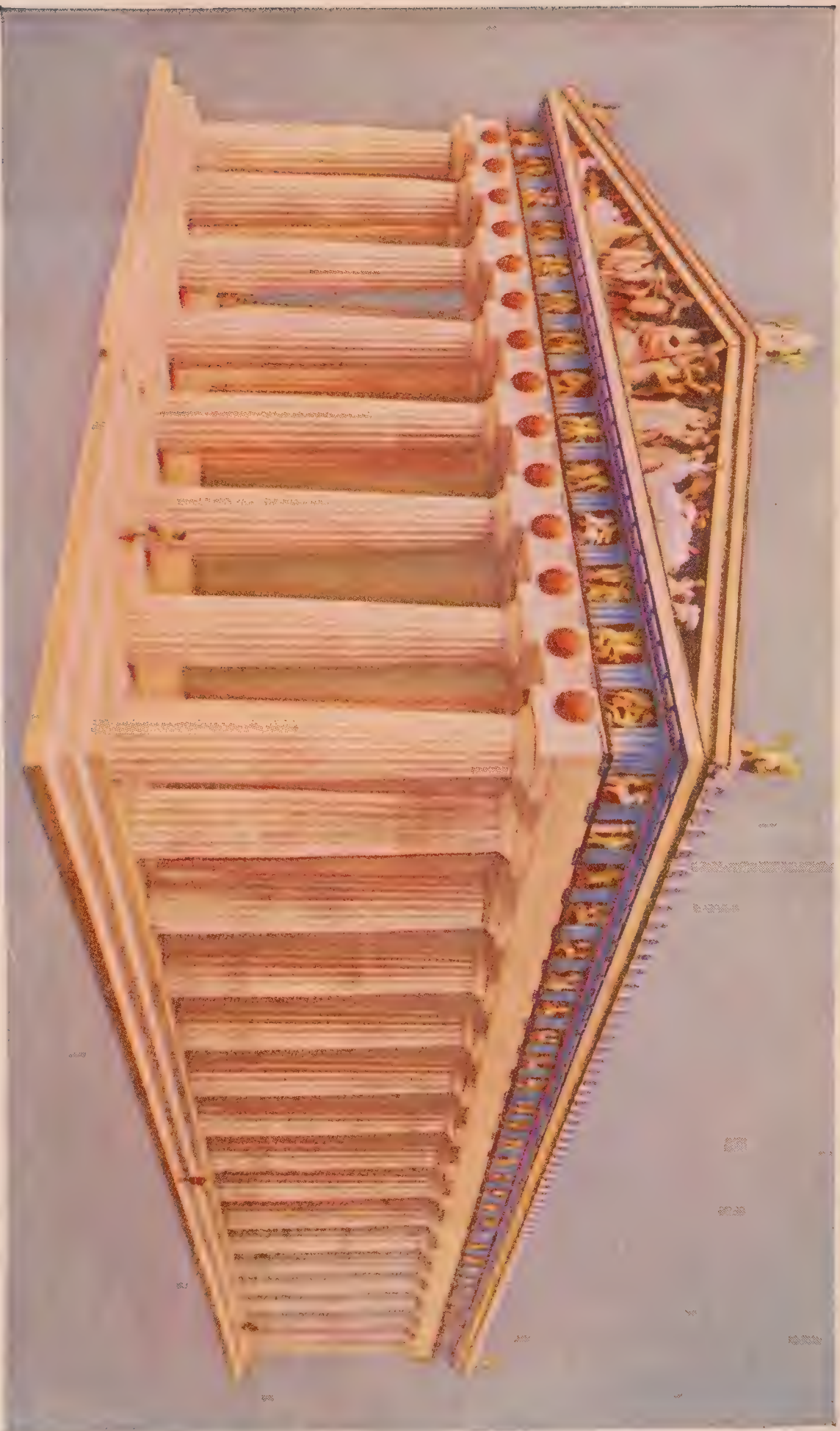
The Ionic column rests upon a base. Its shaft is tall and slender. The beautifully carved capital swells outward into four spiral rolls, the ends of which are curled under to form the “volutes.” The Ionic order flourished particularly in Asia Minor. It was well known, too, at Athens.

The Ionic column



ORDERS OF GREEK ARCHITECTURE

The temple formed the chief structure in a Greek city. It was a rectangular building, provided with doors, but without windows, and surrounded by a single or double row of columns. The architrave, a plain band of massive stones, reached from one column to another. Then came the frieze, adorned with sculptured reliefs, then the horizontal cornice, and at the ends of the building the triangular



A RESTORATION OF THE PARTHENON

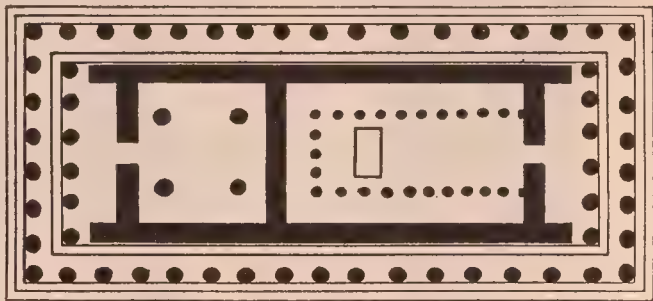
After the model in the Metropolitan Museum of Art, New York. The temple of the Virgin Athena (Athena Parthenos) was erected on the Acropolis of Athens in the 5th century B.C., under the superintendence of the architect Ictinus and the sculptor Phidias. After serving as a pagan temple for hundreds of years the Parthenon was turned into a Christian church and later into a Mohammedan mosque. It remained almost intact until 1687. The Venetians in that year bombarded Athens and sent a shell into the center of the building, then used as a powder magazine. The result was an explosion which threw down much of the side walls and many columns. Some of the sculptures that survived the catastrophe were secured by Lord Elgin, from whom they passed to the British Museum, London. They are still known as the Elgin Marbles.

pediments formed by the sloping roof. The pediments were sometimes decorated with statues. Since the temple did not serve as a meeting place for worshipers, but only as a sanctuary for the deity, its interior usually had little ornamentation.

Greek temples were seldom very large, for mere hugeness was not an object to the builders. They were not even lavishly decorated. Their beauty lies, most of all, in their harmonious proportions and perfect symmetry. In the best examples of the Greek temple there are,

Uniqueness
of the Greek
temple

for instance, no straight lines. The columns are not set at equal intervals, but closer together near the corners of the building. The shafts of the columns, instead of tapering upward at a uniform rate, swell slightly toward the center. These characteristics make a classical temple unique of its kind.¹



PLAN OF THE PARTHENON, ATHENS

The larger room (cella) measured exactly one hundred feet in length.

There are very few remains of Greek sculpture. The statues of gold and ivory have long since vanished. The bronze statues, formerly numbered by thousands, have nearly all gone into the melting pot. Those of marble were turned into mortar or used as building materials. The statues which we still possess are mainly copies, made in Roman times from Greek originals. It is as if the paintings by the old masters of Europe, four centuries ago, were now known only in the reproductions by modern artists of inferior powers.

Sculpture

Greek sculpture existed in the two forms of bas-reliefs and statuary in the round. Reliefs were chiefly used for temple pediments and friezes, and also for the many grave monuments. Statues consisted of the images of the gods set up in their shrines, the sculptures dedicated as offerings to divinities, and the figures of statesmen,

Varieties of
Greek
sculpture

¹ See the plates facing pages 106 and 116.

generals, and victorious athletes raised in public places and sanctuaries.

This list will show how many were the opportunities which the sculptor enjoyed. The service of religion created a constant demand for his genius. The numerous athletic contests and the daily sports of the gymnasium gave him a chance to study living models in the handsome, finely-shaped bodies of the contestants. It is not

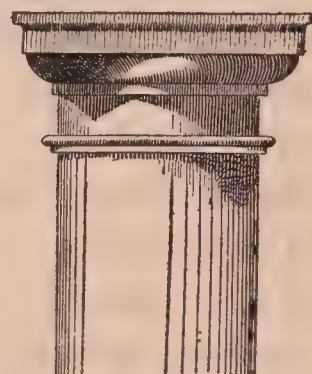
Importance
of the sculp-
tor's art



a. Corinthian



b. Composite



c. Tuscan

CAPITALS

The highly decorative Corinthian capital, modeled on acanthus leaves, came into fashion in Alexandrian and Roman times. The Composite capital, as its name indicates, combined details from the Ionic and Corinthian into one ornate whole. This and the plain Tuscan capital were quite generally employed by the Romans.

remarkable, therefore, that sculpture reached so high a development in ancient Greece.¹

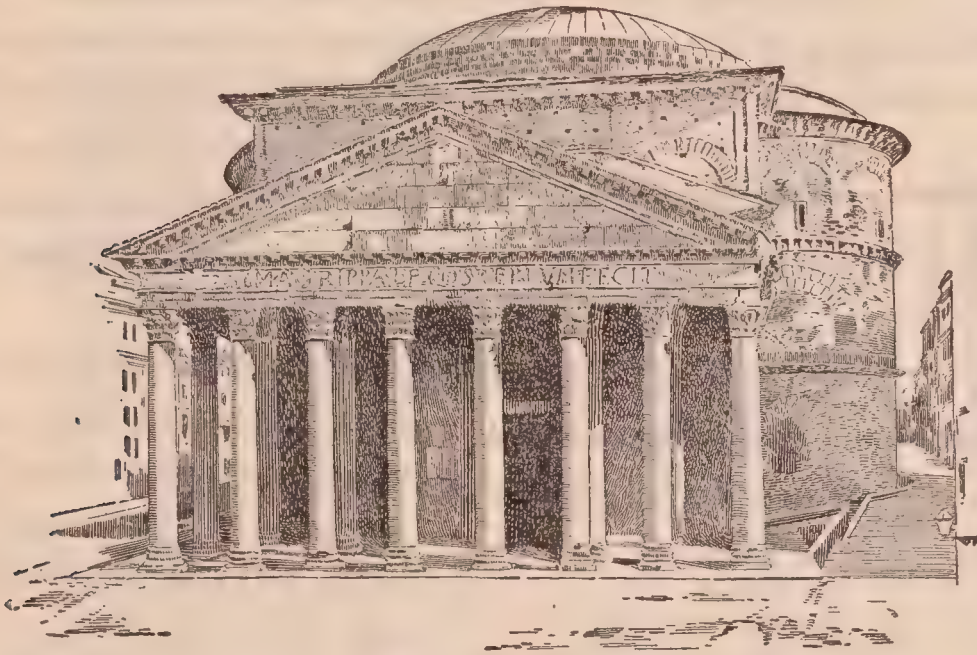
Greek painters enjoyed a high reputation in antiquity. Unfortunately, their easel pictures, which were done in water-color, have not survived. We possess some remarkable miniatures, produced by grinding colors in heated liquid wax and applying them to wooden or ivory objects. We also possess many painted vases, usually the production of ordinary craftsmen, but remarkable for artistic excellence. The same is true of their metal work, gems, and coins. The Greek feeling for beauty impressed itself upon everything which the hands of a Greek workman made.

Painting and
minor arts

¹ See the plates facing pages 102 and 103.

63. Roman Art

The Romans achieved preëminence in architecture. The temples and other public works of Greece seem almost insignificant beside the stupendous edifices raised by The arch and Roman genius in every province of the empire. dome
The ability of the Romans to build on so large a scale arose from their use of vaulted constructions. Knowledge of the round arch passed over from the Near East to the Etruscans and



THE PANTHEON

The original building was the work of Agrippa, a minister of Augustus. The temple was reconstructed by Hadrian, who left the Greek portico unchanged but added the rotunda and the dome. This great dome, the largest in the world, is made of solid concrete. During the Middle Ages the Pantheon was converted into a church. It is now the burial place of the kings of Italy.

from them to the Romans (§§ 29, 45). The arch was employed at first mainly for gates, drainage sewers, aqueducts, and bridges. It was used during the imperial age for the construction of vast domed buildings. The principle of the dome has inspired some of the finest creations of ancient and modern architecture.

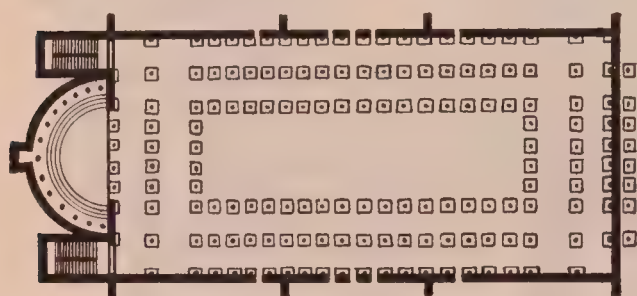
The Romans for many of their buildings made much use of concrete. Its chief ingredient was *pozzolana*, a sand found in great abundance near Rome and other sites. When mixed with lime, it formed a very strong cement. This material was poured in a fluid state

Use of con-
crete and
rubble

into timber casings, where it quickly set and hardened. Small pieces of stone, called rubble, were also forced down into the cement to give it additional stability. Buildings of this sort were usually faced with brick, which in turn might be covered with thin slabs of marble, thus producing an attractive appearance.

The triumphs of Roman architecture were not confined chiefly to sacred edifices. Roman temples, indeed, are mostly copies from the Greek. In comparison with their originals, they lack grace and refinement. There is less accuracy in the masonry fitting and far less careful attention to details of construction. More characteristically Roman

Temples



PLAN OF THE ULPIAN BASILICA, ROME
The hall measured 360 feet in length and 180 feet in width.

are vaulted temples, such as the Pantheon, where the circular dome is faced with a Greek portico.

Roman basilicas, of which only the ruins are now in existence, were once found in every city. These were large, lofty buildings for the use of judges and mer-

chants. The chief feature of a basilica was the spacious central hall flanked by a single or double row of columns, forming aisles and supporting the flat roof. At one end of the hall was a semicircular recess — the apse — where the judges held court. This arrangement of the interior bears a close resemblance to the plan of the early Christian church with its nave, choir (or chancel), and columned aisles. The Christians, in fact, seem to have taken the familiar basilicas as the models for their places of worship.

Basilicas

Perhaps the most imposing, and certainly among the most useful, of Roman structures were aqueducts.¹ There were sixty-eight in Italy and the provinces. No less than fourteen supplied the capital city with water. The aqueducts usually ran under the surface of the ground, as

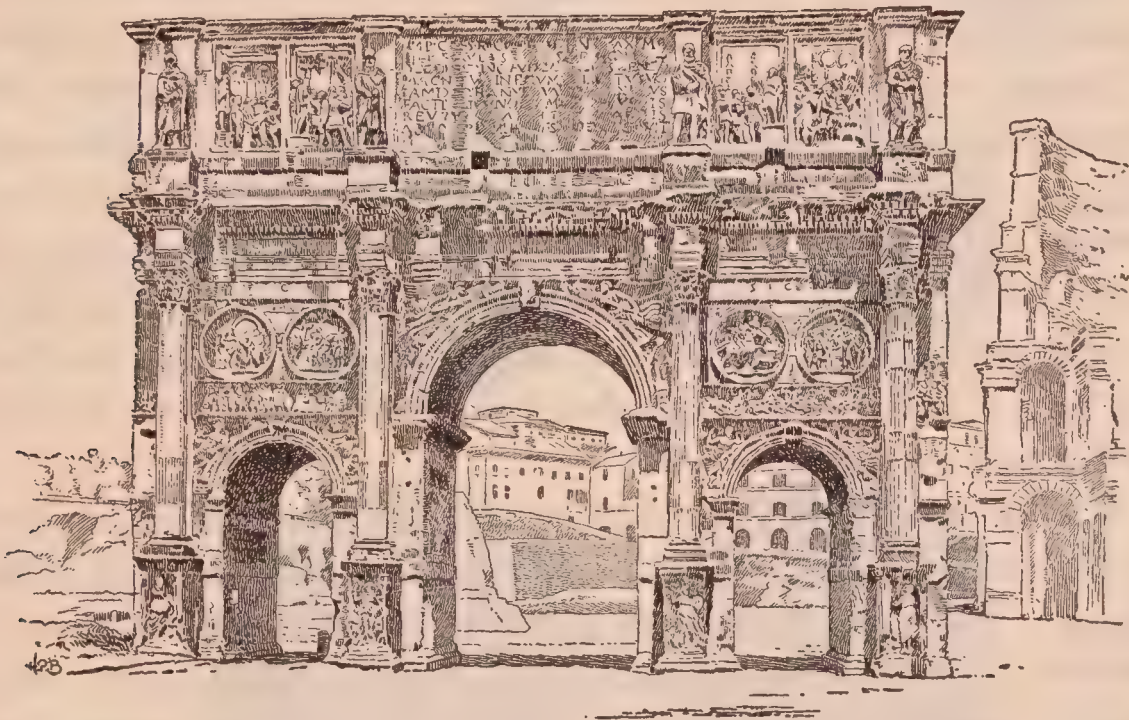
Aqueducts

¹ See the illustration, page 155.

do our water pipes. They were carried on arches only across depressions and valleys.

The abundant water supply furnished by the aqueducts was connected with a system of great public baths, or *thermæ*. Scarcely a town or village throughout the empire lacked one or more such buildings. Those at Rome were constructed on a scale of magnificence of which we can form but a slight conception from the ruins now in existence. In addition to many elaborate arrangements for the

“Thermæ”



ARCH OF CONSTANTINE

Erected at Rome in 315 A.D. It consists of a central gateway and two smaller arches flanked by detached columns in the Corinthian style. There are four large statues in front of the upper story and numerous sculptures in relief.

bathers, the *thermæ* included lounging and reading rooms, libraries, gymnasia, and even museums and galleries of art.

A very characteristic example of Roman building is found in the triumphal arches. Their sides were adorned with bas-reliefs, which pictured the principal scenes of a successful campaign. Memorial structures, called columns of victory, were also set up in Rome and other cities.

Triumphal
arches and
columns

Both arch and column have been frequently imitated by modern architects.

The palaces of Roman emperors and nobles, together with their luxurious country houses, or villas, have all disappeared.

Circuses, theaters, and amphitheaters A like fate has befallen the enormous circuses, such as the Circus Maximus at Rome and the Hippodrome at Constantinople. The Roman theaters that still survive reproduce, in most respects, the familiar outlines of the Greek structures. In the amphitheaters, where animal shows and gladiatorial combats were exhibited, we have a genuinely Roman invention. The gigantic edifice, called the Colosseum, in its way as truly typifies Roman architectural genius as the Parthenon represents at its best that of the Greeks.

Roman sculpture owed much to Greek models. However, the portrait statues and bas-reliefs show originality and illustrate the tendency of the Romans toward realism in art. **Roman sculpture** The sculptor tried to represent an historic person as he really looked or an historic event, for example, a battle or a triumphal procession, as it actually happened. The portrait statues of Roman emperors and statesmen impress us at once with a sense of reality.

Our knowledge of Roman painting is almost wholly confined to the wall paintings found at Rome, Herculaneum, and Pompeii. **Roman painting** What has survived is apparently the work of ordinary craftsmen, who, if not Greeks, were deeply affected by the Greek spirit. Most of the scenes they depict are taken from classical mythology. The coloring is very rich; and the peculiar shade of red used is known to-day by the name of "Pompeian red." The practice of mural painting passed over from the Romans to European artists, who have employed it in the frescoes of medieval and modern churches.

64. The Legacy of Greece and Rome

We have now gained some idea of the civilization built up by Græco-Romans around the shores of the Mediterranean during the thousand years between 500 B.C. and 500 A.D. **"Classical" civilization** Their civilization is called "classical," a word which comes to us from the Latin and still has a general reference to anything of the first rank or of supreme excellence. They



ORIENTAL, GREEK, AND ROMAN COINS

1. Lydian coin of about 700 B.C.; the material is electrum, a compound of gold and silver. 2. Gold *daric*, a Persian coin worth about \$5. 3. Hebrew silver *shekel*. 4. Athenian silver *tetradrachm*, showing Athena, her olive branch, and sacred owl. 5. Roman bronze *as* (2 cents) of about 217 B.C.; the symbols are the head of Janus and the prow of a ship. 6. Bronze *sestertius* (5 cents), struck in Nero's reign; the emperor, who carries a spear, is followed by a second horseman bearing a banner. 7. Silver *denarius* (20 cents), of about 99 B.C.; it shows a bust of Roma and three citizens voting. 8. Gold *solidus* (\$5) of Honorius, about 400 A.D.; the emperor wears a diadem and carries a scepter.



ANCIENT AND MEDIEVAL GEMS

1. Steatite, from Crete; two lions with forefeet on a pedestal; above a sun. 2. Sardonyx from Elis; a goddess holding up a goat by the horns. 3. Rock crystal; a bearded Triton. 4. Carnelian; a youth playing a trigonon. 5. Chalcedony from Athens; a Bacchante. 6. Sard; a woman reading a manuscript roll; before her a lyre. 7. Carnelian; Theseus. 8. Chalcedony; portrait head; Hellenistic Age. 9. Aquamarine; portrait of Julia, daughter of the emperor Titus. 10. Chalcedony; portrait head; Hellenistic Age. 11. Carnelian; bust portrait of the Roman emperor Decius. 12. Beryl; portrait of Julia Domna, wife of the emperor Septimius Severus. 13. Sapphire; head of the Madonna. 14. Carnelian; the judgment of Paris; Renaissance work. 15. Rock crystal; Madonna with Jesus and St. Joseph; probably Norman-Sicilian work.

reached so high a cultural level that they could not fail to influence profoundly the less advanced and even barbarous peoples of Europe, who have grown into the leading nations of to-day. There was a transmission of classical civilization from its Mediterranean center to western Europe, just as, in earlier times, many civilizing elements passed from the Near East to the Greeks (§ 31).

Our debt to the Greeks is above all an intellectual one, due to their preëminence in such fields as literature and art, science and philosophy. In Greece, it has been said, men **The Greek** first learned to be truly *human*; to develop the **genius** body, to train the mind, to purify and refine the spirit. The Greeks were marked off from their predecessors in the Orient by a great love of speculation and discussion, by an eager curiosity which led them to search out the causes of things, by a wonderful feeling for the beautiful, and by a desire to live their lives in accordance with reason. No other people has surpassed or even equaled them in these respects.

The inheritance we have received from the Romans is rather of a practical sort, for they excelled as lawgivers and administrators. One of their own poets recognized this fact **The Roman** and expressed it in famous lines: "Others, I **genius** doubt not, shall beat out the breathing bronze with softer lines; shall from marble draw forth the features of life; shall plead their causes better; with the rod shall trace the paths of heaven and tell the rising of the stars: remember thou, O Roman, to rule the nations with thy sway — these shall be thine arts — to crown Peace with Law, to spare the humbled, and to tame in war the proud."¹

Studies

1. Account for the origin of our words *classical*, *politics*, *capital*, *pedagogue*, *music*, *grammar*, *symposium*, *circus*, *lyric*, *tragedy*, *comedy*, *orchestra*, *chorus*, *sophist*, *academy*, *lyceum*, *epicurean*, and *stoic*. 2. Explain the following: *capitolium*; *forum*; *toga*; *atrium*; *thermæ*; and *spina*. 3. What did civic patriotism mean to the Greek and to the Roman? 4. Give some account of Greek and Roman education. 5. Mention some differences

¹ Vergil, *Æneid*, vi, 847-853.

between the ancient and the modern theater. 6. Distinguish between epic, lyric, and dramatic poetry. When and how did each poetical form arise among the Greeks? 7. What is the significance of the early Greek "philosophers" in the history of thought? 8. What is the "Socratic method" of teaching? 9. Trace on the map (page 190) the voyages of Hanno and Pytheas. 10. Show how Greek knowledge of the world had expanded between the time of Homer and that of Ptolemy (maps on pages 100 and 190). 11. Why did the existence of slavery in antiquity discourage the invention of labor-saving machinery? 12. Discuss the appropriateness of the terms: *severe* Doric; *graceful* Ionic, and *ornate* Corinthian. 13. Can you find examples of any of the Greek architectural orders in public buildings familiar to you? 14. By reference to the illustrations (page 194), explain the following terms: *shaft*; *capital*; *architrave*; *frieze*; and *cornice*. 15. Look up in an encyclopedia or a dictionary of classical antiquities accounts of the Colossus of Rhodes, the Mausoleum at Halicarnassus, and the Temple of Artemis at Ephesus. 16. How do you account for the almost total loss of original Greek sculptures? 17. Name five famous works of Greek sculpture which survive to-day only in Roman copies. 18. "The dome, with the round arch out of which it sprang, is the most fertile conception in the whole history of building." Justify this statement. 19. With what famous examples of domed churches and public buildings are you familiar? 20. Discuss the revival of cement construction in recent times. What are its special advantages? 21. Mention some modern examples of triumphal arches and columns of victory.



A MUSICAL CONTEST

Apollo with the lyre; the satyr
Marsyas with the flute

CHAPTER VIII

THE TRANSITION FROM ANCIENT TIMES ¹

65. The "Fall" of Rome

THE first two centuries of the Roman Empire, beginning with the reign of Augustus, formed an era of peace and material prosperity such as had never been known before in the ancient world, at any rate in Europe. The inhabitants of the empire, during these centuries, did not try to overthrow it or to withdraw from its protection. They believed that it would endure forever — "Eternal Rome." But the empire was not eternal. It grew weaker, as time went on, and offered less and less resistance to the German barbarians encroaching on the northern frontiers. When in the year 476 the barbarians in Italy deposed Romulus Augustulus ("the little Augustus"), whose name, curiously enough, recalled that of the legendary founder of Rome and that of its first emperor, there was no longer any Roman emperor ruling in western Europe. Barbarian kingdoms had now been set up, not only in Italy, but also in North Africa, Spain, Gaul, and Britain. This outcome is often described as the "fall" of Rome.

End of the
Roman
Empire in the
West

To speak of the "fall" of Rome suggests the idea of a violent catastrophe which suddenly plunged the empire into ruin. The truth is, rather, that the breakdown of the imperial government was a gradual process, which lasted several hundred years. Rome was a long time falling. Nor had all of the empire fallen by the end of the fifth century. The barbarians never made much impres-

Survival of
the Roman
Empire in the
East

¹ Webster, *Readings in Early European History*, chapter xxiii, "The Germans as Described by Tacitus."

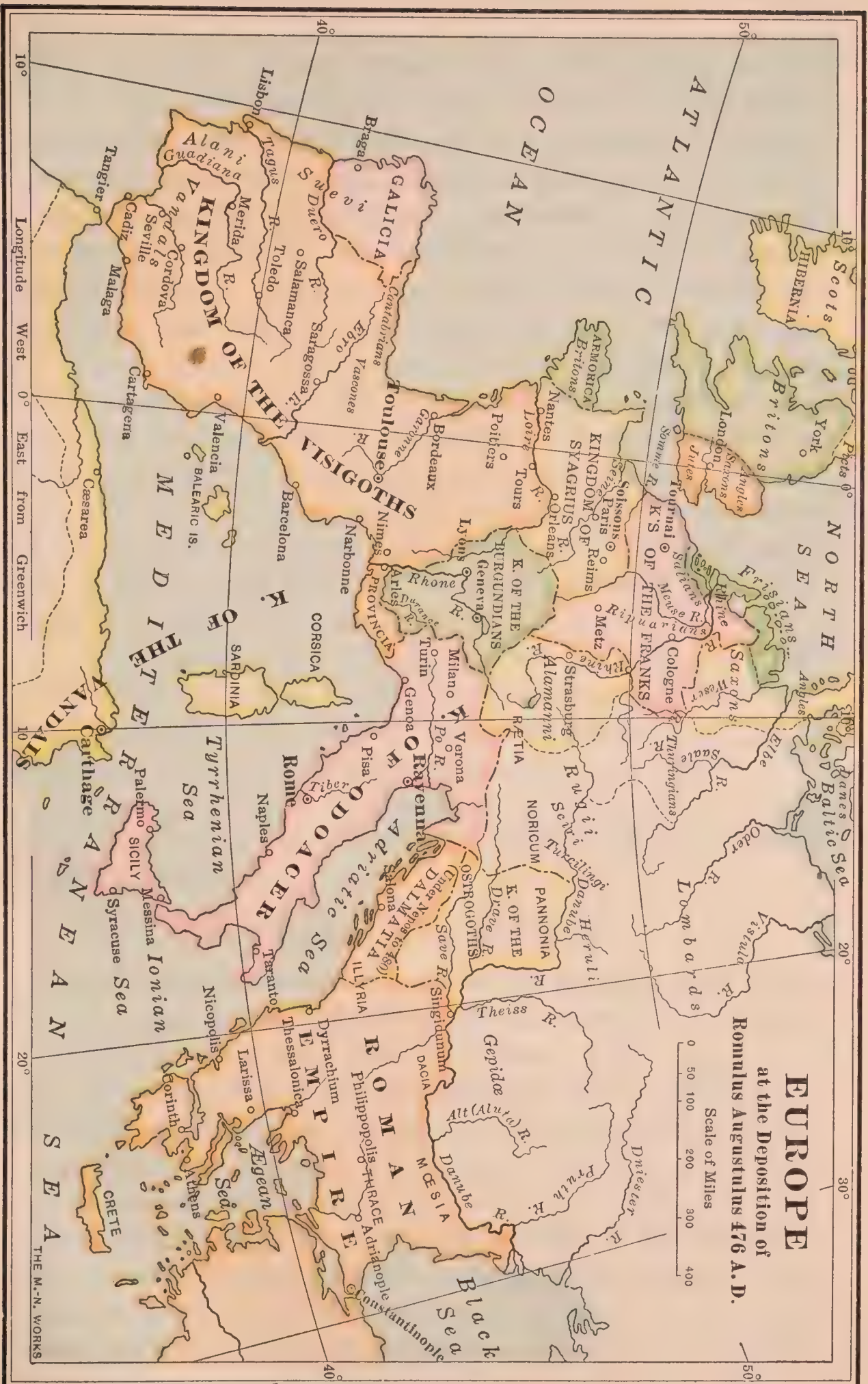
sion on that part of its territory lying in eastern Europe. Here the empire, with a capital at Constantinople,¹ survived for centuries and upheld the Roman tradition of law and order. It did not entirely disappear until the year 1453, when Constantinople was captured by the Ottoman Turks.

Why could not this great Roman Empire keep the Germans at bay and prevent them from occupying western Europe?

Political weakness of the empire Many reasons have been given for its failure to do so. We may point out, first, that the empire embraced too wide a territory for its efficient management. It was so big as to be unwieldy. Second, the empire contained too many diverse peoples for its real unification. There existed between them no unity of language, religion, and customs, which enables the inhabitants of a modern nation to work together for common ends. Third, the empire made no provision for local self-government. As time went on, nearly all power was concentrated in the hands of the emperor and his officials. He assessed the taxes, framed edicts having the force of laws, and acted as the supreme judge. The old Græco-Roman ideal of democracy, which had meant so much for civilization, was destroyed by the imperial system. The inhabitants of the empire looked to their all-powerful ruler to protect them; when he failed to do so, they could not, or would not, protect themselves. The barbarians entered the empire to find a spiritless people, who seldom opposed, and indeed often welcomed, their coming.

There were still other reasons for the "fall" of Rome. The population of the empire seems to have much lessened, especially during the third and fourth centuries, partly **Economic weakness of the empire** because of an increased death-rate, due to the prevalence of malaria and plagues, but chiefly as the result of a decreased birth-rate. Men and women, finding it more and more difficult to make a living, did not marry; or, if they married, they had few children, perhaps none at all. The custom of infanticide was likewise very common, especially

¹ Founded in 328-330 by the emperor Constantine, on the site of the old Greek colony of Byzantium.





among the poorer classes. The empire suffered from want of men to serve as soldiers in the armies, as artisans in the workshops, and as peasants on the farms. It is no wonder, therefore, that in province after province large tracts of land went out of cultivation, that the cities decayed, and that there was a general "slump" in commerce, manufacturing, and other forms of business enterprise. "Hard times" settled on the Roman world. The empire also suffered from want of money. To meet the heavy cost of the luxurious court, to pay the salaries of the swarms of public officials, and to feed and amuse the idlers in the great cities involved a heavy expenditure. Taxes were harder to collect, now that both population and production has so seriously fallen off. The harshest measures were adopted to wring from the wretched subjects every penny that could possibly be paid. They came to dread the visits of the taxgatherers even more than the inroads of the barbarians.

In studying history it is usually more profitable to dwell on the forces that make for progress rather than on those that make for decline. There were, indeed, two great **Progressive forces** at work in ancient society, transforming it, improving it, and gradually building up a new and better civilization. They were the Christian Church and the German barbarians.

66. Preparation for Christianity

Several centuries before the rise of Christianity some Greek thinkers began to feel dissatisfied with the crude faith that had come down to them from their forefathers. They **Decline of paganism** could no longer believe in the Olympian deities, who were fashioned like themselves and who possessed all the faults of mortal men and women (§ 36). Educated Romans also became skeptical about the gods, the myths, and the ceremonies of paganism. Even the worship of the emperors, which spread throughout the Roman world and helped to hold it together, failed to satisfy the spiritual wants of mankind. It made no appeal to the moral nature; it brought no message, either of fear or hope, about a future life.

The system of Greek philosophy, called Stoicism (§ 60), gained many adherents among the Romans. Any one who will read Stoic writings, such as those of the noble emperor Marcus Aurelius, will find in them some resemblances to Christian teachings. Stoicism urged men to forgive injuries — to “bear and forbear.” It emphasized

Stoicism



A ROMAN ALTAR

Uffizi Gallery, Florence

An altar dedicated in 2 B.C. to the *lares* (household gods) of Augustus. The emperor is in the center, Livia his wife to the right, and one of his adopted sons to the left.

human brotherhood. It expressed a humble and unfaltering reliance on a divine Providence. Stoic philosophy, however, influenced chiefly the educated classes; it could not become a religion for all sorts and conditions of men.

Many Greeks found a partial satisfaction of their religious longings in secret rites known as “mysteries.” The most

important of these grew up at Eleusis,¹ a little Attic town thirteen miles from Athens. They were connected with the worship of Demeter, goddess of vegetation and of the life of nature. The celebration of the Eleusinian mysteries came in September and lasted nine days. When the candidates for admission to the secret rites were worked up to a state of religious excitement, they entered a brilliantly lighted hall and witnessed a passion play dealing with the legend of Demeter. They seem to have received no direct moral instruction but saw, instead, living pictures and pantomimes which represented the future life and held out to them the promise of a blessed lot in another world. As an Athenian orator said, "Those who have shared this initiation possess sweeter hopes about death and about the whole of life."²

The Eleusinian mysteries, though unknown in Homeric times, were already popular before the epoch of the Persian wars. They became a Panhellenic festival open to all Greeks, women as well as men, slaves as well as freemen. The privilege of membership was later extended to Romans. During the first centuries of our era the influence of the mysteries increased, as faith in the Olympian religion declined. They formed one of the last strongholds of paganism and survived until the close of the fourth century of our era.

The Asiatic conquests of Alexander, followed in later centuries by the extension of Roman rule over the eastern coasts of the Mediterranean, brought the classical peoples into contact with new religions which had arisen in the Near East. Slaves, soldiers, traders, and travelers carried them to the West, where they speedily won many followers. Even before the downfall of the republic the deities of Asia Minor, Egypt, and Persia had found a home at Rome. Under the empire many men and women were attracted to their worship.

¹ See the map on page 115.

² Isocrates, *Panegyricus*, 29

The Eleusinian mysteries

Influence of the mysteries

Oriental religions in the Roman Empire

The worship of the Egyptian goddess Isis first spread from Alexandria throughout the Greek world before it entered Italy.

Isis Isis represented the universal Mother Nature. As such, she especially attracted women. But men also crowded her temples, where every day, at morning and evening, white-robed priests recited prayers, burnt sacred incense, and offered the image of the goddess for adoration. Such solemn ceremonies, with their pomp and music, captivated the imagination. Votaries of the "Queen of Peace" were found all over the Roman world.



PRIESTS AND PRIESTESSES OF ISIS

Perhaps the most remarkable of the Oriental religions was Mithraism. Mithra first appears as a Persian sun god, the leader of Ahura Mazda's hosts in the ceaseless struggle against the forces of darkness and evil (§ 27). As a god of light Mithra was also a god of truth and purity. His worship, spreading over the Roman Empire, became the noblest of all pagan faiths. It took the form of a mystery with seven grades, or degrees, through which candidates passed by ordeals of initiation. Men saw in Mithra a Lord and Giver of Life, who protected the weak and miserable, cleansed the sinner, conquered death, and procured for his followers the crown of immortality.

The new Oriental religions all appealed to the emotions

as the ancient paganism has never done. They provided a beautiful, inspiring ritual, and they held out to their followers the hope of a blessed existence beyond the grave. It is not strange, therefore, that they penetrated every Roman province, only disappearing with the triumph of Christianity.

Significance
of the Oriental
religions

67. Rise and Spread of Christianity

Christianity rose among the Jews, for Jesus¹ was a Jew and his disciples were Jews. After the crucifixion Peter and the other apostles remained for several years at Jerusalem, preaching and making converts. The followers of Jesus met so much opposition on the part of Jewish leaders in the capital that they finally withdrew to Samaria, Damascus, and Antioch, where they labored zealously among the large Jewish communities in these cities.

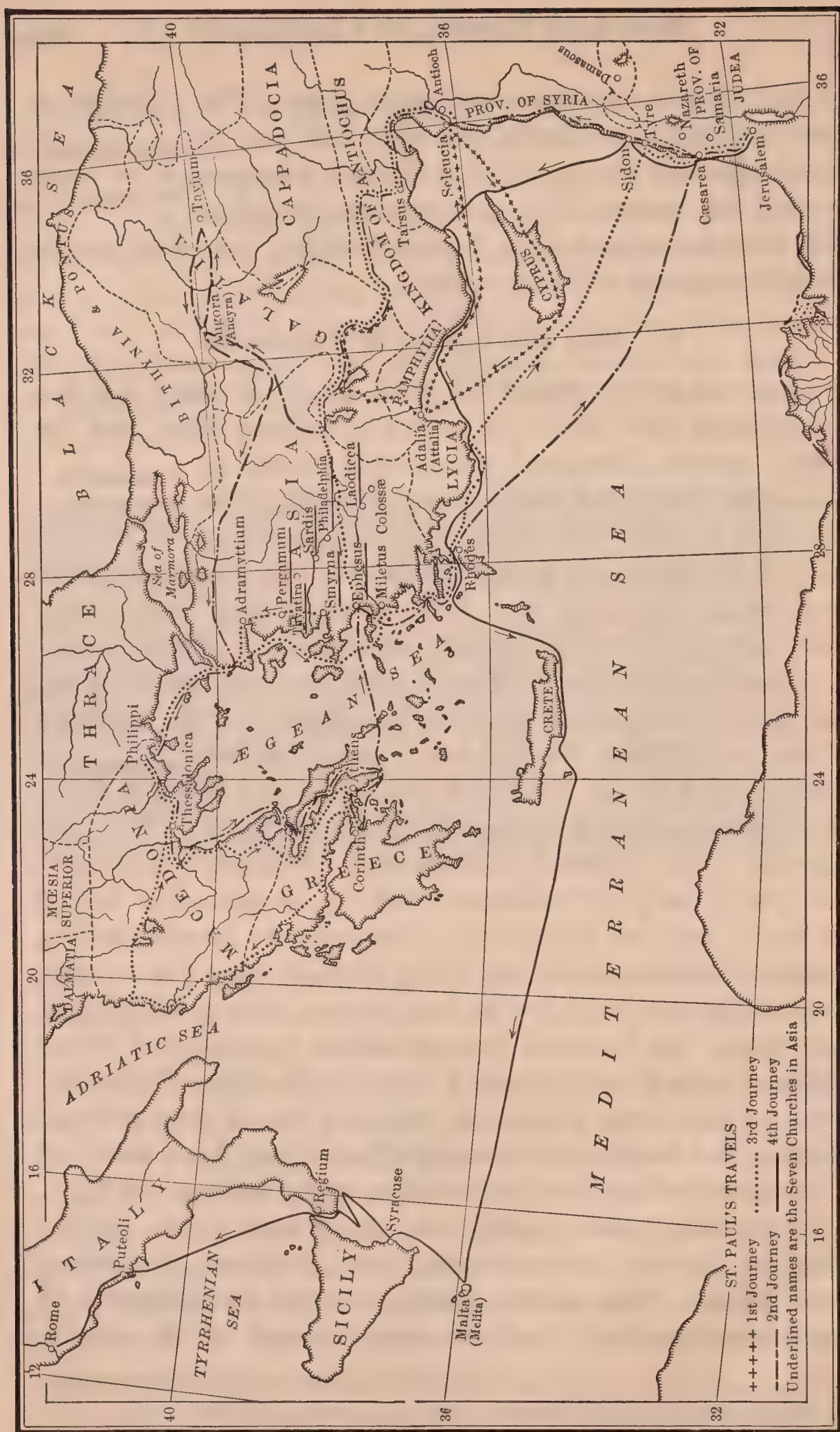
Christianity
among the
Jews

A new convert, Saul of Tarsus, afterward the Apostle Paul, did most to admit the Gentiles, or pagans, to the privileges of the new religion. Though born a Jew, Paul had been trained in the schools of Tarsus, a city of Asia Minor which was a great center of Greek learning. He possessed a knowledge of Greek philosophy, and particularly of Stoicism. This broad education helped to make him an acceptable missionary to Greek-speaking peoples. During more than thirty years of unceasing activity Paul established churches in Asia Minor, Greece, Macedonia, and Italy. To many of these churches he wrote the letters (epistles) which have found a place in the New Testament. Paul was an acute thinker, as well as a man of deep spiritual insight, and the doctrines found in his writings have exercised a very great influence on the development of Christian theology.

Missionary
labors of
Paul

Christianity spread rapidly over the Roman world. At the close of the first century there were Christians throughout Asia Minor. The second century saw the establishment of flourishing churches in almost every province of the empire.

¹ Born probably in 4 B.C., during the reign of Augustus; crucified during the reign of Tiberius, when Pontius Pilatus was the Roman governor of Judæa.



A hundred years later there were missionaries along the Rhine, on the Danube frontier, and in distant Britain.

"We are but of yesterday," says a Christian writer, with pardonable exaggeration, "yet we have filled all your places of resort — cities, islands, fortresses, towns, markets, the camp itself, the tribes, town councils, the palace, the senate, and the forum. We have left to you only the temples of your gods."¹

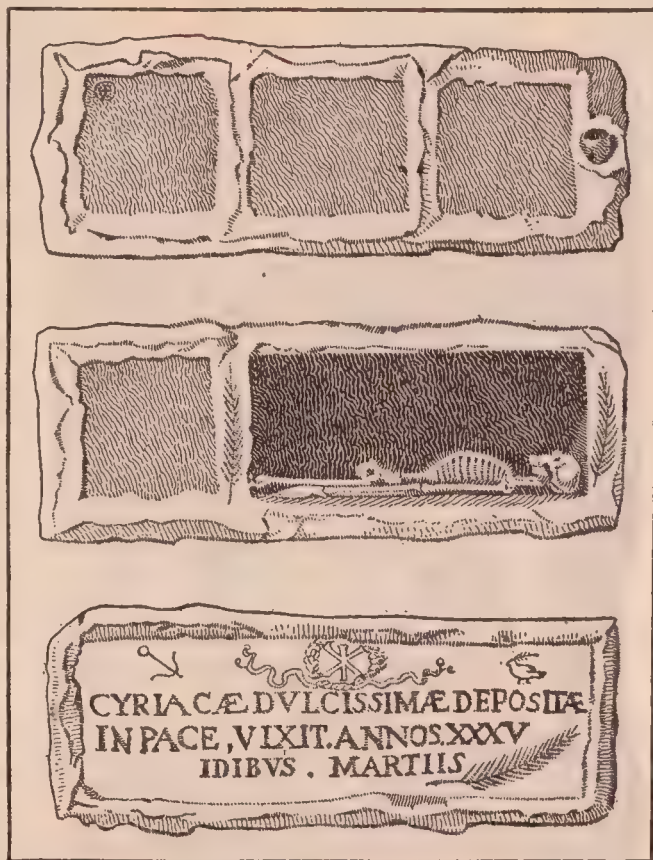
Christianity
among the
Gentiles

Certain circumstances contributed to the success of this gigantic missionary enterprise. Alexander's con-

Conditions
favoring the
spread of
Christianity

quests in the East and those of Rome in the West had done much to remove the barriers to intercourse between peoples. The use of Greek and Latin as the common languages of the Mediterranean world furnished a medium in which Christian speakers and writers could be easily understood. The early missionaries, such as Paul himself, were often Roman citizens

who enjoyed the protection of the Roman law and profited by the ease of travel which the imperial rule had made possible. Moreover, the destruction of Jerusalem by the Romans in the year 70 and the subsequent exile of the Jews from Palestine spread the Chosen People throughout the Roman Empire, where they



BURIAL NICHES IN THE CATACOMBS

The catacombs of Rome are underground cemeteries in which the Christians buried their dead. Several tiers of galleries (in one instance as many as seven) lie one below the other. Their total length has been estimated at no less than six hundred miles. The illustration shows *loculi*, or rectangular niches, one above the other, in which bodies were laid. The opening at the front was closed with slabs of marble or tiles, on which inscriptions were engraved.

¹ Tertullian, *Apology*, 37.

familiarized the pagans with Jewish ideals of monotheism and moral purity and with Jewish hopes for a Messiah, thus preparing the way for Christianity. At no other period in ancient history were conditions so favorable for the rapid spread of a new religion.

While Christianity was conquering the world, the believers



CHRISTIAN TOMBSTONE FROM SPAIN

A fourth-century monument on which appear the Greek letters X P (CHR), making a monogram of the word Christ (Greek *Christos*). Alpha (α) and omega (ω), the first and last letters of the Greek alphabet, are also shown, in allusion to *Revelation*, i, 8, 11; xxi, 6; xxii, 13.

in its doctrines were group-

Christian churches ing themselves into communi-

ties or churches. Each city

had a congregation of Chris-

tian worshipers. They met,

not in synagogues as did the

Jews, but in private houses,

where they sang hymns,

listened to readings from

the Holy Scriptures, and

partook of a sacrificial meal

in memory of the last sup-

per of Jesus with his dis-

ciples. Certain officers

called presbyters, or elders,

were chosen to conduct the

services and instruct the

converts. The chief pres-

byter received the name

of "overseer," or bishop.

Each church had also one

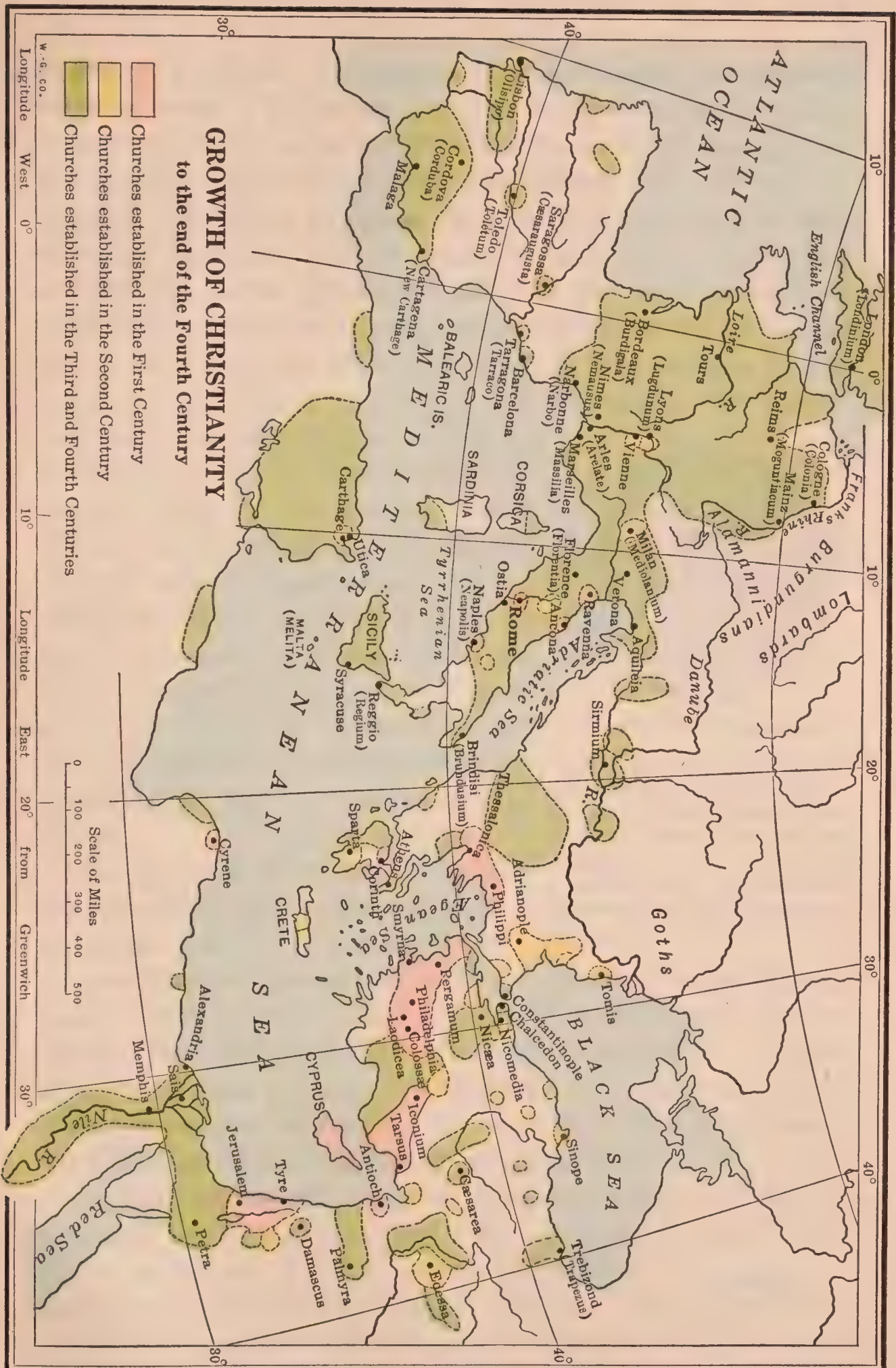
or more deacons, who visited

the sick and relieved the

wants of the poor. Every Christian community thus formed a little brotherhood of earnest men and women, united by common beliefs and common hopes.

68. Triumph of Christianity

The imperial government, which had treated other foreign faiths with careless indifference, or even with favor, which had



tolerated the Jews and granted to them special privileges of worship, made a deliberate effort to crush Christianity. The reason was that it seemed to threaten the existence of the state. Converts to the new religion condemned the official paganism as idolatrous and they refused to swear by pagan gods in courts of law. Nor would they worship the *genius* (guardian spirit) of the emperor or burn incense before his statue, which stood in every town. To do so would have been an acknowledgment of the divinity of the emperor — something impossible for Christians. Naturally, they were outlawed and from time to time were subjected to persecutions in various parts of the Roman world. The last persecution, early in the fourth century, was the most severe. It continued for eight years, but it failed to shake the constancy of the Christians. They welcomed the torture and death which would gain for them a heavenly crown. Those who perished were called “martyrs,” that is, “witnesses” to Christ.

The government at length realized the uselessness of the persecutions, and in 313 the

“**Edict of Milan,**” 313

emperor Constantine and his colleague, Licinius, issued the so-called “Edict of Milan,” which proclaimed for the first time in history the noble principle of religious toleration. It gave absolute freedom to every man to choose and follow the religion which he deemed best suited to his needs. This edict placed the Christian faith on an equality with paganism.

Constantine himself accepted Christianity and favored its followers throughout his reign. He surrounded himself with Christian bishops, freed the clergy from taxation, and spent large sums in building churches. One of his laws abolished the use of the cross as an instrument of punishment. Another enactment required that

The persecutions



COIN OF CONSTANTINE

Shows the sacred military standard (*labarum*), which was adopted by Constantine and carried by later Christian Roman emperors. It consisted of a staff or lance with a purple banner on a crossbar surmounted by the monogram of Christ.

Constantine and the Christians

magistrates, city people, and artisans were to rest on Sunday.¹ This was the beginning of a long series of "Sunday laws" from the fourth century to the present time.

Significant of the emperor's attitude toward Christianity was his action in summoning all the bishops in the different provinces to a gathering at Nicæa in Asia Minor. This was the first general council of the Church.

Church Council at Nicæa, 325

The principal work of the Council of Nicæa was the settlement of a great dispute which had arisen over the nature of Christ. Some theologians, headed by Arius, a priest of Alexandria, maintained that Christ the Son, having been created by God the Father, was necessarily inferior to him. Other theologians opposed this view and held that Christ was not a created being, but was in all ways equal to God. The Council condemned Arius as a heretic and framed the Creed of Nicæa, which, as modified by later councils, is still the accepted summary of Christian doctrine. Though thrust out of the Church, Arianism lived to flourish anew among the German barbarians, the majority of whom were converted to Christianity by Arian missionaries.

The recognition given to Christianity by Constantine helped immensely to spread the new faith. The emperor Theodosius, whose services to the Church won him the title of "the Great," made Christianity the state religion. Sacrifices to the pagan gods were forbidden, the temples were closed, and their property was taken away. Those strongholds of the old paganism, the Delphic oracle, the Olympian games, and the Eleusinian mysteries were abolished. The household worship of ancestors (§ 47) was also prohibited. The old beliefs and ceremonies survived for a long time after their prohibition, especially in country districts, but paganism as a *recognized* religion disappeared by the end of the fourth century.

Christianity becomes the state religion

¹ It is not certain, however, that this legislation had any reference to Christianity. Constantine may have been only adding the day of the Sun, the worship of which was then firmly established in the empire, to the other holy days of the Roman calendar.

69. Christian Influence on Society

The old pagan faiths made few moral demands upon their followers. A man who was pious and reverent toward the gods might be very immoral, indeed, in his relations with his fellow men. Christianity, which taught men to love God, taught them also to love their neighbors. It condemned the very common practice of suicide, as well as the frightful evil of infanticide. It set its face against all forms of cruelty, such as the gladiatorial combats, in which slaves, captives, and criminals were compelled to fight with one another and kill one another for the amusement of the spectators. It denounced, unsparingly, the luxury and vice of the great cities. In general, Christianity did much to soften and refine manners by the stress which it laid upon the "Christian" virtues of humility, tenderness, and mercy.

The Christian belief in the fatherhood of God implied a corresponding belief in the brotherhood of man. This doctrine of human equality had been expressed many times by ancient philosophers, but Christianity translated their precepts into practice. It sought to improve the condition of the slave by requiring his master to treat him as a brother, and it opened the offices and dignities of the Church to both alike. It declared that free and unfree were equal in God's sight, and by encouraging emancipation it even helped to decrease slavery. Christianity, whose founder had worked as a carpenter, naturally emphasized the dignity of manual toil. For Christians idleness, not work, was the real disgrace: "to labour is to pray" became a Christian motto. The new religion laid much stress on benevolence as a duty and therefore supported all institutions to relieve the poor, the sick, and the downtrodden. It also elevated the position of women, by making marriage a religious sacrament, instead of a mere civil contract, by opposing divorce, and by insisting upon purity of life for both men and women. Christianity, we see, was not simply a set of beliefs, or a system of church organization, or a beautiful and impressive ritual of worship. The

Moral teachings of Christianity

Social teachings of Christianity

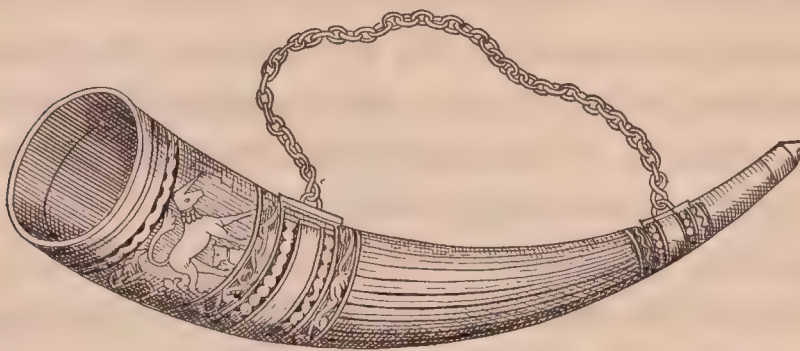
new religion, from the start, became a mighty influence for the betterment of mankind.

70. The Germans

The region called Germany (*Germania*) in antiquity reached from the Rhine eastward as far as the Vistula and from the

**Physical
features of
Germany**

Danube northward to the Black Sea. It consisted of dense forests, extensive marshes, and sandy plains, incapable of supporting a large population. Clouds and mists enveloped much of the country



ANGLO-SAXON DRINKING HORN

Horn of Ulphus (Wulf) in the cathedral of York. The old English were heavy drinkers, chiefly of ale and mead. The evening meal usually ended with a drinking bout.

in summer, and in winter it lay buried under snow and ice. Such unfavorable conditions retarded the development of Germany, which was also shut out from the

Mediterranean basin by mountain barriers.

The Germans were an Indo-European people, speaking a Teutonic language related, on the one hand, to Greek and Latin and, on the other hand, to the Celtic, Lettic, and Slavic tongues.¹ Our earliest notice of them is found in the *Commentaries* by Julius Cæsar, who twice invaded their country. About a century and a half later a Roman historian, Tacitus, wrote a little book called *Germany*, which gives an account of the people as they were before coming under the influence of Rome and Christianity. Tacitus speaks of their giant size, their fierce, blue eyes, and their blonde or ruddy hair. These physical traits made them seem especially terrible to the smaller and darker Romans. He mentions their love of warfare, the fury of their onset in battle, and the contempt which they had for wounds and even death itself. When not

¹ See the table on page 21.

fighting, they passed much of their time in the chase, and still more time in sleep and gluttonous feasts. They were hard drinkers, too, and so passionately fond of gambling that, when a man's wealth was gone, he would even stake his liberty on a single game. Tacitus also dwells on certain attractive qualities possessed by these northern barbarians. They were hospitable to the stranger, they respected their sworn word, and they loved liberty and hated restraint. Their chiefs, we are told, ruled rather by persuasion than by authority. Above all, the Ger-



ROMANS DESTROYING A GERMAN VILLAGE

Relief on the column of Marcus Aurelius, Rome.

mans had a pure family life. "Almost alone among barbarians," writes Tacitus, "they are content with one wife. No one in Germany laughs at vice, nor is it the fashion to corrupt and be corrupted. Good habits are here more effectual than good laws elsewhere."¹ The Germans, then, were strong and brave, hardy, chaste, and free.

The Germans, during the three centuries between the time of Tacitus and the beginning of the invasions, had ad-
vanced somewhat in civilization. They were learn-
ing to live in towns instead of in rude villages, to read and write,

Progress of
the Germans

¹ Tacitus, *Germania*, 19.

to make better weapons and clothes, to use money, and to enjoy foreign luxuries, such as wine, spices, and ornaments. They were likewise uniting in great confederations of tribes, ruled by kings who were able to lead them in migrations to other lands.

The Roman Empire had long contained many Germans. Some were mercenaries in the imperial army. Augustus began the practice of hiring them as soldiers, and by the time of Constantine they formed the majority of the troops. The emperors also admitted friendly tribes of Germans within the frontiers to fill up the gaps in population and to farm the waste lands. Still other Germans entered the empire as slaves. The result was a very considerable "barbarization" of the Roman world *before* the period of the invasions.

**The Germans
and the
Romans**

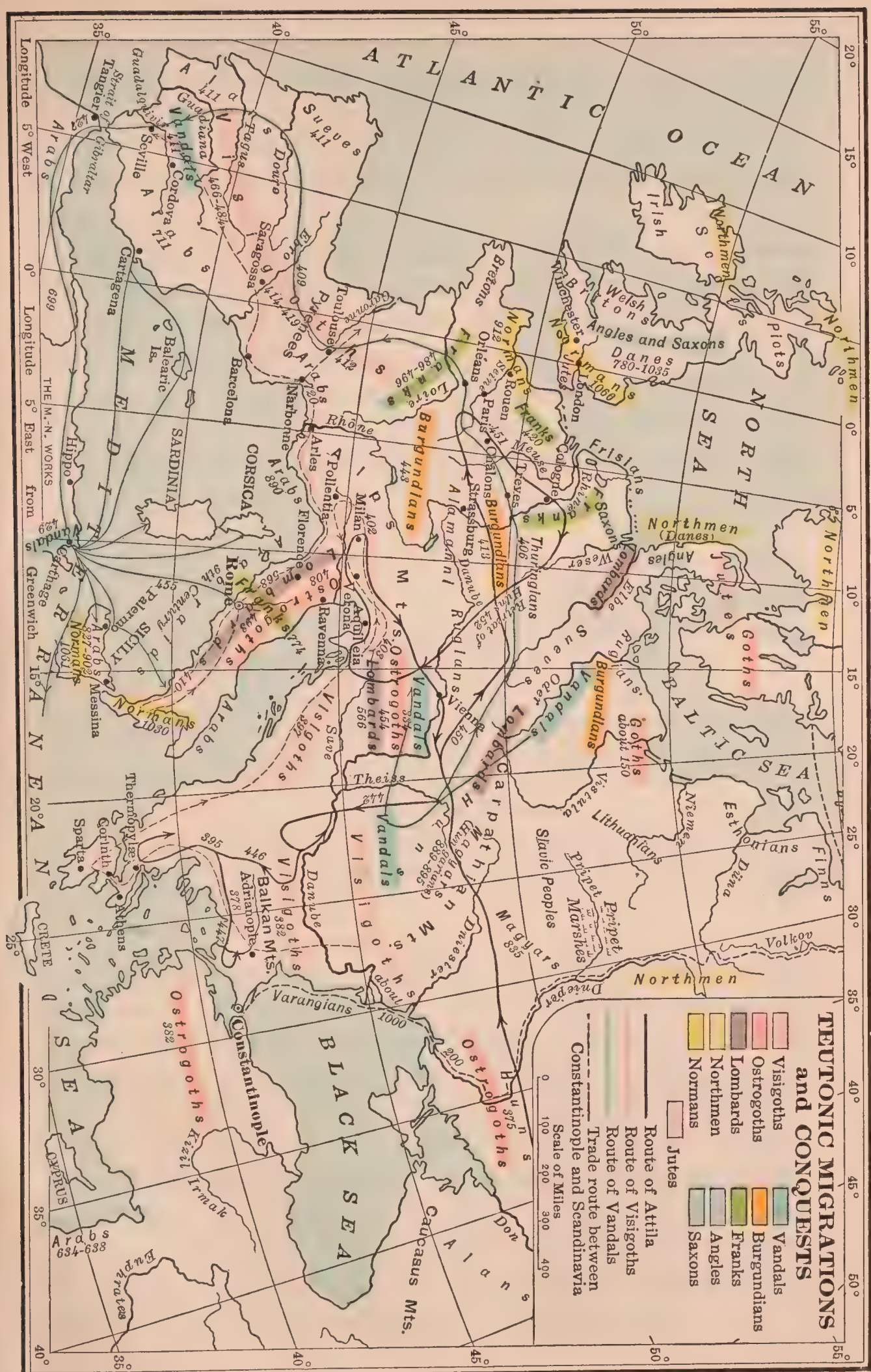
71. The German Invasions and Their Results

The love of fighting for its own sake, the desire for adventure, and the lust for booty explain, in part, the German invasions — but only in part. They were principally due to land hunger. When the soil of Germany, as people then understood how to use it, could no longer sustain increasing numbers, the inhabitants had the alternative of migration or starvation. It was the same grim alternative that has confronted man at every stage of savagery, barbarism, and civilization. The Germans chose to migrate, even though that meant war, and so from the time of Marius and Julius Cæsar not a century passed without witnessing some dangerous movement by them against the frontiers of the Roman Empire.

The invasions were of two types. Sometimes entire peoples migrated, as was the case with the Visigoths (West Goths), Ostrogoths (East Goths), Vandals, Burgundians, and Lombards. They all settled among a much more numerous subject population, which in time absorbed them. None of their kingdoms proved to be enduring. Sometimes, again, bands of warriors, led by military chiefs, set out from their home land and conquered possessions at the expense

**Causes of
the invasions**

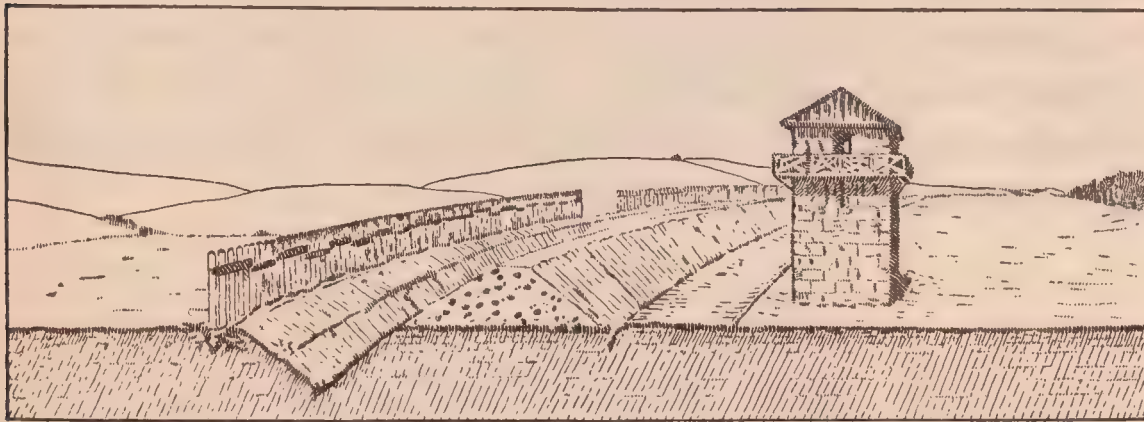
**Character of
the invasions**



of the provincials. Such was especially the case with the Franks in the northern part of Gaul and the Anglo-Saxons in Britain. The Frankish and Anglo-Saxon kingdoms were the only ones which developed into lasting states during the Middle Ages.

Classical civilization suffered a great shock when the Germans descended on the Roman Empire. These barbarians were rude in manners, were very ignorant, and had little taste for anything except warfare and bodily enjoyments. They were unlike the provincials in dress and habits of life. They lived under different laws, spoke different languages, and obeyed different rulers. They

Consequences
of the
invasions



ROMAN FRONTIER DEFENSE

A reconstruction of the *limes*, a line of forts and wooden watch-towers, linked by a rampart of earth, which protected the northern boundary of the Roman Empire between the upper Rhine and upper Danube.

sometimes destroyed Roman cities and killed or enslaved the inhabitants. Even when they settled peaceably within the empire, they allowed aqueducts, bridges, and roads to go without repairs, and theaters, baths, and public buildings to sink into ruins. Being devoted chiefly to agriculture, they permitted both industry and commerce to languish. Lacking any appreciation of education, they failed to keep up schools, universities, and libraries. Classical civilization had been declining before the Germans came. The invasions hastened the decline, with the result that large parts of western Europe went back for several centuries into semi-barbarism.

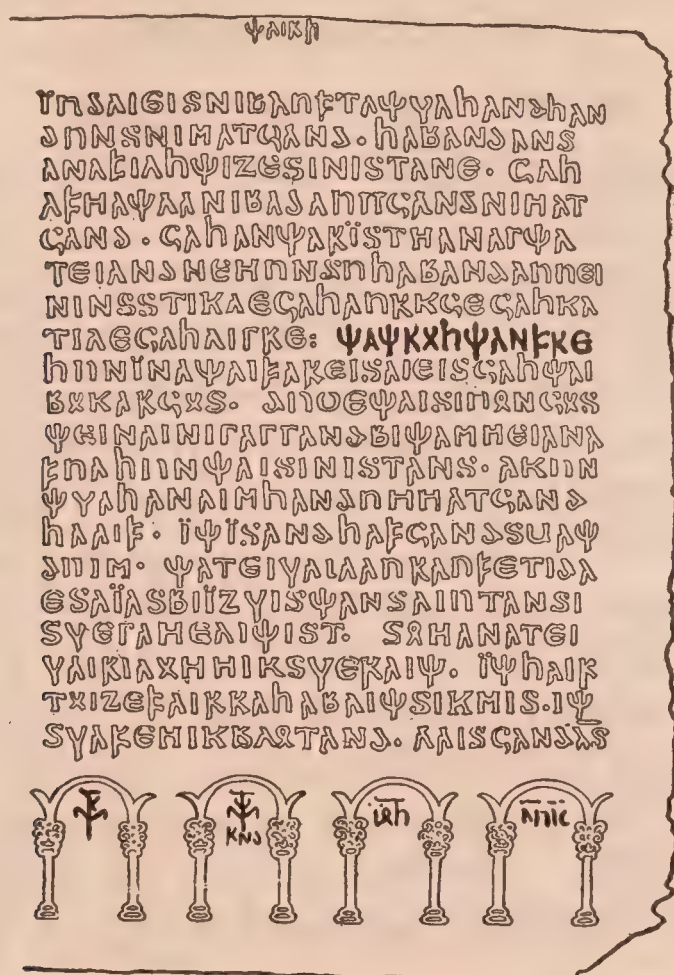
Nevertheless, the Germans had the capacity to learn, and the willingness to learn, from those whom they had conquered.

**Fusion of
Germans
and Romans** Their fusion with the Romans was helped by the previous settlement within the empire of so many German soldiers, colonists, and slaves. It was very greatly helped by the fact that some of the principal peoples, including the Visigoths, Ostrogoths, Vandals, Burgundians, and Lombards, were already Christians at the time of their invasions, while other peoples, including the Franks and Anglo-Saxons, afterward adopted Christianity. Finally, as observed above, the Germans invaded the empire to seek homes for themselves, rather than simply to pillage and destroy. They accepted what they understood of Græco-Roman culture and then imparted to the enfeebled provincials their fresh blood, youthful minds, and vigorous, progressive life. The fusion of Germans and Romans formed the great work of the early Middle Ages in western Europe.

Studies

1. Trace on the map (facing page 204) the political situation in Europe at the deposition of Romulus Augustulus.
2. In what sense does the date 476 mark the "fall" of the Roman Empire?
3. Define the term *absolutism* as applied to the government of the later Roman Empire.
4. Look up in a dictionary the origin of the words *epistle*, *theology*, *monotheism*, *priest*, *bishop*, *martyr*, and *paganism*.
5. When and where was Jesus born? Who was king of Judæa at the time? Were the Jews independent of Rome during the lifetime of Jesus?
6. To what cities in Asia Minor did Paul write his *Epistles*? To what other cities of the Roman Empire?
7. Summarize the New Testament narrative (*Acts*, xxvii-xxviii) of Paul's journey to Rome, and indicate on the map the route which he followed.
8. "The blood of the martyrs is the seed of the Church." Explain this statement.
9. What reasons may be given for the conversion of the Roman world to Christianity?
10. What is the date of the "Edict of Milan"? Of the Council of Nicæa?
11. Trace on the map (facing page 212) the extent of Christianity by the end of the fourth century.
12. Why had the Germans progressed more slowly than the Græco-Romans?
13. "The Germans had stolen their way into the very citadel of the empire long before its distant outworks were stormed." Comment on this statement.
14. Why is modern civilization, unlike that of classical antiquity, in little

danger from barbarians? 15. Set forth the conditions which favored, and those which hindered, the fusion of Germans and Romans. 16. "The Roman Empire is the lake into which all the streams of ancient history lose themselves and which all the streams of modern history flow out of." Justify this statement.



A PAGE OF THE GOTHIC GOSPELS (REDUCED)

A manuscript of Ulfilas's translation of the Bible forms one of the treasures of the library of the university of Upsala, Sweden. It is beautifully written in letters of gold and silver on parchment of a rich purple dye. In making his version Ulfilas, who was himself a converted Visigoth, generally indicated the Gothic sounds by means of the Greek alphabet. He added, however, a few signs from the Runic alphabet, with which the Germans were familiar.

CHAPTER IX

THE MIDDLE AGES ¹

72. The Holy Roman Empire

THE period called the Middle Ages is not well defined either as to its beginning or its close. For an initial date we have selected the year 476, when the Roman provinces in western Europe were almost wholly occupied by the Germans. For concluding dates historians have taken those of the invention of printing (about 1450), the capture of Constantinople by the Ottoman Turks (1453), the discovery of America (1492), the opening of a new sea-route to the East Indies (1498), and the commencement of the Protestant Reformation (1517). Such significant events in the fifteenth and sixteenth centuries seem to mark the end of medieval times, or, from another point of view, the beginning of modern times. No precise dates, indeed, separate one historic epoch from another. The truth is that the social life of man forms a continuous growth, and man's history, an uninterrupted stream.

During the fifth century, while the Visigoths were finding a home in southern Gaul and Spain, the Ostrogoths in Italy, the Burgundians in the Rhône Valley, and the Vandals in North Africa, still another German people began to spread over northern Gaul. They were the Franks, who had

¹ Webster, *Readings in Early European History*, chapter xxiv, "Stories of the Lombard Kings"; chapter xxv, "Charlemagne"; chapter xxix, "The Teachings of Mohammed"; chapter xxx, "The Saga of a Viking"; chapter xxxi, "Alfred the Great"; chapter xxxii, "William the Conqueror and the Normans in England"; chapter xxxv, "Richard the Lion-hearted and the Third Crusade"; chapter xxxvi, "The Fourth Crusade and the Capture of Constantinople"; chapter xxxvii, "St. Louis"; chapter xxxviii, "Episodes of the Hundred Years' War"; chapter xxxix, "Memoirs of a French Courtier."

long held lands on both sides of the lower Rhine. Their leader, Clovis, conquered the kingdom of Syagrius,¹ the only fragment of the Roman Empire remaining in Gaul, and then proceeded to annex the territories of his German neighbors. He built up in this way a great Frankish state.

The Franks were still heathen when they entered upon their career of conquest. Clovis, however, had married a Burgundian princess, Clotilda, who was a devout Roman Catholic and an ardent advocate of Christianity. **Christianization of the Franks, 496** The story is told how, when Clovis was hard pressed by his foes in a battle near Strasbourg, he vowed that if Clotilda's God gave him victory he would become a Christian. The Franks won, and Clovis, faithful to his vow, had himself and three thousand warriors baptized into the Roman Catholic faith. By this act the king secured the loyalty of his Christian subjects in Gaul and won the favor of the Roman Church. The friendship between the popes and the Frankish rulers afterward ripened into a close alliance.

The power which Clovis founded stood the test of time. For more than two hundred and fifty years the successors of Clovis were the strongest rulers in western Europe. **The Franks after Clovis** During the eighth century they helped to keep Europe Christian by beating back the Moslem Arabs, who, having seized Spain from the Visigoths, invaded Gaul and threatened to make that country also a Moslem land. It was a Frankish king who created a Christian and German empire to replace in western Europe the empire of Rome. This king was Charles the Great, or Charlemagne.²

Charlemagne reigned for nearly half a century (768–814), and during this time he set his stamp on all later European history. His character and personality are familiar to us **Charlemagne, the man** from a brief biography, written by his secretary, Einhard. Charlemagne, we learn, was a tall, square-shouldered, strongly built man, with bright, keen eyes, and an expression at once cheerful and dignified. Riding, hunting, and swimming

¹ See the map facing page 204.

² The French form of his name, from the Latin *Carolus Magnus*.

were his favorite sports. He was simple in his tastes and very temperate in both food and drink. Except when in Rome, he wore the old Frankish costume, with high-laced boots, linen tunic, blue cloak, and sword girt at his side. He was a clear, fluent speaker, used Latin as readily as his native tongue, and understood Greek when it was spoken. "He also tried to learn to write and often kept his tablets and writing book under the



CHARLEMAGNE

Lateran Museum, Rome

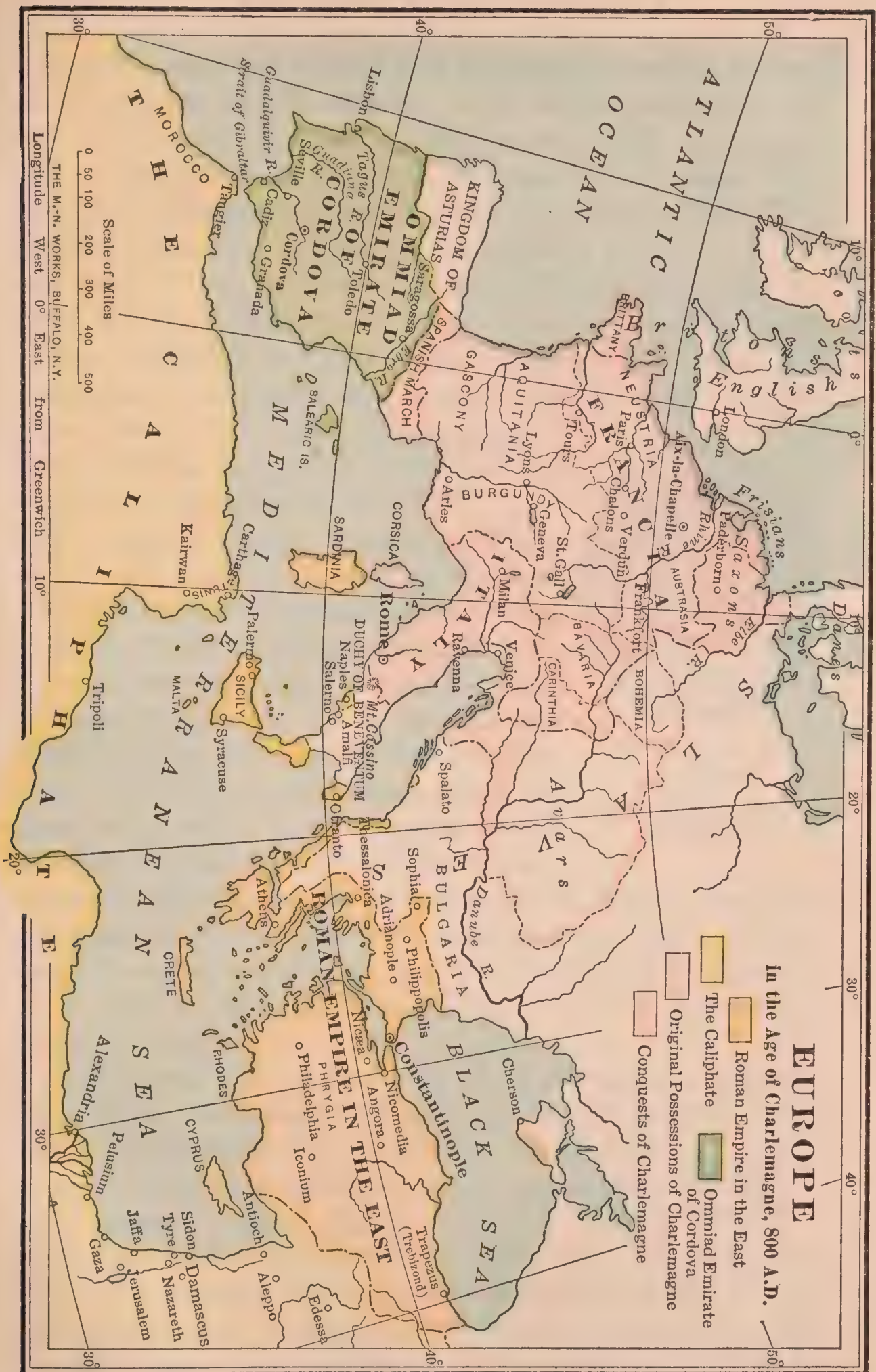
A mosaic picture made during the lifetime of Charlemagne, and probably a fair likeness of him.

pillow of his couch, that, when he had leisure, he might practice his hand in forming letters; but he made little progress in this task, too long deferred and begun too late in life."¹ For the times, however, Charlemagne was a well-educated man — by no means a barbarian.

Much of Charlemagne's reign was filled with warfare. He conquered the Lombards, who had taken Italy from the Ostrogoths. He invaded Spain and wrested from the Moslems a considerable district south of the Pyrenees. His long struggle with the Saxons and various Slavic peoples further widened the Frankish dominions. Charlemagne at the height of his power ruled over what is now France, Belgium, Holland, Switzerland, Austria, western Germany, northern Italy, and northern Spain, besides a part of Czechoslovakia and Yugoslavia. In this truly gigantic realm all the surviving Teutonic peoples, except those in Denmark, Norway, Sweden, and Britain, were brought under the sway of one man.

Charlemagne's conquests

¹ Einhard, *Vita Caroli Magni*, 25.



Charlemagne, the foremost ruler in Europe, seemed to the men of his time the rightful successor of the Roman emperors. He had their power, and now he was to have their name. On Christmas Day, 800, the pope, in old St. Peter's Church at Rome, placed on his head a golden crown, while all the people cried out with one voice, "Long life and victory to Charles Augustus, the great and pacific emperor of the Romans, crowned by God!"

**The emperor
Charle-
magne, 800**

The coronation of Charlemagne was regarded by his contemporaries as the restoration or renewal of the Roman Empire, more than three hundred years after the deposition of Romulus Augustulus (§ 65).

**The empire
of Charle-
magne**

Charlemagne's empire, however, did not include North Africa, Britain, or much of Spain, or the Roman dominions in eastern Europe. It did include, on the other hand, extensive territories east of the Rhine and north of the Danube which the Romans had never been able to conquer. Furthermore, the German Charlemagne and his German successors on the imperial throne had little in common with the old Roman emperors, who spoke Latin, administered Roman law, and regarded the Germans as their most dangerous foes. Charlemagne's empire was, indeed, largely a new creation, the result of an alliance between the kingdom of the Franks and the Roman Church.



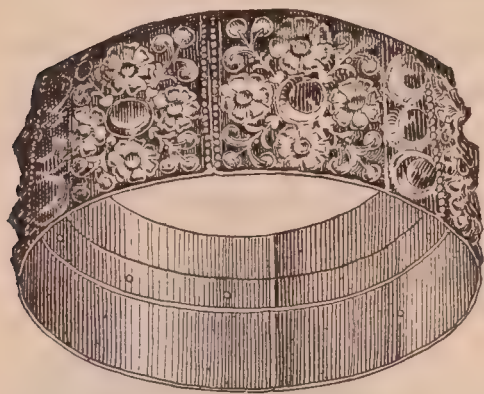
**RING SEAL OF OTTO
THE GREAT**

The inscription reads
Otto Rex.

The imperial idea was revived, about one hundred and fifty years after Charlemagne's death, by an able German ruler, Otto I, often called Otto the Great. Otto led his armies across the Alps, went to Rome, and had the pope crown him as Roman emperor. Otto's dominions were considerably smaller than Charlemagne's, since they included only Germany and North Italy. Nevertheless, Otto and the emperors who followed him asserted vast claims to sovereignty in Europe, as the heirs of Charlemagne

**The emperor
Otto the
Great, 962**

and, through him, of Constantine and Augustus. The new empire came afterward to be called the Holy Roman Empire, the word *Holy* in its title expressing its intimate connection with the Papacy. It lived on in some measure for more than eight hundred years and did not quite disappear from European politics until the opening of the nineteenth century.



THE IRON CROWN OF
LOMBARDY

A fillet of iron, which, according to pious legend, had been beaten out of one of the nails of the True Cross. It came to the Lombards as a gift from Pope Gregory I, as a reward for their conversion to Roman Catholicism. During the Middle Ages it was used to crown the German emperors kings of Italy. This precious relic is now kept in a church at Monza in northern Italy.

The successors of Otto the Great constantly interfered in the affairs of Italy, in order to secure the Italian crown and the imperial title.

Germany and Italy in the Middle Ages They treated that country as a conquered province which had no right to a national life and an independent government under its own rulers. At the same time, they neglected their German possessions and failed to keep their powerful territorial lords in subjection. Neither Italy nor Germany, in consequence, became a united state, such as was

formed in England, France, Spain, and other countries during the later Middle Ages.

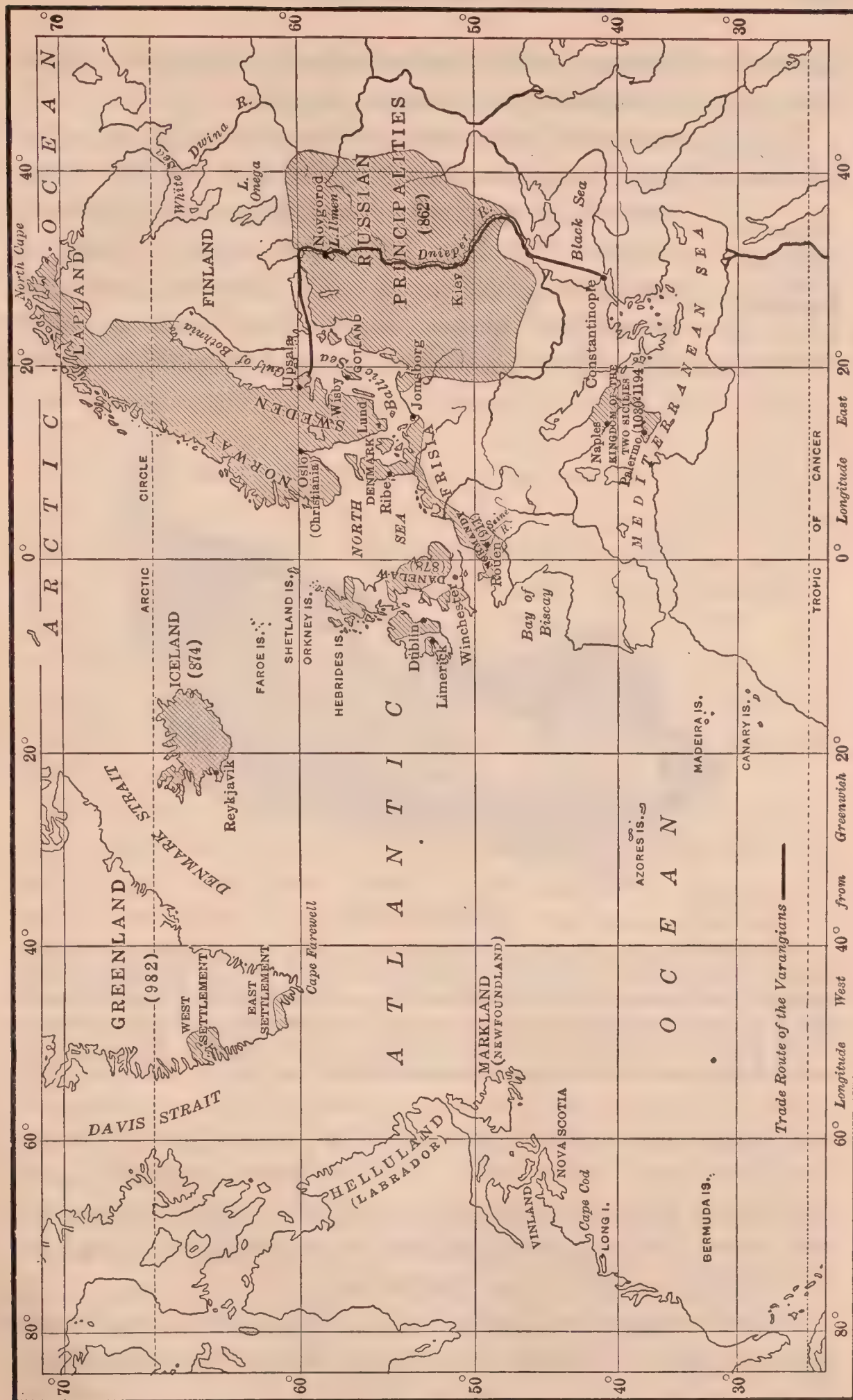
73. Northmen and Normans

Our study of western Europe during the early Middle Ages has so far been confined to the Germans. We have left out of

Renewed sight another group of Teutonic peoples, who
Teutonic in- lived, as their descendants still live, in Denmark,
vasions Sweden, and Norway. They were the Northmen.¹

The same land hunger which drove the German tribes southward made them quit their bleak, sterile country and seek new homes across the water. Their invasions, beginning about the time of Charlemagne, may be regarded as the last wave of that great

¹ Also called Vikings, or "inlet men," from the Norse *vik*, a bay or fiord.



DISCOVERIES AND SETTLEMENTS OF THE NORTHMEN

Teutonic movement which had previously inundated western Europe and overwhelmed the Roman Empire.

The Northmen were barbarous and heathen, untouched either by Græco-Roman civilization or by the Christian religion. They

**Raids and
settlements
of the
Northmen**

started out as raiders and fell on the coasts of western Europe. They also found it easy to ascend the rivers in their shallow boats and reach places far inland. Their attacks did so much damage and inspired such great terror that a special prayer was



A VIKING SHIP

A Viking chieftain, after his days of sea-roving had ended, was sometimes buried in his ship, over which a grave chamber, covered with earth, would be erected. Several such burial ships have been discovered. The Gokstad vessel, shown in the illustration, is of oak, twenty-eight feet long and sixteen feet broad in the center. It has seats for sixteen pairs of rowers, a mast for a single sail, and a rudder on the right or starboard side. The gunwale was decorated with a series of shields, painted alternately black and gold.

inserted in the church services: "From the fury of the Northmen, good Lord, deliver us." The Northmen eventually colonized many of the lands which they visited. The accompanying map shows their extensive discoveries and settlements, together with the dates when these were made.

Iceland, which was occupied by the Norwegians, soon became almost a second Norway in language, literature, and customs. It remains to-day an outpost of Scandinavian culture. An Ice-

lander, Eric the Red, led an expedition to Greenland. He called the country by that name, not because it was green, but because, as he said, "there is nothing like a good name to attract settlers." Leif Ericsson, his son, voyaged still farther westward, and about the year 1000 he seems to have visited the coast of North America. The Northmen, however, did not follow up their explorations by lasting settlements. All memory of the far western lands faded before long from the minds of men. The curtain fell on the New World, not again to rise until the time of Columbus and Cabot.

The Northmen in the West

The Norwegians had taken the leading part in the exploration of the West. The Swedes, on account of their geographical situation, were naturally the most active in expeditions to the East. They overran Finland, whose rude inhabitants, the Finns, were of Asiatic origin. Sweden ruled Finland throughout the Middle Ages. The Swedes also entered Russia, and their leader, Ruric, established a dynasty which reigned over Slavic peoples for more than seven hundred years.

The Northmen in the East

The history of the Northmen in France began when a French king granted to a Viking chieftain, Rollo, dominion over the region about the lower Seine. Rollo agreed to accept Christianity and to acknowledge the French ruler. The district ceded to Rollo was later called the duchy of Normandy. Its Scandinavian settlers, henceforth known as Normans,¹ soon became thoroughly French in language and culture. It was amazing to see how quickly the descendants of wild sea-rovers put off their heathen ways and made their new home a Christian land, noted for its churches, monasteries, and schools.

Normandy and the Normans

One of the dukes of Normandy, the famous William the Conqueror, added England to the Norman dominions, as the result of his victory in the battle of Hastings in 1066. The island had previously been overrun by Jutes, Angles, and Saxons after the middle of the

Norman conquest of England

¹ "Norman" is a softened form of "Northmen."

fifth century, and by the Danes during the ninth, tenth, and eleventh centuries. The Normans thus contributed a third Teutonic element to the English population.

During the eleventh century the Normans found still another field in which to display their energy and daring. They turned southward to the Mediterranean and created in southern Italy and Sicily a Norman state known as the kingdom of the Two Sicilies. The Normans governed it for only about one hundred and fifty years, but under other rulers it lasted until the middle of the nineteenth century, when the present kingdom of Italy came into existence.

Norman conquest of southern Italy and Sicily



A SCENE FROM THE BAYEUX TAPESTRY

Museum of Bayeux, Normandy

The Bayeux Tapestry, which almost certainly belongs to the time of the Norman Conquest, is a strip of coarse linen cloth, about 230 feet long by 20 inches wide, embroidered in worsted thread of eight different colors. There are seventy-two scenes picturing various events in the history of the Norman Conquest. The illustration given above represents an attack of Norman cavalry on the English shield wall at the battle of Hastings.

74. Feudalism

The empire which Charlemagne founded broke up during the ninth century into separate kingdoms. The rulers who succeeded him in France, Germany, and Italy had little real authority. During this dark age it was really impossible for a king to govern with a strong hand. The absence of good roads or of other easy means of communication made it difficult for him to move troops

Decline of the royal authority

quickly from one district to another, in order to quell revolts. Even had good roads existed, the lack of ready money would have prevented him from maintaining a strong army devoted to his interests. Moreover, the king's subjects, as yet not welded into a nation, felt toward him no sentiments of loyalty and affection. They cared far less for their king, of whom they knew little, than for their own local lords who dwelt near them.

The decline of the royal authority meant that the chief functions of government came to be more and more performed by the nobles, who were the great landowners of the kingdom. Under Charlemagne these men had been the king's officials, appointed by him and holding office at his pleasure. Under his successors they tended to become almost independent princes. Western Europe thus entered the age of feudalism.¹

Increased
power of the
nobles

Feudalism in Europe was not a unique development. Parallels to it may be found in other parts of the world. Whenever the state becomes incapable of protecting life and property, powerful men in each locality will themselves undertake this duty; they will assume the burden of their own defense and of those weaker men who seek their aid. Such was the situation in ancient Egypt for several hundred years, in medieval Persia, and in modern Japan until about two generations ago.

Parallels to
European
feudalism

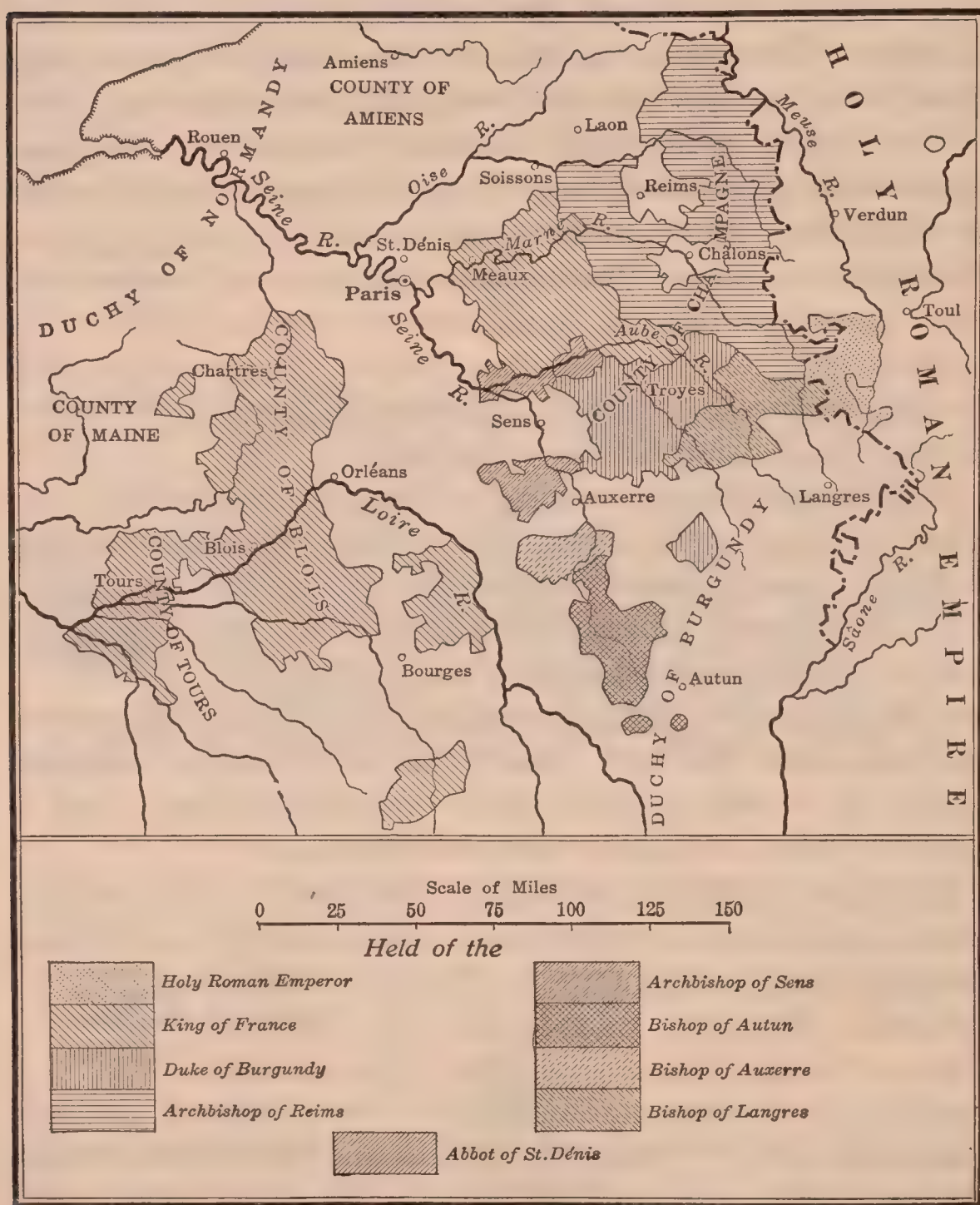
European feudalism arose and flourished in the countries which had formed Charlemagne's empire, that is, in France, Germany, and northern Italy. It also spread to Bohemia, Hungary, Poland, and the Christian states of Spain. Toward the close of the eleventh century the Normans transplanted it into England, southern Italy, and Sicily. During the twelfth and thirteenth centuries the crusaders introduced it into the kingdoms which they founded in the Near East. Still later, in the fourteenth century, the Scandinavian countries became acquainted with feudalism.

Extent of
European
feudalism

The basis of feudal society was usually the landed estate.

¹ The word comes from the medieval Latin *feudum*, from which are derived the French *fief* and the English *fee*.

Here lived the feudal noble, surrounded by dependents over whom he exercised the rights of a petty sovereign. He could tax them; he could require them to give him military assistance; he could try them in his courts. A



POSSESSIONS OF THE COUNT OF CHAMPAGNE
(12th Century)

great noble even enjoyed the privilege of declaring war, making treaties, and coining money. How, it will be asked, did these rights and privileges arise?

Owing to the decay of commerce and industry, land had become practically the only form of wealth in the early Middle Ages. The king, who was regarded as the absolute owner of the soil, would pay his officials for their services by giving them the use of a certain amount of land. In the same way, one who had received large estates would parcel them out among his followers, as a reward for their support. An unscrupulous noble might sometimes seize the lands of his neighbors and compel them to become his tenants. Sometimes, too, those who owned land in their own right might surrender the title to it in favor of a noble, who then became their protector. An estate in land which a person held of a superior lord, on condition of performing some "honorable" service, was called a fief. A fief was inheritable, going at the holder's death to his oldest son. If a man had no legal heir, the fief went back to the lord.

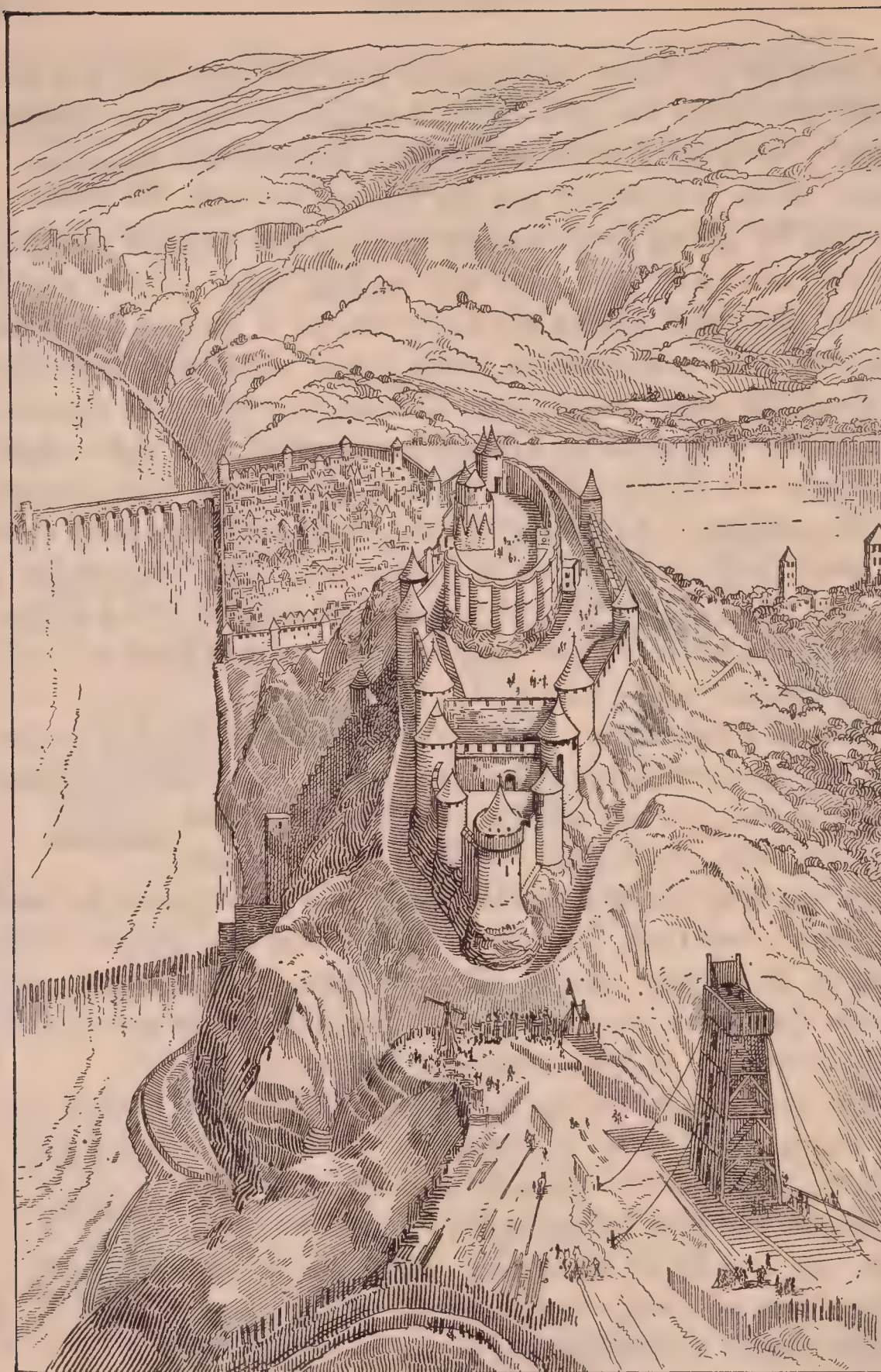
**Feudal ten-
ure of land**

The tie which bound the tenant who accepted a fief to the lord who granted it was called vassalage. Every holder of land was in theory, though not always in fact, the vassal of some lord. At the apex of the feudal pyramid stood the king, the supreme landlord, who was supposed to hold his land from God; below the king stood the greater lords (dukes, marquises, counts, barons), with large estates; and below them came the lesser lords, or knights, whose possessions were considered to be too small for further subdivision.

Vassalage

The vassal owed various services to the lord. In time of war he did garrison duty at the lord's castle and joined him in military expeditions. In time of peace the vassal attended the lord on ceremonial occasions, gave him the benefit of his advice, when asked, and helped him as a judge in trying cases. The vassal, under certain circumstances, was also required to make money payments. When a new heir succeeded to the fief, the lord received from him a sum usually equivalent to one year's revenue of the estate. This payment was called a "relief." Again, if a man sold his fief, the lord demanded another large sum from the purchaser, before giving his consent

**Personal serv-
ices and
money pay-
ments of the
vassal**



CHÂTEAU GAILLARD (RESTORED)

The finest of all medieval castles. Located on a high hill overlooking the Seine, about twenty miles from Rouen. Built by Richard the Lion-hearted within a twelvemonth (1197-1198 A.D.) and by him called "Saucy Castle." It was captured a few years later by the French king, Philip Augustus, and was dismantled early in the seventeenth century. The castle consisted of three distinct series of fortifications, besides the keep, which in this case was merely a strong tower.

to the transaction. Vassals were also expected to raise money for the lord's ransom, in case he was made prisoner of war, to meet the expenses connected with the knighting of his eldest son, and to provide a dowry for his eldest daughter. Such exceptional payments went by the name of "aids."

The vassal, in return for his services and payments, looked to the lord for the protection of life and property. The lord agreed to secure him in the enjoyment of his fief, to guard him against his enemies, and to see that in all matters he received just treatment. This was no slight undertaking.

**The lord's
duty to the
vassal**

The ceremony of homage symbolized the whole feudal relationship. One who proposed to become a vassal and hold a fief came into the lord's presence, bareheaded and unarmed, knelt down, placed his hands between those of the lord, and promised henceforth to become his "man" (Latin *homo*). The lord then kissed him and raised him to his feet. After the ceremony the vassal placed his hands upon the Bible, or upon sacred relics, and swore to remain faithful to his lord. This was the oath of "fealty." The lord then gave the vassal some object — a stick, a clod of earth, a lance, or a glove — in token of the fief with the possession of which he was now "invested."

Homage

The feudal tenure of land, coupled with the custom of vassalage, made in some degree for security and order. Each noble was attached to the lord above him by the bond of personal service and the oath of fealty. To his vassals beneath him he was at once protector, benefactor, and friend. Feudal obligations, of course, were not always strictly observed. Both lords and vassals often broke their engagements when it seemed profitable to do so. They had many quarrels and indulged in frequent warfare. Feudalism, despite its defects, was better than anarchy. The feudal nobles drove back the pirates and hanged the brigands and enforced the laws, as no feeble king could do. Feudalism provided in this way a rude form of local government for a rude society.

**Feudalism a
form of local
government**

75. Knighthood and Chivalry

The outward mark of feudalism was the castle, where the lord resided and from which he ruled his fief. Defense formed the primary purpose of the castle. Until the introduction of gunpowder and cannon, the only siege weapons employed were those known in ancient times. They included machines for hurling heavy stones and iron bolts, battering rams, and movable towers, from which the besiegers crossed over to the walls. Such engines could best be used on firm, level ground. Consequently, a castle would often be



FALCONRY

From a manuscript of the thirteenth century in the Bibliothèque Nationale, Paris.

erected on a high cliff or hill, or on an island, or in the center of a swamp. A castle without such natural defenses would be surrounded by a deep ditch (the "moat"), usually filled with water. If the besiegers could not batter

down or undermine the massive walls, they adopted the slower method of a blockade and tried to starve the garrison into surrendering. But it was very difficult to capture a well built, well provisioned castle.

A visitor to a castle crossed the drawbridge over the moat and approached the narrow doorway, which was protected by a tower on each side. If he was admitted, the iron grating ("portcullis") rose slowly on its creaking pulleys, the heavy, wooden doors swung open, and he found himself in the courtyard, commanded by the great central tower ("keep"), where the lord and his family lived, especially in time of war. At the summit of the keep rose a platform whence a sentinel

surveyed the country far and wide; below, two stories underground, lay the prison, dark, damp, and dirty. A castle usually contained a hall for the lord's residence in time of peace, an armory, a chapel, kitchens, and stables, as well as accommodations for the lord's servants and soldiers.

Life within the castle must have been rather dull. There were some games, especially chess, which was an **Amusements of the nobles** importation from the East. Banqueting formed the chief indoor amusement. The lord and his retainers



THE MAKING OF A KNIGHT

From a manuscript of the thirteenth century in the British Museum, London. A king is shown girding on the sword of the new knight, while attendants fasten on his spurs.

sat down to a gluttonous feast and, as they ate and drank, watched the pranks of a professional jester, or "fool," listened to the songs and music of minstrels, and, it may be, heard with wonder the tales of far-off countries brought by some traveler. A common sport outside castle walls was hunting in the forests and game preserves. Deer, bears, and wild boars were hunted with hounds; for smaller animals trained hawks, or falcons, were employed.

The armor used in medieval times was gradually perfected, until at length the knight became a living fortress. He wore

at first a cloth or leather tunic, covered with iron rings or scales, and an iron cap with nose guard. He afterward adopted chain mail, with a hood of the same material for the head. Still later he began to wear heavy plate armor, weighing fifty pounds or more, and a helmet with a visor which could be raised or lowered. Thus completely incased in metal, provided with shield, lance, straight sword, or battleax, and mounted on a powerful horse, the knight could ride down almost any number of poorly armed peasants. It



MOUNTED KNIGHT

Seal of Robert Fitzwalter, showing a mounted knight in complete mail armor; date about 1265.

was not until the development of missile weapons — the longbow and later the musket — that the foot soldier resumed his importance in warfare.

The nobles regarded the right of waging war on one another as their most cherished privilege. A vassal might fight with the lord to whom he had done homage, in order to secure independence from him, with a bishop or abbot

whom he disliked for any reason, with his weaker fellow vassals, and even with his own vassals. Fighting became almost a form of business enterprise, which enriched the nobles and their retainers through the sack of castles, the plunder of villages, and the ransom of prisoners. Every hill became a stronghold and every plain, a battlefield. Such private warfare, though rarely very bloody, spread havoc throughout the land. The kings, as their power increased in western Europe, naturally sought to stop the constant fighting in their dominions. The Norman rulers of Normandy, England, and the Two Sicilies restrained their turbulent nobles with a strong hand. Peace came later in most parts of the Continent;

in Germany, “fist right” (the rule of the strongest) prevailed until the end of the fifteenth century. The abolition of private warfare was the first step in Europe toward universal peace. The second step — the abolition of public war between nations — is yet to be taken.

The prevalence of private warfare made the use of arms a profession requiring special training. A nobleman’s son served for a number

of years as a **Knighthood** squire in his father’s castle or in that of some other lord. When he became of age and had been drilled in warlike exercises, he might be made a knight. The ceremony of conferring knighthood was often most elaborate. If, however, a squire for valorous conduct received knighthood on the battlefield, the accolade by stroke of the sword formed the only ceremony.

As manners softened and Christian teachings began to

Chivalry affect feudal society, knighthood developed into chivalry. The Church, which opposed the warlike excesses of feudalism, took the knight under her wing and bade him be always a true soldier of Christ. The “good knight” was he who respected his word, who never took an unfair advantage of another, who defended women, children, and orphans against their oppressors, and who sought to make justice and right prevail in the world. Needless to say, the “good knight” appears oftener in romance than in sober history. Chivalry produced some improvement in manners, particularly by insisting on the ideal of personal honor and by fostering



CHAMPIONS FIGHTING

A form of trial used in feudal times was the judicial duel. The accuser and the accused fought with each other, and the conqueror won the case. When one of the adversaries could not fight, he secured a champion to take his place. The picture reproduced above is from a thirteenth-century tile found on the site of Chertsey Abbey, England.

greater regard for women (though only those of the upper class). Our modern notion of the conduct befitting a "gentleman" goes back in part to the old chivalric code. Chivalry expressed, however, simply the sentiments of the warlike nobles. It was an *aristocratic* institution. The knight despised and did his best to keep in subjection the toiling peasantry, upon whose backs rested the real burden of feudal society.

The all-absorbing passion for fighting led to the practice of mimic warfare in the shape of jousts and tournaments. These exercises formed the medieval equivalent of the Greek athletic games and the Roman gladiatorial combats. The joust was a contest between two knights; the tournament, between two bands of knights. The contests



A JOUST

From a French manuscript of the early fourteenth century. Shows knights jousting with crouels on their lances.

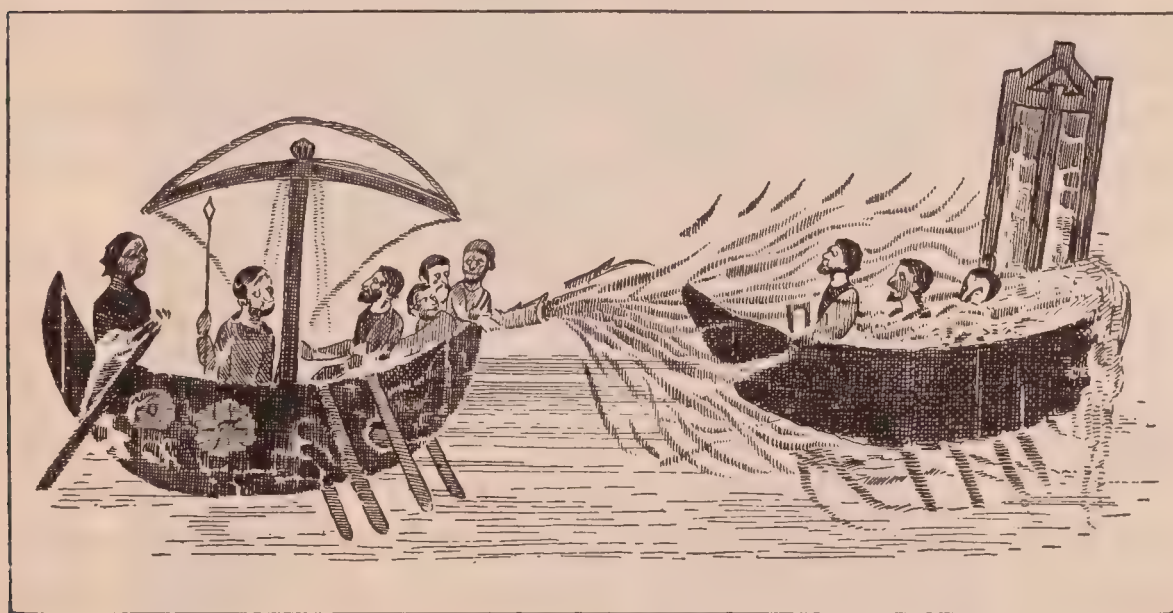
took place in a railed-off space, called the "lists," about which the spectators gathered. Each knight wore upon his helmet the scarf or color of his lady and fought with her eyes upon him. Victory went to the one who unhorsed his opponent or broke in the proper manner the greatest number of lances. The beaten knight forfeited horse and armor and had to pay a ransom to the victor. Sometimes he lost his life, especially when the participants fought with real weapons and not with blunted lances and pointless swords. The Church now and then tried to stop these performances, but they remained universally popular until the close of the Middle Ages.¹

¹ Sir Walter Scott's novel, *Ivanhoe* (chapter xii), contains an interesting description of a tournament.

76. The Byzantine Empire

If western Europe during the early Middle Ages presented a scene of violence and confusion, while the Teutonic peoples were settling in their new homes, a different picture was presented in eastern Europe. Here the Roman Empire survived and continued to uphold, for nearly a thousand years after the deposition of Romulus Augustulus, the Roman tradition of law and order. After 476 it is often called the "Greek Empire," since it became more and more

The Greek
or Byzantine
Empire



NAVAL BATTLE SHOWING USE OF "GREEK FIRE"

From a Byzantine manuscript of the fourteenth century at Madrid. "Greek fire" in marine warfare was most commonly propelled through long tubes of copper, which were placed on the prow of a ship and managed by a gunner. Combustibles might also be kept in tubes flung by hand and exploded on board the enemy's vessel.

Greek in character, owing to the loss of the western provinces in the fifth century and then of Syria and Egypt in the seventh century. The name "Byzantine Empire," which is in common use, most appropriately describes the empire in still later times, when its possessions were reduced to Constantinople (ancient Byzantium) and the territory in the neighborhood of that city.

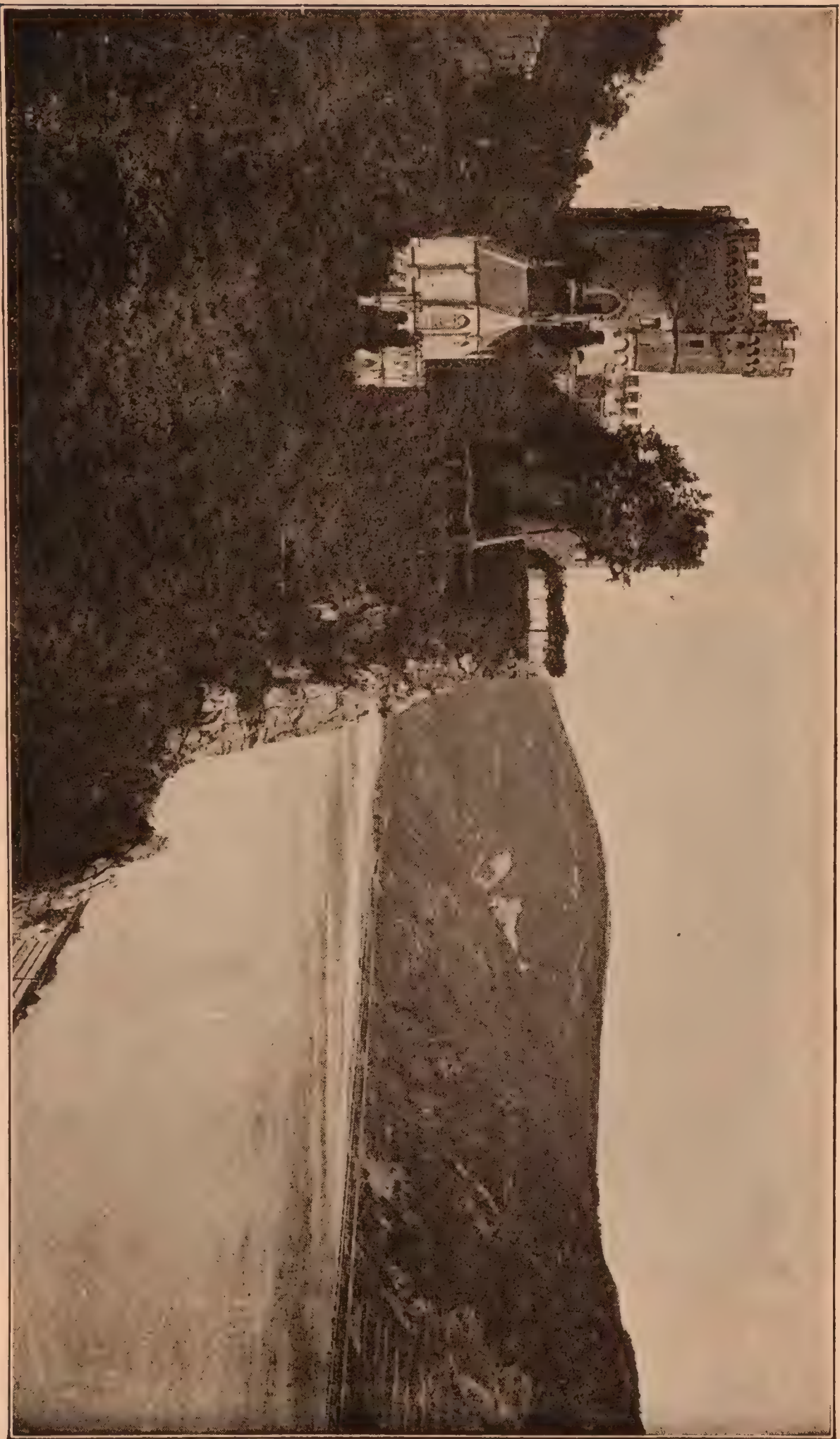
The long life of the Byzantine Empire is one of the marvels of history. Its vitality seems the more remarkable, when one considers that it had no easily defensible frontiers, contained many different peoples with little in common, and on all

sides faced hostile states. The empire lasted so long, because of its vast wealth and resources, its despotic, centralized government, the strength of its army, and the almost impregnable position occupied by Constantinople, the capital city.

Vitality of the Byzantine Empire The history of the Byzantine Empire shows how constantly it was engaged in contests with Oriental peoples — first the Persians, then the Arabs, and finally the Turks — who attacked its domains. By resisting the advance of the invaders, the old empire protected the young states of Europe until they had become strong enough to meet and repulse the hordes of Asia. This service was not less important than that which had been performed by Greece and Rome in the contests with the Persians and the Carthaginians (§§ 39, 50).

The merchant ships of Constantinople carried on much of the commerce of the Mediterranean and the Black Sea. The products of Byzantine industry were exchanged at that city for the spices, drugs, and precious stones of the East. Byzantine wares also found their way into Italy and France and, by way of the Russian rivers, reached the heart of eastern Europe. Russia, in turn, furnished Constantinople with honey, wax, fur, wool, grain, and slaves. A traveler of the twelfth century well described the city as a metropolis “common to all the world, without distinction of country or religion.”

Many of the emperors at Constantinople were great builders. Byzantine architecture became a leading form of art. Its most striking feature is the dome, which replaced the flat, wooden roof used in the churches of Italy. **Byzantine art** The exterior of a Byzantine church is plain and unimposing, but the interior is adorned on a magnificent scale. The eyes of the worshipers are dazzled by the walls faced with marble slabs of various colors, by the columns of polished marble, jasper, and porphyry, and by the brilliant mosaic pictures of gilded glass. The entire impression is one of richness and splendor. Byzantine artists, though not very good painters and



RHEINSTEIN CASTLE

Rheinstein Castle, near Bingen, is one of the oldest strongholds bordering the Rhine. After the restoration about 1825 it was used as a summer home of German royalty. The walls are hung with medieval armor, the windows are of stained glass, and the furniture is of the Middle Ages.



Exterior



Interior

SANCTA SOPHIA, CONSTANTINOPLE

Built by Justinian and dedicated on Christmas Day, 538 A.D. The main building is roofed over by a great central dome, 107 feet in diameter and 179 feet in height. After the Ottoman Turks turned the church into a mosque, a minaret was erected at each of the four exterior angles. The outside of Sancta Sophia is somewhat disappointing, but the interior, with its walls and columns of polished marble, granite, and porphyry, is magnificent. The crystal balustrades, pulpits, and large metal disks are Turkish.

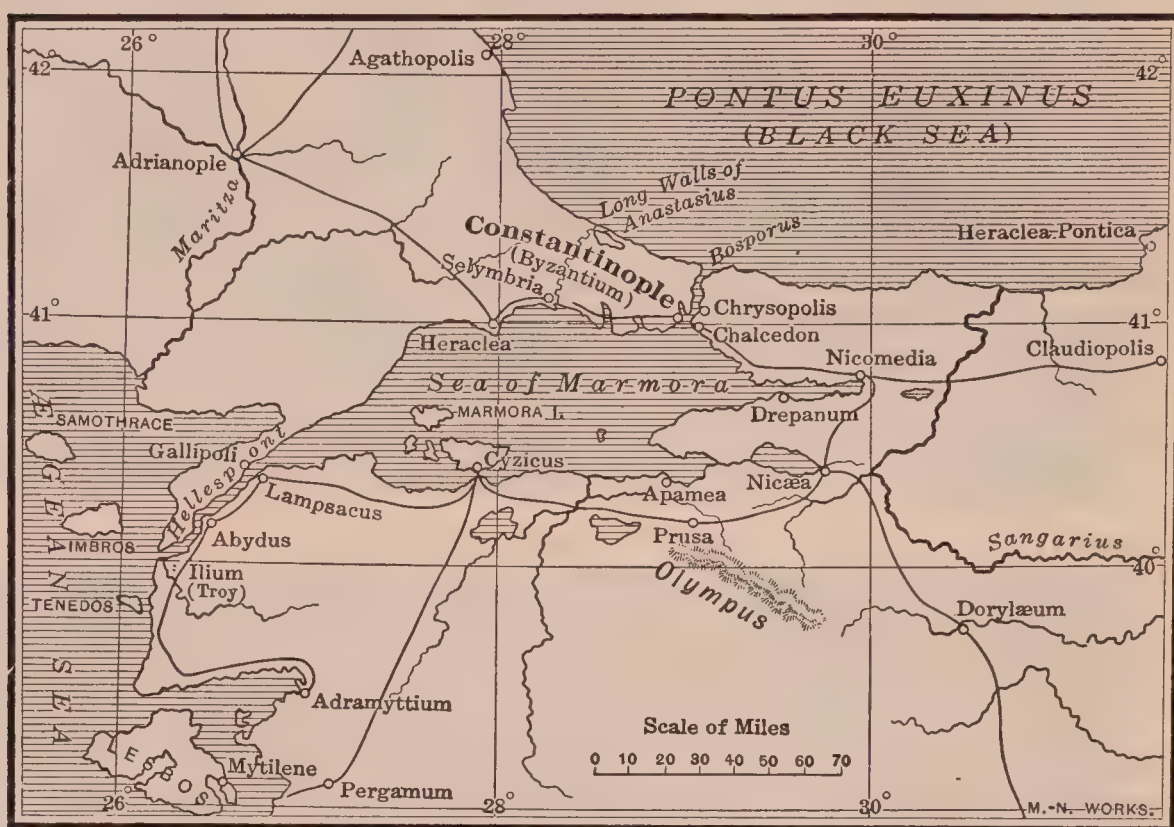
sculptors, excelled in decorative art. Their carvings in wood and ivory and their work in metal, together with their embroideries, enamels, miniatures and mosaics, enjoyed a high reputation in medieval Europe.

The libraries and museums of Constantinople preserved classical learning. The wisest men of the day resided in that city, where they taught philosophy, law, medicine, and science to thousands of pupils. Byzantine students did not make many new discoveries, preferring to compile huge encyclopedias from the books which antiquity had handed down to them. Eastern Europe thus cherished the productions of classical learning until the time came when western Europe was ready to receive them and profit by them.

The break-up of the Roman Empire brought about the separation of Eastern and Western Christianity. The Eastern or Greek Church had for its spiritual head the patriarch of Constantinople, just as the Western or Roman Church had a head in the pope or bishop of Rome. The two churches remained in formal unity until 1054, when disputes between them on points of doctrine led to their final rupture. They have never since united. The missionary zeal of the Greek Church resulted in the conversion of the barbarians who entered southeastern Europe during the early Middle Ages. At the present time, most of the Christian inhabitants of the Balkan Peninsula, including Greeks, Jugoslavs, Bulgarians, and Rumanians, belong to the Greek Church. Its greatest victory was the conversion of the Russians, toward the close of the tenth century. With Christianity all these peoples received the use of letters and some knowledge of Roman law and methods of government. Constantinople was to them, henceforth, such a center of religion and culture as Rome was to the Germans.

The heart of Byzantine civilization always continued to be Constantinople. It was the largest, most populous, and most wealthy place in medieval Europe. When London, Paris, and Venice were small and mean towns, visitors to Constantinople found paved and lighted streets, parks, public baths, hospitals, theaters, schools, libraries,

museums, beautiful churches, and magnificent palaces. The renown of Constantinople penetrated even into barbarian lands. The Northmen called it Micklegarth, the "Great City"; the Russians knew of it as Tsarigrad, the "City of the Cæsars."



VICINITY OF CONSTANTINOPLE

Both names did not lack appropriateness, but its own people best described it as the "City guarded by God."

77. The Arabs and Islam

Arabia during ancient times had appeared in history mainly as a reservoir of Semitic-speaking tribes, who drifted into Egypt, along the eastern shores of the Mediterranean, and into Babylonia, yet always leaving other tribes behind them to supply fresh invasions in the future. The interior of the peninsula, except for occasional oases, was a desert, over which the Arabs wandered with their sheep, cattle, horses, and camels. There were patches of fertile land along the northern and western coasts, where the inhabitants had reached a considerable degree

**The Arabs
before
Mohammed**

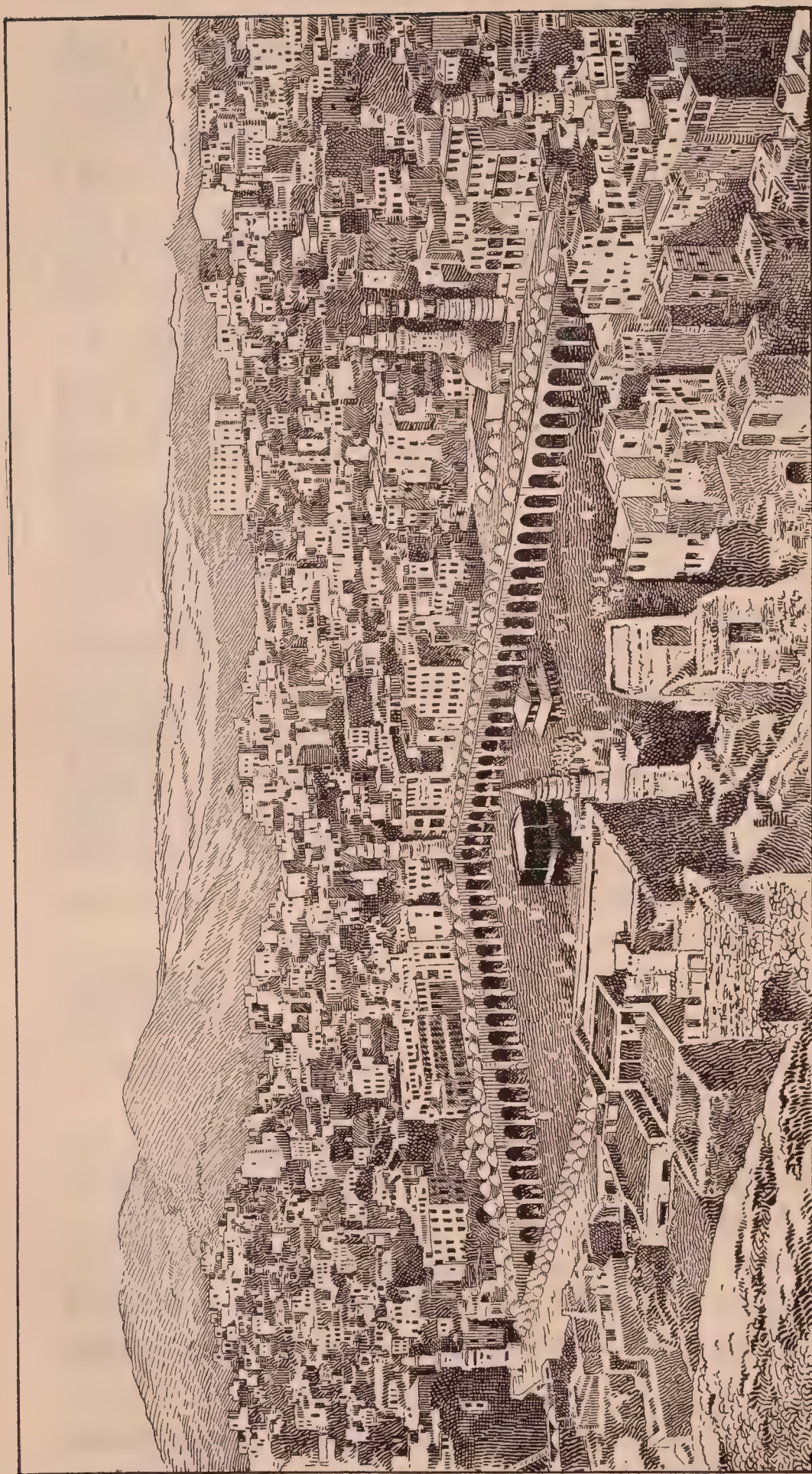
of civilization. They practiced agriculture, engaged in traffic upon the Red Sea and Indian Ocean, and lived in walled towns. Every year for four months the Arabs ceased fighting with one another and went on a pilgrimage to Mecca. Here stood a famous sanctuary called the Kaaba (Cube). It contained idols and a small black stone (probably a meteorite), which was regarded with religious awe. Although most of the Arabs were idolaters, yet some of them believed in Allah, the "Unknown God" of the Semites. The many Jews and Christians in Arabia also helped to spread abroad the conception of one God and thus to prepare the way for the prophet of a monotheistic religion.

This prophet, Mohammed,¹ was born at Mecca about 570. Having been left an orphan at an early age, he received no regular education and for some time earned his living as a shepherd and camel driver. His marriage to a rich widow enabled him to settle down as a prosperous, though still undistinguished, merchant at Mecca. Mohammed, however, seems always to have been spiritually minded. When he was forty years old the call came to him in a vision (he said) to preach a new religion to the Arabs. It was very simple, but in its simplicity lay its strength: "There is no god but God, and Mohammed is the prophet of God."

Mohammed made his first converts in his wife, his children, and the friends who knew him best. Then, becoming bolder, he began to preach publicly. In spite of his eloquence and obvious sincerity, he met a discouraging reception. A few slaves and poor freemen became his followers, but most people regarded him as a madman. Mohammed's disciples, called Moslems,² were bitterly persecuted by the citizens of Mecca, who resented the prophet's attacks on idolatry. Finally, Mohammed and his converts took refuge in the city of Medina, where some of the inhabitants had already accepted

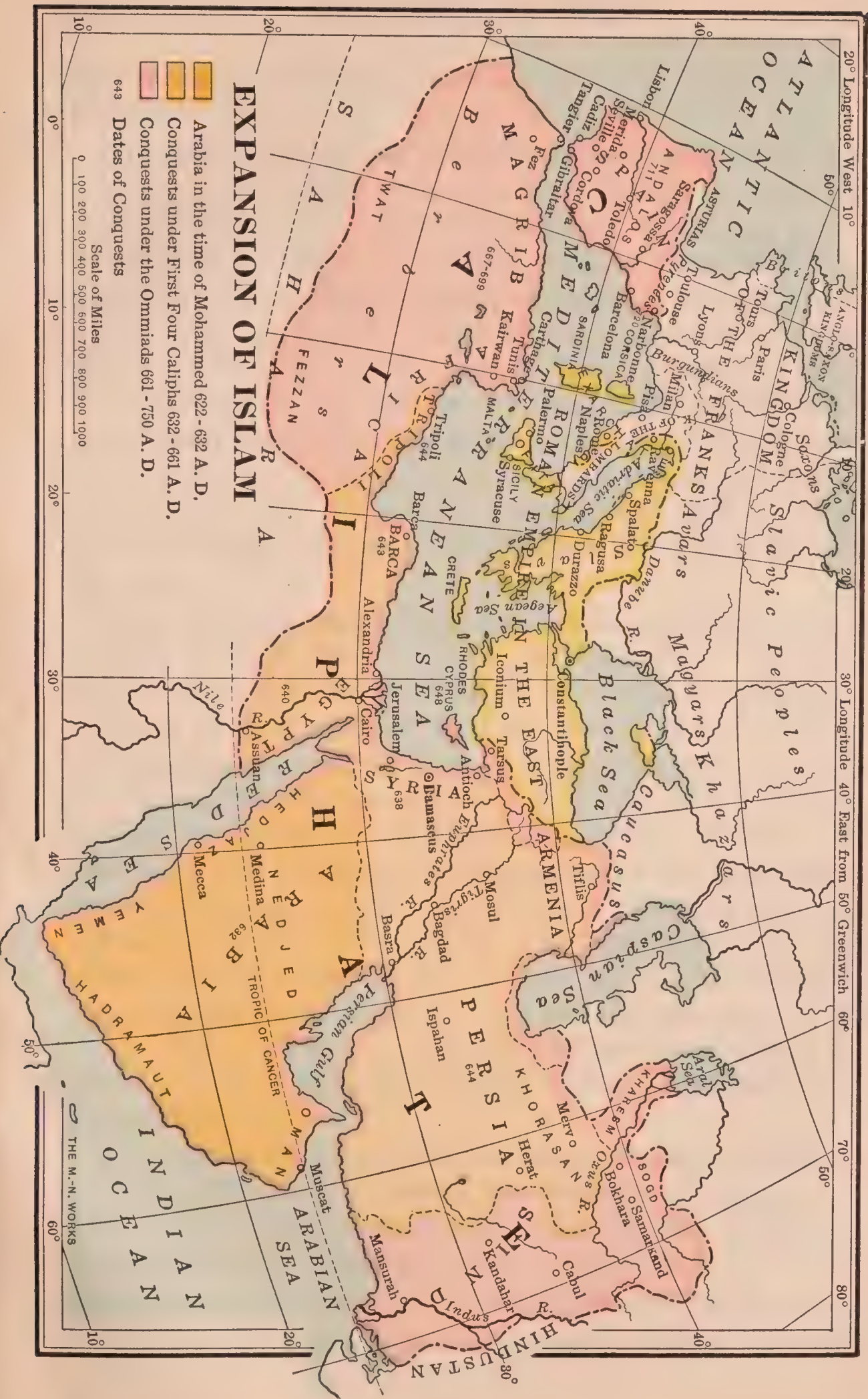
¹ The earlier spelling was Mahomet.

² From the Arabic *muslim*, "one who surrenders himself" (to God's will). During the Middle Ages the Moslems to their Christian enemies were commonly known as Saracens, a term which is still in use.



MECCA

The chief sanctuary of Mecca is the building called the Kaaba, which lies in the center of a large courtyard surrounded by a colonnade. The Kaaba is here seen covered with a heavy black cloth renewed each year. Pilgrims enter the courtyard, walk around the Kaaba seven times — seven is a holy number in Islam — and kiss the sacred black stone fixed in the walls of the structure. The stone is now broken into pieces, which are kept together by a silver setting. The Kaaba has been rebuilt several times since the days of Mohammed, but it still preserves the old form of a heathen temple.



EXPANSION OF ISLAM

- Arabia in the time of Mohammed 622 - 632 A. D.
- Conquests under First Four Caliphs 632 - 661 A. D.
- Conquests under the Omniads 661 - 750 A. D.
- Dates of Conquests

Scale of Miles
0 100 200 300 400 500 600 700 800 900 1000

THE M.-N. WORKS

his teachings. This was the famous Hegira (Flight) of the Prophet.¹

Mohammed at Medina occupied a position of honor and influence. The people welcomed him gladly and made him their chief magistrate. As his adherents increased **After the Hegira** in number, he began to combine fighting with preaching. His military expeditions against the Arab tribes proved very successful. Many of the conquered Bedouins enlisted under his banner and at length captured Mecca for the Prophet. He treated its inhabitants leniently, but threw down the idols in the Kaaba. After the submission of Mecca the Arabs throughout the peninsula abandoned idolatry and accepted the new religion. Mohammed died ten years after the Hegira. His tomb at Medina is still visited by pious Moslems.

Moslem writers make Mohammed a saint; Christian writers, until recent times, have called him an "impostor." We know that he was a man of simple habits, who, even in **Mohammed's character** the days of his prosperity, lived on dates, barley bread, and water, mended his woolen garments, and attended to his own wants. He was mild and gentle, a lover of children, devoted to his friends, and forgiving toward his foes. We know, too, that he was so deeply impressed with the consciousness of his religious mission that he was ready to give up wealth and an honorable position and face for years the ridicule and hatred of the people of Mecca. His faults — deceitfulness, superstitiousness, sensuality — were those of the Arabs of his time. Their existence in Mohammed's character should not prevent our recognition of his real greatness as a prophet and as a statesman.

The religion which Mohammed taught is called Islam, an Arabic word meaning "surrender" or "resignation." **Religious teachings of the Koran** This religion has a sacred book, the Koran. It contains the speeches, prayers, and other utterances of Mohammed, at various times during his career.

¹ The year 622, in which the Hegira occurred, marks the beginning of the Moslem era.

The doctrines found in the Koran show many adaptations from the Jewish and Christian religions. Like them, Islam emphasizes the unity of God and the immortality of the soul. Like them, also, Islam recognizes the existence of prophets, including Abraham, Moses, and Jesus (whom it regards as a prophet), but insists that Mohammed was the last and greatest of the prophets. The account of the creation and fall of man is taken, with variations, from the Old Testament. The descriptions of the resurrection of the dead and the last judgment, and the division of the future world into paradise and hell, the former for believers in Islam, the latter for those who have refused to accept it, were also largely borrowed from other religions.

The Koran imposes on the faithful Moslem five great obligations. First, he must recite, at least once in his life, aloud, correctly, and with full understanding, the short **Observances of Islam** creed: "There is no god but God, and Mohammed is the prophet of God." Second, he must pray five times a day: at dawn, just after noon, before sunset, just after sunset, and at the end of the day. Before engaging in prayer the worshiper washes face, hands, and feet; during the prayer he turns toward Mecca and bows his head to the ground. Third, he must observe a strict fast, from morning to night, during every day of *Ramadan*, the ninth month of the Mohammedan year. Fourth, he must give alms to the poor. Fifth, he must, "if he is able," undertake at least one pilgrimage to Mecca. The annual visit of tens of thousands of pilgrims to the holy city helps to preserve the feeling of brotherhood among Moslems all over the world. These five obligations are the "pillars" of Islam.

Islam as a religious system is exceedingly simple. It does not provide any elaborate ceremonies of worship and permits **Organiza- no altars, pictures, or images in the mosque. Islam**
tion of Islam even lacks a priesthood. Every Moslem acts as his own priest. There is, however, an official who on Friday, the Mohammedan Sabbath, offers up public prayers in the mosque and delivers a sermon to the assembled worshipers. All work is

suspended during this service, but at its close ordinary activities are resumed.

The Koran furnishes a moral code for the followers of Islam. It contains several noteworthy prohibitions. The Moslem is not to make images, to engage in games of chance, to eat pork, or to drink wine. The Koran also teaches many active virtues, including reverence toward parents, protection of widows and orphans, charity toward the poor, kindness to slaves, and gentle treatment of the lower animals. On the whole, it must be admitted that the regulations of the Koran did much to restrain the vices of the Arabs and to provide them with higher standards of right and wrong. Islam marked a great advance over Arabian heathenism.

Islam was a conquering religion, for it proclaimed the righteousness of a "holy war" against unbelievers. Pride and greed also combined with fanaticism to draw the Arabs out of the desert upon a career of conquest. The map shows how large a part of the civilized world, from the Indus westward to the Pyrenees, came under their sway within about a century after the death of Mohammed. The Arabs failed, however, to capture Constantinople, which endured a desperate siege by the combined Moslem army and navy, and the Franks checked their further advance into western Europe at the bloody battle of Tours in 732. The Arabs treated their subjects with liberality. No massacres and no persecutions occurred. The conquered peoples were not compelled to accept Islam at the point of the sword. In course of time, however, many Christians in Syria and Egypt and most of the Zoroastrians (§ 27) in Persia embraced the new religion, in order to avoid paying tribute and to acquire the privileges of Moslem citizenship.

The title of caliph, meaning "successor" or "representative," had been first assumed by Mohammed's father-in-law, who was chosen to succeed the Prophet as the political and religious head of Islam. Disputes between rival claimants to this office before long split up the Arabian Empire into two caliphates, one ruling at Bagdad over the Moslems in Asia, the other ruling at Cordova in Spain. A third caliphate,

with its capital at Cairo in Egypt, afterward arose in North Africa. The dismemberment and consequent weakening of the Arabian Empire ended for a time the era of Moslem conquest.

The Arabs lacked the Roman genius for empire-building, but they rivaled the Romans as *absorbers* and *spreaders* of civilization.

Arabian culture Their conquests brought them into contact with the highly civilized peoples of the Near East and along the shores of the Mediterranean. What they learned from Greeks, Syrians, Persians, Jews, and Hindus they im-



“MOSQUE OF OMAR,” JERUSALEM

More correctly called the Dome of the Rock. It was erected in 691 A.D., but many restorations have taken place since that date. The walls inclosing the entire structure were built in the ninth century, and the dome is attributed to Saladin (1189 A.D.). This building, with its brilliant tiles covering the walls and its beautiful stained glass, is a fine example of Mohammedan architecture.

proved upon, thus building up a culture which for several centuries far surpassed that of western Europe. The Arabs practiced farming in a scientific way, understood rotation of crops, employed fertilizers, and knew how to graft and produce new varieties of plants and fruits. Their manufactures, especially of textile fabrics, metal, leather, glass, and pottery, were celebrated for beauty of design and perfection of workmanship. They did much in mathematics, astronomy, chemistry, geography, and medicine, carrying further the old Greek investigations

in these branches of science. Arab universities, libraries, and observatories, especially in Spain, were visited by Christian students, who became acquainted with Moslem learning and helped to introduce it into Italy, France, and other countries. Painting and sculpture owe little to the Arabs, but their architecture, based in part on Byzantine and Persian models, reached a high level of excellence. The influence of the Arabs upon our civilization is shown by the Arabic origin of such words as "muslin," "damask," "mattress," "cupola," "zenith," and "cipher," and especially of words beginning with the prefix *al* (the definite article in Arabic). In English these include "algebra," "alkali," "alcohol," "almanac," "alcove," "Aldebaran" (the star), and "alchemy" (whence "chemistry").

The Arabian Empire in Asia was overrun during the eleventh century by the Seljuk Turks, whose leader assumed the caliph's political authority at Bagdad. The coming of the Seljuk Turks into the Near East was a very great misfortune, for these barbarians did nothing to preserve and extend Arabian culture. They did begin, however, a new era of Moslem conquest, and within a few years they had won almost all Asia Minor from the Byzantine Empire. The new Turkish menace to Christendom induced the emperor at Constantinople to call on the chivalry of western Europe for aid, thus inaugurating the crusades.

**The Arabs
and the Sel-
juk Turks**

78. The Crusades

The crusades were first and foremost a spiritual enterprise. They sprang from the pilgrimages which Christians had long been accustomed to make to the scenes of Christ's life on earth. Men considered it a wonderful privilege to visit the place where He was born, to kiss the spot where He died, and to kneel in prayer at His tomb. The eleventh century saw an increased zeal for pilgrimages, and from this time travelers to the Holy Land were very numerous. For greater security they often joined themselves in companies and marched under arms. It needed little to transform such pilgrims into crusaders. The Arab conquests

**The crusades
and pil-
grimages**

had not interrupted the stream of pilgrims, for the early caliphs were more tolerant of unbelievers than Christian rulers were of heretics. After the conquests of the Seljuk Turks pilgrimages became more difficult and dangerous. The stories which floated back to Europe of the outrages on Christian pilgrims and shrines awakened an intense desire to rescue the Holy Land from "infidels."



COMBAT BETWEEN CRUSADERS AND MOSLEMS

A picture in a twelfth-century window, formerly in the church of St. Denis, near Paris.

The crusades were not simply an expression of the simple faith of the Middle Ages. Something more than religious enthusiasm sent an unending procession of soldiers along the highways of Europe and over the trackless wastes of Asia Minor to Jerusalem. The crusades, in fact, appealed strongly to the warlike instincts of

the feudal nobles, who saw in them an unequalled opportunity for acquiring fame, riches, lands, and power. The Normans were especially stirred by the prospect of adventure and plunder which the crusading movement opened up. They had now established themselves in southern Italy and Sicily (§ 73), from which they looked across the Mediterranean for additional lands to conquer. Norman knights formed a very large element in several of the crusading armies.

The first crusade, which began in 1095, resulted in the capture of Jerusalem and the setting up of several small crusaders' states in Syria. These possessions were defended by two orders of fighting monks, known as the Hospitalers and the Templars. The Christians managed to

Course of
the crusades

keep Jerusalem for somewhat less than one hundred years. Acre, their last post in Syria, did not fall to the Moslems until 1291, an event commonly regarded as the end of the crusades. The Hospitalers still retained the islands of Cyprus and Rhodes, which long served as a barrier to Moslem expansion over the Mediterranean.

The crusades, judged by what they set out to accomplish, must be accounted a failure. After two centuries of conflict, and after a great expenditure of wealth and human lives, the Holy Land remained in Moslem hands. The *indirect* results of the crusades were, nevertheless, important. For instance, they helped to undermine feudalism. Thousands of nobles mortgaged or sold their lands in order to raise money for a crusading expedition. Thousands more perished in Syria, and their estates, through failure of heirs, went back to the Crown. Moreover, private warfare, that curse of the Middle Ages, also tended to die out with the departure for the Holy Land of so many unruly lords.

The crusades created a constant demand for the transportation of men and supplies, encouraged shipbuilding, and extended the market for eastern wares in Europe. The products of Damascus, Mosul, Alexandria, Cairo, and other great cities were carried across the Mediterranean to the Italian seaports, whence they found their way into all European lands. The elegance of the Orient, with its silks, tapestries, precious stones, perfumes, spices, pearls, and ivory, was so enchanting that an enthusiastic crusader called it "the vestibule of Paradise."

The crusades also contributed to intellectual and social progress. They brought the inhabitants of western Europe into

The crusades
and feudal-
ism



SEAL OF A KNIGHT TEMPLAR
Shows the Cross above the Crescent.

The crusades
and Medi-
terranean
commerce

close relations with one another, with their fellow Christians of the Byzantine Empire, and with the natives of Asia Minor, Syria, and Egypt. The intercourse between Christians and Moslems was particularly stimulating, because the Near East at this time surpassed the West in civilization. The crusaders enjoyed the advantages which come from travel in strange lands and among unfamiliar peoples. They went out from their castles or villages to see great cities, marble palaces, superb dresses, and elegant manners; they returned with finer tastes, broader ideas, and wider sympathies. The crusades opened up a new world.

**The crusades
and Euro-
pean culture**

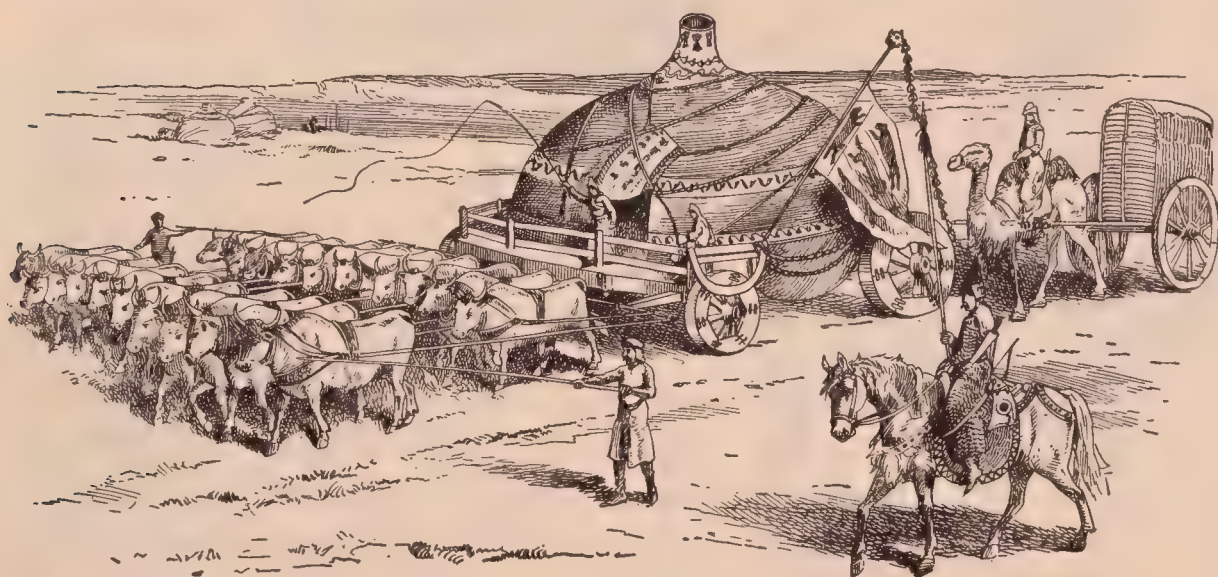
79. Mongols and Ottoman Turks

The extensive steppes of central Asia have formed, for thousands of years, the abode of nomadic tribes belonging to the Asiatic Mongoloid or Yellow Race. They were ever on the move, with their horses, oxen, sheep, and cattle, from one pasturage to another. They dwelt in tents and hut-wagons. Severe simplicity was their rule of life, for property consisted of little more than flocks and herds, clothes, and weapons. Constant practice in riding and scouting accustomed them to fatigue and hardship, and the daily use of arms made every man a soldier. When population increased too rapidly, or when the steppes dried up and water failed, the inhabitants had no course open but to migrate farther and farther in search of food. Some of them overflowed into the fertile valleys of China, until at the close of the third century B.C. the Chinese rulers built the Great Wall, fifteen hundred miles in length, to keep them out (§ 14). Others turned westward and entered Europe between the Caspian Sea and the Ural Mountains, where the Asiatic steppes merge into the plains of Russia.

One such nomadic people were the Huns, whom we find north of the Black Sea during the fourth century A.D. Roman writers describe their olive skins, little, turned-up noses, black, beady eyes, and generally ferocious character. They spent much of their time on horseback, sweeping

Huns

over the country like a whirlwind and leaving destruction and death in their wake. It was the pressure of the Huns from behind which drove the Visigoths against the Roman frontiers, thus beginning the German invasions. The Huns subsequently crossed the Carpathians and occupied the region now called after them Hungary. Their leader, Attila, built up a military power, obeyed by many barbarous tribes from the Black Sea to the Rhine. Attila devastated the lands of the eastern emperor almost to the walls of Constantinople and then invaded Gaul. In this hour of danger Gallo-Romans and Germans



HUT-WAGON OF THE MONGOLS (RECONSTRUCTION)

On the wagon was placed a sort of hut or pavilion made of wands bound together with narrow thongs. The structure was then covered with felt or cloth and provided with latticed windows. Hut-wagons, being very light, were sometimes of enormous size.

united their forces and at the famous battle of Châlons (451) saved western Europe from being submerged under a wave of Asiatic barbarism. Attila died soon afterward, his empire went to pieces, and the Huns themselves mingled with the peoples whom they had conquered.

The Bulgarians, who were akin to the Huns, made their appearance south of the lower Danube in the seventh century. For more than three hundred years these barbarians, fierce and cruel, formed a menace to the Byzantine Empire. They settled in the country which now bears their name, accepted Christianity from Constantinople,

Bulgarians

and adopted the speech and customs of the Slavs. Modern Bulgaria is essentially a Slavic state.

The Magyars entered central Europe toward the close of the ninth century. Again and again they swept into Germany, France, and northern Italy, ravaging far and wide. It was Otto the Great (§ 72) who stopped their raids. The Magyars then retired to their lands about the middle Danube, became Roman Catholic Christians, and



A MONGOL

After a Chinese drawing.

founded the kingdom of Hungary. Modern Hungarians, except for their Asiatic language, are thoroughly Europeanized.¹

The Mongols proper (or Tatars) came in the thirteenth century.

Their original home seems to have been northern Mongolia. The genius of one of their leaders, Jenghiz Khan, united them into a vast, conquering host, which to ruthless cruelty and passion for plunder added extraordinary efficiency in warfare. It may be said with truth of Jenghiz Khan that he had the most victorious of military careers and that he con-

structed the most extensive empire known to history. The map shows what an enormous stretch of territory — Christian, Moslem, Buddhist, and heathen — was overrun by Jenghiz Khan and his immediate successors. The Mongol Empire had a very loose organization, however, and during the fourteenth century it fell apart into a number of independent states, or khanates.

¹ The Magyar settlement in central Europe had the important result of dividing the Slavic peoples into three groups. Those who remained south of the Danube (Serbians, Croats, etc.), were henceforth separated from the northwestern Slavs (Czechs, Slovaks, and Poles) and from the eastern Slavs (Russians). See the map facing page 320.



The location of Russia exposed it to the full force of the Mongol attack. The cities of Moscow and Kiev fell in quick succession, and before long the greater part of the country became a part of the Golden Horde, as the western section of the Mongol realm was called.

Russia
under the
Mongols

The Mongols are usually said to have Orientalized the Russian people. It seems clear, however, that they did not interfere with the language, religion, or laws of their subjects. The chief result of the Mongol conquest was to cut off Russia from the civilization of the rest of Europe for upwards of three centuries.

The Ottoman Turks, who settled in Asia Minor, were Ottoman kinsmen of

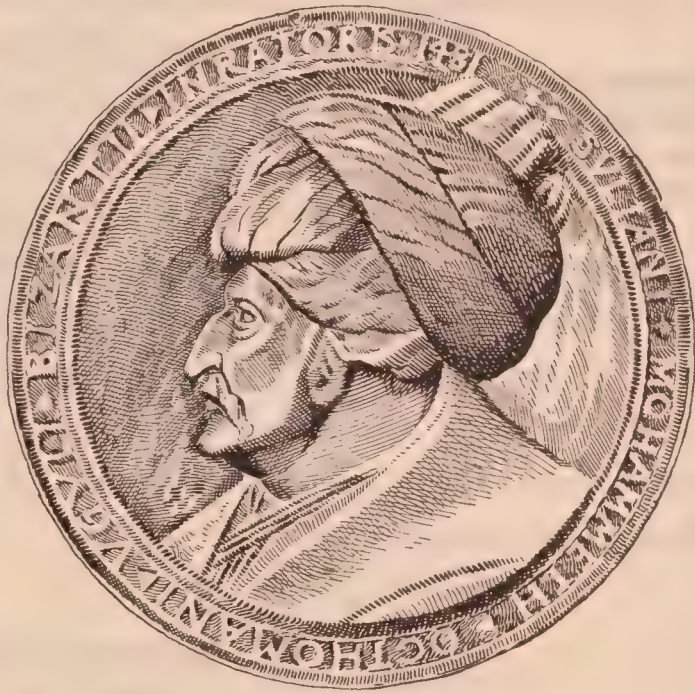
Turks

the Seljuk Turks (§ 77).

They accepted Islam from the latter, and their chieftain Othman (whence the name Ottoman) founded a new empire. During the

first half of the fourteenth century the Ottoman Turks firmly established themselves in northwestern Asia Minor, along the beautiful shores washed by the Bosphorus, the Sea of Marmora, and the Dardanelles. The second half of the same century found them in Europe, wresting province after province from the feeble hands of the eastern emperors. All that remained of the Byzantine Empire was Constantinople and a small district in its vicinity.

Only a crusade, on a greater scale than any in the past, could have saved Constantinople. No crusade occurred, and in 1453 the city fell to Mohammed II. The capture of Constantinople is rightly regarded as an epoch-making event. It



MOHAMMED II

A medal showing the strong face of the conqueror of Constantinople.

meant the end, once for all, of the empire which had served so long as the rearguard of Christian civilization, as the bulwark of the West against the East. Europe stood aghast at a calamity which she had done so little to prevent. The Christian powers have been paying dearly, even to our own age, for their failure to save Constantinople from Moslem hands.

The Ottoman Turks, unlike the Bulgarians and Magyars, never entered the European family of nations. They kept their Asiatic language and Moslem faith and remained in southeastern Europe, not a passing scourge, but an abiding oppressor of Christian lands. They have never created anything in science, art, literature commerce, or industry. Conquest was their one business in the world, and when they ceased conquering their decline set in. It was not until the end of the seventeenth century, however, that the Turkish Empire entered on that downward road which has now led to its practical extinction as a European power.

80. National States

Europe in 1914 included twenty national states. More have been added as a result of the World War. Their present boundaries only in part coincide with those fixed by geography. The British Isles, it is true, make up a single political unit, as nature seems to have intended, but Ireland has been in times past a very unwilling member of the United Kingdom. The Iberian Peninsula, bounded on the north by the Pyrenees, seems to form another natural political unit, yet within the peninsula there are two independent states. On the whole, such great mountain ranges as the Alps, Carpathians, and Balkans, and such great rivers as the Rhine, Danube, and Vistula, have failed to provide permanent frontiers for European states.

It is still more difficult to trace racial boundaries in modern Europe. Peaceful migrations and armed invasions, beginning

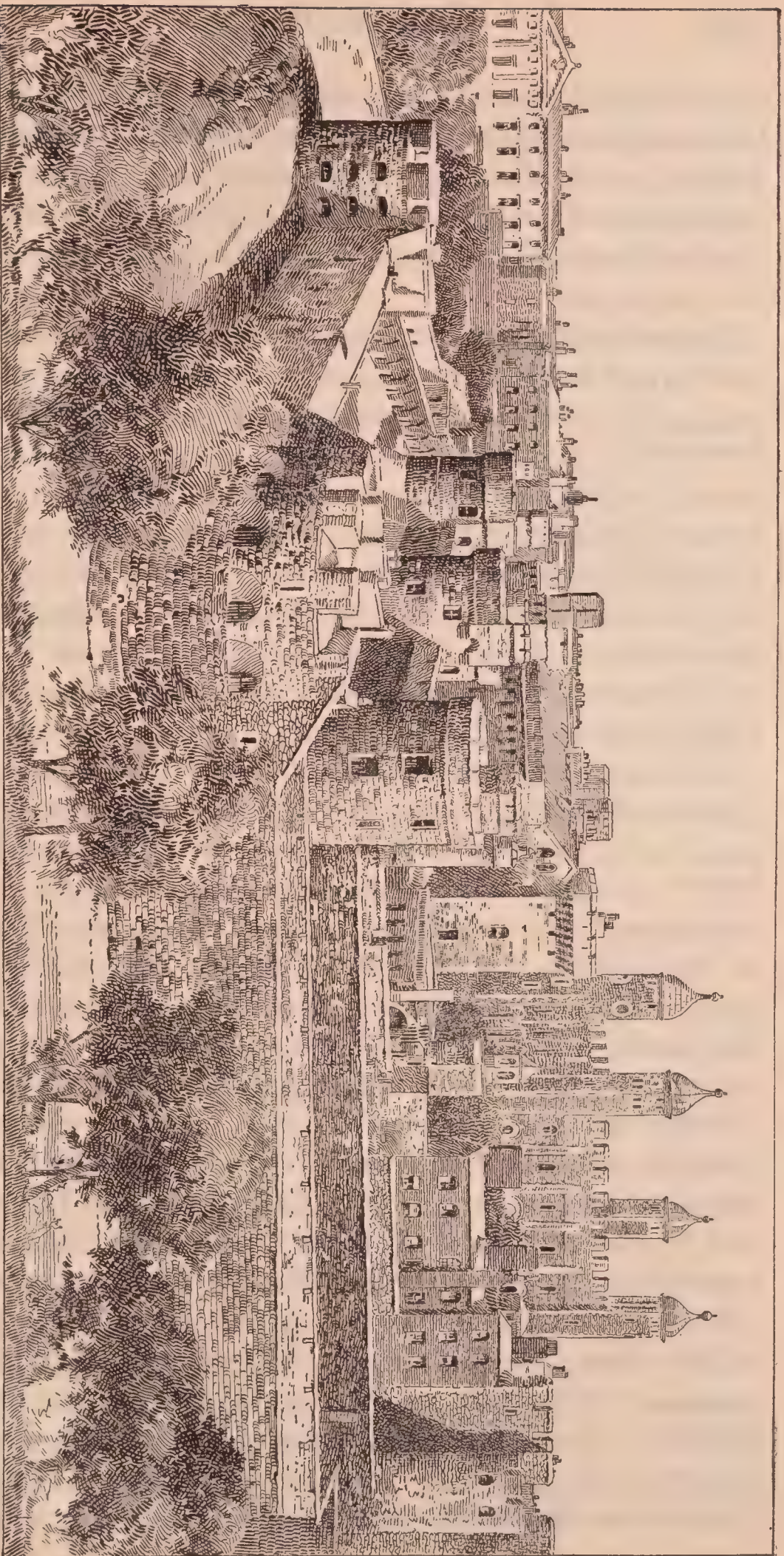
in prehistoric times and continuing to the present, have led to much mixture of peoples. Nor is every European state one in language. France includes the district of Brittany, where a Celtic speech prevails. Switzerland has French, German, and Italian speaking cantons. In the British Isles one may still hear Welsh, Gaelic (in the Highlands), and Irish. The possession of a common language undoubtedly tends to bring peoples together and keep them together, but it is not an indispensable condition of their unity.

History, rather than geography, race, or even language, explains the present grouping of European states. When the

Racial and linguistic boundaries in language. France includes the district of Brittany, where a Celtic speech prevails. Switzerland has French, German, and Italian speaking cantons. In the British Isles one may still hear Welsh, Gaelic (in the Highlands), and Irish. The possession of a common language undoubtedly tends to bring peoples together and keep them together, but it is not an indispensable condition of their unity.

State-making Christian era opened, all the region between the North Sea and the Black Sea and from the Mediterranean to the Rhine and the Danube belonged to the Roman Empire. This Romanized Europe made a solid whole, with one government, one law, and one language. Five hundred years passed, and Europe, as a result of the German invasions, began to split up into a number of separate, independent states. The process of state-making continued throughout the Middle Ages, in consequence of renewed invasions (principally those of the Northmen, Slavs, Arabs, Bulgarians, Magyars, Mongols, and Turks). The three strongest states in Europe at the end of the medieval period were England, France, and Spain.

The dominions which William the Conqueror and his Norman knights won by the sword in 1066 (§ 73) included neither Wales, Scotland, nor Ireland. Their inhabitants (except in the Scottish Lowlands) were Celtic-speaking peoples, whom the Anglo-Saxon invaders of England never attempted to subdue. It was almost inevitable, however, that in process of time the British Isles should come under a single government. Unification began with the conquest of Wales by Edward I, near the close of the thirteenth century. He also annexed Scotland, but his weakling son, whom the Scots defeated, abandoned all claims to the country. It remained independent for the remainder of the medieval period. The English first entered Ireland in the second half of the twelfth century, but for a long time held only a



THE TOWER OF LONDON

William the Conqueror raised the great central keep or White Tower, so called because it was once whitewashed. The inner wall, with its thirteen turrets, was added by William Rufus, the Conqueror's son; the moat by Richard I, and the outer wall by Henry III. The tower has been a fortress, a palace, and a prison: it now serves as a government arsenal, historical museum, and repository for the Crown jewels.

small district about Dublin, known as the Pale. Ireland by its situation could scarcely fail to become attached to Great Britain, but the dividing sea combined with differences in race, language, and religion, and with English misgovernment, to prevent anything like a genuine union of the conquerors and the conquered.

Nature seems to have intended that France should play a leading part in European affairs. The geographical unity of the country is obvious. Mountains and seas form its permanent boundaries, except on the northeast, where the frontier is not well defined. The western coast of France opens on the Atlantic, now the greatest highway of the world's commerce, while on the southeast France touches the Mediterranean, the home of classical civilization. This intermediate position between two seas helps us to understand why French history should form, as it were, a connecting link between ancient and modern times.

But the greatness of France has been due, in addition, to the qualities of the French people. Many racial elements have contributed to the population. The blood of prehistoric men, whose monuments and grave mounds are scattered over the land, still flows in the veins of Frenchmen. At the opening of historic times France was chiefly occupied by the Gauls, whom Julius Cæsar found there and subdued. The Gauls, a Celtic-speaking people, formed in later ages the main stock of the French nation, but their language gave place to Latin after the Roman conquest. In the course of five hundred years the Gauls were so thoroughly Romanized that they may be best described as Gallo-Romans. The Germans and Northmen afterward added a Teutonic element to the population, as well as some Teutonic laws and customs.

France, again, became a great nation because of the greatness of her rulers. The old line of French kings, descended from Charlemagne, died out in the tenth century, and a nobleman named Hugh Capet then founded a new dynasty. His accession took place in 987. The Capetian dynasty was long-lived, and for more than three centuries son

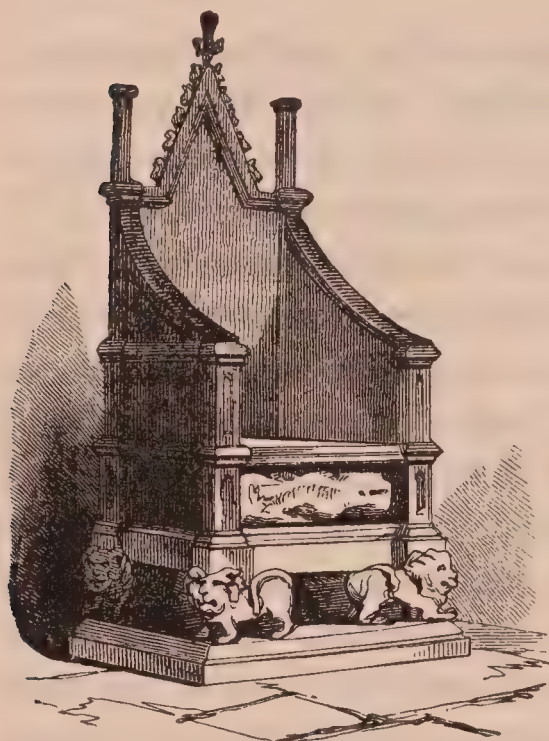
followed father on the throne without a break in the succession. During this time the French sovereigns worked steadily to unite the feudal states of medieval France into a real nation under a common government. Their success in this task made them, at the close of the Middle Ages, the strongest monarchs in western Europe.

Spain in historic times was conquered by the Carthaginians, who left few traces of their occupation; by the Romans, who thoroughly Romanized the country; by the Visigoths, who founded a Teutonic kingdom; and lastly by the Moors,¹ who introduced Arabian culture and the faith of Islam. The Moors never wholly overran a fringe of mountain territory in the extreme north of the peninsula. Here arose several Christian states, including León, Castile, Navarre, and Aragón. These steadily enlarged their boundaries, and by the close of the thirteenth century Moorish Spain was reduced to the kingdom of Granada. Meanwhile, the separate states were coming together, and the marriage of Ferdinand of Aragón to Isabella of Castile completed the process. Ferdinand and Isabella captured Granada in 1492, thus ending Moorish rule in Spain. No effort was made by the Ottoman Turks, who shortly before had taken Constantinople (§ 79), to defend this last stronghold of Islam in the West.

The complete establishment of feudalism in any country meant, as has been shown (§ 74), its division into numerous small communities, each with an army, law court, and treasury. A king often became little more than a figurehead, equaled or perhaps surpassed in power by some of his own vassals. The sovereigns, who saw themselves thus stripped of all but the semblance of authority, were naturally anti-feudal, and during the later Middle Ages, they began to get the upper hand of their nobles. They formed permanent armies by insisting that all military service should be rendered to themselves and not to the feudal lords. They put down private warfare between the nobles and took over

¹ The name Moor (derived from the Roman province of Mauretania) is applied to the Arab and Berber peoples who occupied North Africa and Spain.

the administration of justice. They developed a revenue system, with the taxes collected by royal officers and deposited in the royal treasury. The sovereigns thus succeeded in creating a *unified, centralized* government, which all their subjects feared, respected, and obeyed.



CORONATION CHAIR, WESTMINSTER ABBEY

Every English ruler since Edward I has been crowned in this oak chair. Under the seat is the "Stone of Scone," said to have been once used by the patriarch Jacob. Edward I brought it to London in 1291 as a token of the subjection of Scotland.

The triumph of royalty over feudalism was in many ways a gain for civilization.

The new monarchies Feudalism, though better than no government at all, did not meet the needs of a progressive society. Only strong-handed kings could keep the peace, punish crime, and foster industry and trade. The kings, of course, were generally despotic, repressing not only the privileges of the nobles but also popular liberties. Despotism never became so pronounced in England as on the Continent, because the English people during the Middle Ages developed a Parliament to represent them, and the Common Law to protect them from royal oppression. They also

compelled various sovereigns to issue charters, especially Magna Carta, which was secured from King John in 1215. This famous document, among other things, provided that henceforth no one might be arrested, imprisoned, or punished in any way, except after a trial by his equals and in accordance with the law of the land. Magna Carta contained the germ of legal principles upon which Englishmen ever afterward relied for protection against their rulers.

The new monarchies, by breaking down feudalism, promoted the growth of national or patriotic sentiments. Loyalty

to the sovereign and to the state which he represented gradually replaced allegiance to the feudal lord. Nobles, clergy, city folk, and peasants began to think of themselves as one people and to have for their "fatherland" the warmest feelings of patriotic devotion. This new nationalism was especially well developed in England, France, and Spain at the close of the Middle Ages.

Studies

1. What happened in 622? in 732? in 800? in 962? in 1054? in 1066? in 1095? in 1215? and in 1453?
2. On an outline map indicate the boundaries of Charlemagne's empire, distinguishing his hereditary possessions from those which he acquired by conquest.
3. Compare the invasions of the Northmen with those of the Germans as to (a) causes, (b) area covered, and (c) results.
4. Show how the voyages of the Northmen greatly increased geographical knowledge.
5. Why has feudalism been called "confusion roughly organized"?
6. "The real heirs of Charlemagne were from the first neither the kings of France nor those of Italy or Germany, but the feudal lords." Comment on this statement.
7. Contrast feudalism as a political system with (a) the classical city-state, (b) the Roman Empire, and (c) modern national states.
8. Look up the origin of the words *homage*, *castle*, *dungeon*, and *chivalry*.
9. Explain the terms "Greek Empire," "Byzantine Empire," and "Roman Empire in the East."
10. "The Byzantines were the teachers of the Slavs as the Romans were of the Germans." Comment on this statement.
11. On an outline map indicate the Arabian Empire at its greatest extent, together with ten important cities.
12. What resemblances may be traced between Islam on the one side and Judaism and Christianity on the other side?
13. Show that Islam was an heir to the Græco-Oriental civilization of antiquity.
14. "From the eighth to the twelfth century the world knew but two civilizations, that of Byzantium and that of the Arabs." Comment on this statement.
15. Trace on the map (between pages 268-269) the religious situation in Europe on the eve of the crusades.
16. Why were the invasions of the Mongols and Ottoman Turks more destructive to civilization than those of the Germans, the Arabs, and the Northmen?
17. What parts of Asia were not included in the Mongol Empire at its greatest extent (map facing page 256)?
18. Distinguish between a *nation*, a *government*, and a *state*.
19. Are unity of race, a common language, a common religion, and geographical unity of themselves sufficient to make a nation? May a nation arise where these bonds are lacking?
20. "Good government in the Middle Ages was only another name for a public-spirited and powerful monarchy." Comment on this statement.

CHAPTER X

MEDIEVAL CIVILIZATION ¹

81. The Church

THE most important civilizing influence in western Europe during the Middle Ages was the Roman Church. The Church performed a double task. On the one hand, it gave the people religious instruction and watched over their morals; on the other hand, it took an important part in secular affairs. Priests and monks were almost the only persons of education; consequently, they controlled the schools, wrote the books, framed the laws, acted as royal ministers, and served as members of the Parliament or other national assembly. The Church thus directed the higher life of a medieval community.

**The Church
and medie-
val civiliza-
tion**

The Church held spiritual sway throughout western Europe. Italy and Sicily, the larger part of Spain, France, the Netherlands, Germany, Austria, Bohemia, Hungary, Poland, the British Isles, Denmark, Sweden, Norway, and Iceland yielded obedience to the pope of Rome.

**Territorial
extent of
the Church**

Membership in the Church was not a matter of free choice. All people, except Jews, were required to belong to it. A person joined the Church by baptism, a rite usually performed in infancy, and remained in it as long as he lived. Every one was expected to accept the doctrines and

**The Church
as universal**

¹ Webster, *Readings in Early European History*, chapter xxvi, "The Benedictine Rule"; chapter xxvii, "The Reestablishment of Christianity in Britain"; chapter xxviii, "St. Boniface, the Apostle to the Germans"; chapter xxxiii, "Monastic Life in the Twelfth Century"; chapter xxxiv, "St. Francis and the Franciscans"; chapter xl, "Medieval Tales"; chapter xli, "Three Medieval Epics."

practices of the Church, and any one attacking its authority was liable to punishment as a heretic.

The existence of one Church in the western world furnished a bond of union between European peoples. The Church took no heed of political boundaries, for men of all nationalities entered the ranks of the priesthood and joined the monastic orders. Priests and monks were subjects of no country, but were "citizens of heaven," as they sometimes called themselves. Even differences of language counted for little in the Church, since Latin was the universal speech of the educated classes. One must think, then, of the Church as a great international state, in form a monarchy, presided over by the pope, and with its capital at Rome.

**The Church
as inter-
national**

As soon as Christianity had triumphed in the Roman Empire, thus becoming the

Worship

religion of the rich and powerful as well as of the poor and lowly, more attention was devoted to the conduct of worship. Magnificent church buildings were often erected. Church interiors were adorned with paintings, mosaic pictures, images of saints, and the figure of the cross. Lighted candles on the altars and the burning of fragrant incense lent an additional impressiveness to worship. Beautiful prayers and hymns were composed. Organs and church bells also came into use during the Middle Ages.

Many cases, which to-day would be decided according to the civil or criminal law of the State, in the Middle Ages came before ecclesiastical courts. Since marriage was considered a sacrament, the Church took upon itself

**Ecclesiasti-
cal courts**



RELIGIOUS MUSIC

From a window of the cathedral of Bourges, a city in central France. Shows a pipe organ and chimes.

to decide what marriages were lawful. It forbade the union of first cousins, of second cousins, and of godparents and godchildren. It refused to sanction divorce, for whatever cause, if both parties at the time of marriage had been baptized Christians. The Church dealt with inheritance under wills, for a man could not make a legal will until he had confessed, and confession formed part of the sacrament of penance. All contracts made binding by oaths came under Church jurisdiction, because an oath was an appeal to God. The Church tried those



BISHOP CONSECRATING A BELL

From a fifteenth-century manuscript in the Fitzwilliam Museum, Cambridge.

who were charged with any sin against religion, including heresy, blasphemy, the taking of interest (usury), and the practice of witchcraft. Widows, orphans, and the families of pilgrims and crusaders also enjoyed the special protection of the Church.

Disobedience to the regulations of the Church might be followed by excommunication. This was a coercive

measure which cut off the offender from Christian fellowship. He could neither attend religious services nor enjoy the sacraments so necessary to salvation. If he died excommunicate, his body could not be buried in consecrated ground. By the law of the State he lost all civil rights and forfeited all his property. No one might speak to him, feed him, or shelter him. Such a terrible penalty, it is well to point out, was usually imposed only after the sinner had received a fair trial and had spurned all entreaties to repent.

We may now consider the attitude of the Church toward the social and economic problems of the Middle Ages. In regard to private warfare, the prevalence of which formed one of the greatest evils of the time, the Church,

**Excommu-
nication**

**The Church
and warfare**





in general, cast its influence on the side of peace. It forbade attacks on all defenseless people, including priests, monks, pilgrims, merchants, peasants, and women. It also established a "Truce of God," which required all men to cease fighting from Wednesday evening to Monday morning of each week, in Lent, and on various holy days. The truce would have given western Europe peace for about two-thirds of the year, but it was never strictly observed, except in limited areas. The feudal lords could not be deterred from warring with one another, even though they were threatened with the torments of hell. The Church did not carry its pacific policy so far as to condemn warfare against heretics and infidels. Christians believed it a religious duty to exterminate these enemies of God.

The Church was distinguished for charitable work. It distributed large sums to the needy. It also multiplied hospitals, orphanages, and asylums. Medieval charity, however, was very often injudicious. The problem of removing the causes of poverty seems never to have been raised; and the indiscriminate giving multiplied, rather than reduced, the number of beggars.

Neither slavery nor serfdom, into which slavery gradually passed, was ever pronounced unlawful by pope or Church council. The Church condemned slavery only when it was the servitude of a Christian in bondage to a Jew or an infidel. Abbots, bishops, and popes possessed slaves and serfs. The serfs of some wealthy monasteries were counted by thousands. The Church, nevertheless, encouraged the freeing of bondmen and always preached the duty of kindness and forbearance toward them.

The Church also helped to promote the cause of human freedom by insisting on the natural equality of all men in the sight of God. "The Creator," wrote one of the popes, "distributes his gifts without regard to social classes. In his eyes there are neither nobles nor serfs." The Church gave practical expression to this attitude by opening the priesthood and monastic orders to every one, whether high-born or low-born, whether rich or poor.

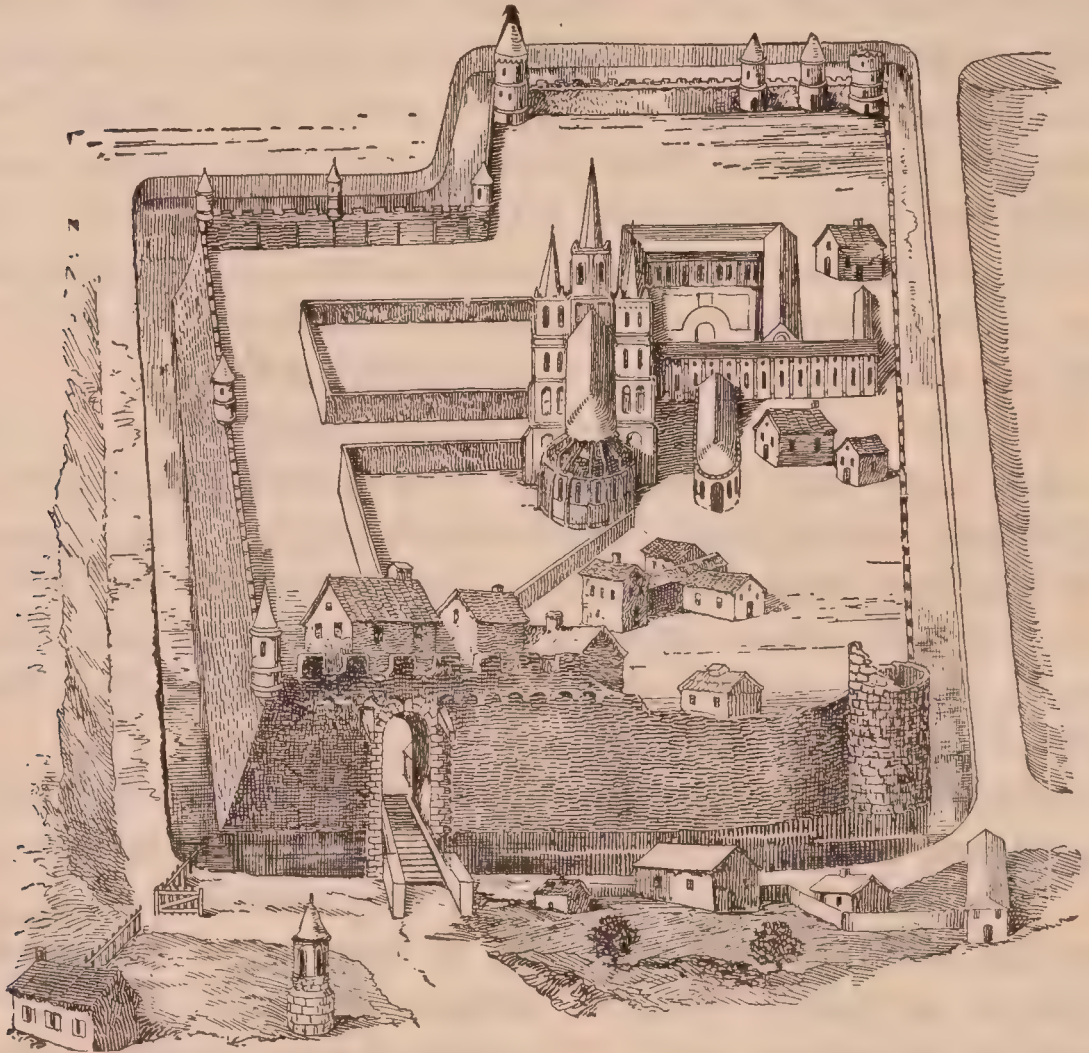
**The Church
and charity**

**The Church
and slavery
and serfdom**

**Democracy
of the Church**

82. Priests, Monks, and Friars

There were two divisions of the clergy : priests, who led active lives in the world ; and monks, who passed their days in seclusion behind monastery walls. An account of the clergy naturally



ABBAY OF SAINT-GERMAIN DES PRÉS, PARIS

This celebrated monastery was founded in the sixth century. Of the original buildings only the Abbey church remains. The illustration shows the monastery as it was in 1361, with walls, towers, drawbridge, and moat. Adjoining the church were the cloister, the refectory, and the dormitory.

begins with the parish priest, who had charge of a parish, the smallest division of Christendom. He was the only Church officer who came continually into touch with the common people. He baptized, married, and buried his parishioners. He celebrated mass at least once a week, heard confessions, and imposed penance. He watched over all their deeds on earth and prepared them for the life to come.

Parish priests

A group of parishes formed a diocese, over which a bishop presided. It was his business to look after the property belonging to the diocese, to hold the ecclesiastical courts, **Bishops and archbishops** to visit the parish priests, and to see that they did their duty. Above the bishop stood the archbishop. In England, for example, there were two archbishops, one residing at York and the other at Canterbury. The latter, as "Primate of All England," was the highest ecclesiastical dignitary in the country. A church which contained the official throne¹ of a bishop or archbishop was called a cathedral. It was ordinarily the largest and most magnificent church in the diocese.

The earlier monks were hermits. They devoted themselves, as they believed, to the service of God, by retiring to the desert for prayer, meditation, and bodily mortification.

The mere human need for social intercourse gradually brought the hermits together, at first in small groups and then in larger communities, or monasteries. The next step was to give the scattered monasteries a common organization and government. Those in western Christendom gradually adopted the regulations which St. Benedict (about 529) drew up for the guidance of his monastery at Monte Cassino in Italy. **Monks**

The monks obeying the Benedictine Rule formed a corporation, presided over by an abbot,² who held office for life. Every candidate for admission took the vow of obedience to the abbot. Any man, rich or poor, noble or peasant, might enter the monastery after a year's probation; having once joined, however, he must remain a monk for the rest of his days. The monks lived under strict discipline. They could not own any property; they could not go beyond the monastery walls without the abbot's consent; and they followed a regular round of worship, reading from the Bible, private prayer, and meditation. The monks also worked hard with their hands, doing the necessary washing and cooking for the monastery, raising the necessary supplies of vegetables and grain, and performing all the other tasks required to maintain a large **The Benedictine Rule**

¹ Latin *cathedra*.

² From a Syrian word, *abba*, meaning "father."

establishment. This emphasis on labor as a religious duty was a characteristic feature of western monasticism.

The civilizing influence of the Benedictine monks during the early Middle Ages can scarcely be over-emphasized. A monastery was often at once a model farm, an inn, a hospital, a school, and a library. The monks, by the careful cultivation of their lands, set an example of good farming wherever they settled. They entertained pilgrims and travelers



A MONK COPYIST

From a manuscript in the British Museum, London.

at a period when western Europe was almost without inns. They performed many works of charity, feeding the hungry, healing the sick who were brought to their doors, and distributing their medicines freely to those who needed them. They trained in their schools boys who intended to enter the ranks of the clergy. The monks, too, were the only scholars of the age. By copying the manuscripts of classical authors, they preserved val-

uable books that would otherwise have been lost. By keeping records of the most striking events of their time, they acted as chroniclers of medieval history. The monks also served as missionaries among the heathen.

The Benedictine system had its limitations. The monks lived apart from their fellow-men and sought chiefly the salvation of their own souls. A new conception of the religious life arose early in the thirteenth century, with the coming of the friars.¹ Their aim was social service. They devoted themselves to the salvation of others. The

The friars

¹ Latin *frater*, "brother."

foundation of the orders of friars was the work of two men, St. Francis in Italy and St. Dominic in Spain. The Franciscans and Dominicans resembled each other in many ways. They went on foot from place to place, and wore coarse robes tied round the waist with a rope. They possessed no property, but



MEDIEVAL MONASTERIES

lived on the alms of the charitable. They were also preachers, who spoke to the people, not in Latin, but in the common language of each country which they visited. The Franciscans worked especially in the slums of the cities; the Dominicans addressed themselves rather to educated people and the upper classes. As time went on, both orders relaxed the rule of

poverty and became very wealthy. They still survive, scattered all over the world and engaged chiefly in teaching and missionary activity.

83. The Papacy

The spiritual supremacy which the pope acquired over western Christians was due to several causes. In the first place, the **Rise of the Papacy** Roman Church seemed to them exceptionally sacred, for tradition declared that it had been founded by St. Peter, who served as its first bishop. In the second place, they regarded the Roman Church as a "mother-church," which had planted so many offshoots in Gaul and Spain and afterward in Germany and Britain. In the third place, the fact that the Roman Church had always stood firmly by the Creed of Nicæa (§ 68) also commended it to Christians in the West.

The Roman Church enjoyed practical independence of the imperial government after the removal of the capital to Constantinople. When the German invasions began, **Growth of the Papacy** western Christians turned more and more for support to the powerful bishop of Rome. One of the popes intervened to save Rome from destruction when the Vandals sacked the city, and another pope did much to prevent the Lombards from conquering all Italy. During the eighth century the alliance of the popes and the Franks (§ 72) gave to the Papacy a powerful and generous protector beyond the Alps.

The pope was the supreme lawgiver of the Church. His decrees might not be set aside by any other person. He made **Power of the Papacy** new laws in the form of "bulls"¹ and by his "dispensations" could in particular cases set aside old laws, such as those forbidding cousins to marry or monks to obtain release from their vows. The pope was also the supreme judge of the Church, for all appeals from the lower ecclesiastical courts came before him for decision. Finally, the pope was the supreme administrator of the Church. He confirmed the elec-

¹ So called from the lead seal (Latin *bullā*) attached to papal documents.

tion of both bishops and archbishops, deposed them, when necessary, or transferred them from one diocese to another. The pope also exercised control over the monastic orders and called general councils of the Church.

For assistance in government the pope made use of the cardinals,¹ who formed a board, or "college." They were chosen at first only from the clergy of Rome and the vicinity, but in course of time the pope opened the **Cardinals** cardinalate to prominent churchmen in all countries. The number of cardinals is now fixed at seventy. They received in the eleventh century the right of choosing a new pope.

The pope was a temporal sovereign, ruling over Rome and the States of the Church. These possessions included during the Middle Ages the greater part of central Italy. **States of the Church** The pope did not lose them altogether until the formation of the present Italian kingdom, in the second half of the nineteenth century.

To support the business of the Papacy and to maintain the splendor of the papal court required a large annual income. This came partly from the States of the Church, partly **Income of the Papacy** from the gifts of the faithful, and partly from the payments made by the abbots, bishops, and archbishops when the pope confirmed their election to office. Another source of revenue consisted of "Peter's Pence," a tax of a penny on each hearth. It was collected every year in England and in some Continental countries until the time of the Reformation. The modern "Peter's Pence" is a voluntary contribution made by Roman Catholics in all countries.

Rome, the Eternal City, from which in ancient times so much of the world had been ruled, was the capital of the Papacy. Few traces now remain of the medieval city. **The capital of the Papacy** Old St. Peter's Church, where Charlemagne was crowned emperor, gave way in the sixteenth century to the world-famous structure that now occupies its site. The Lateran Palace, which for more than a thousand years served as the residence of the popes, has also disappeared, its place being

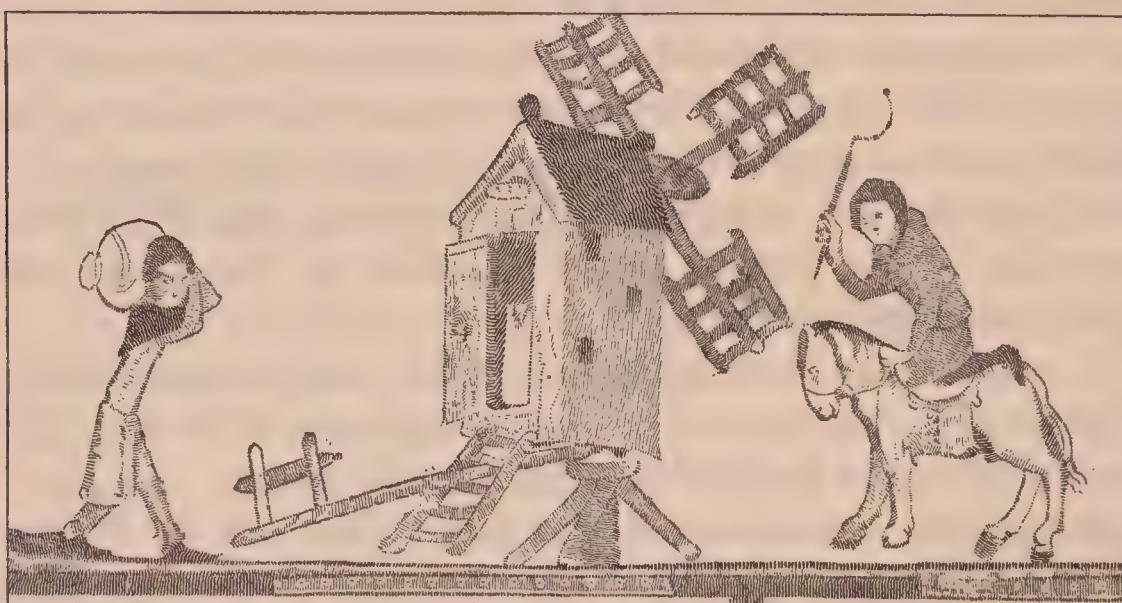
¹ Latin *cardinalis*, "principal."

taken by a new and smaller building. The popes now live in the splendid palace of the Vatican, adjoining St. Peter's.

84. Country Life

Classical civilization always had its home in the city. Nothing marks more strongly the backwardness of the early Middle Ages than the absence of the flourishing cities which had filled western Europe under the Roman Empire (§ 53). The barbarian invasions led to a gradual decay of manufacturing and commerce and hence of the cities in

**Decline of
urban life**



A WINDMILL

From a fourteenth-century manuscript in the Bodleian Library, Oxford.

which those activities centered. As urban life declined, the mass of the population came to live more and more in isolated rural communities. This was the great economic feature of the early Middle Ages.

An estate in land, when owned by a lord and occupied by dependent peasants, was called a manor.¹ It naturally varied in size according to the wealth of its lord. In England perhaps six hundred acres formed an average estate. Every noble had at least one manor; great nobles might have several manors, usually scattered throughout the country; and even the king depended upon his many manors for the food

The manor

¹ From the Old French *manoir*, "mansion" (Latin *manere*, "to dwell").

supply of the court. England, during the period following the Norman Conquest, contained more than nine thousand of these manorial estates.

The lord reserved for his own use a part of the arable land of the manor. This was his "demesne," or domain. The rest of the land he allotted to the peasants who were his tenants. They cultivated their holdings in common, according to the "open-field" system. A farmer, instead of having his land in one compact mass, had it split up into a large number of small strips (usually an acre or a half-acre) scattered over the manor, and separated, not by fences or hedges, but by banks of unplowed turf. The appearance of a manor, when under cultivation, has been likened to a vast checkerboard or a patchwork quilt. The reason for the intermixture of strips seems to have been to make sure that each farmer had a portion both of the good land and of the bad.

Common cultivation of the arable land

Farmers did not know how to enrich the soil by the use of fertilizers and a proper rotation of crops. Consequently, they divided all the arable land into three parts, one of which was sown with wheat or rye, and another with oats or barley, while the third was allowed to lie fallow (uncultivated) for a year, so that it might recover its fertility. Eight or nine bushels of grain represented the average yield of an acre. Farm animals were small, for scientific breeding had not yet begun. Farm implements, also, were few and clumsy. It took five men a day to reap and bind the harvest of two acres.

Farming methods

Besides his holding of arable land, which in England averaged about thirty acres, each peasant had certain rights over the non-arable land of the manor. He could cut a limited amount of hay from the meadow. He could turn so many farm animals — cattle, geese, swine — on the waste. He also enjoyed the privilege of taking so much wood from the forest for fuel and building purposes. A peasant's holding, which also included a house in the village, thus formed a complete outfit.

Common use of the non-arable land

The peasants on a manor lived close together in one or more villages. Their small, thatch-roofed, and one-roomed houses



FARM WORK IN THE FOURTEENTH CENTURY

Plowing.

Harrowing.

Cutting Weeds.

Reaping.

vices, received an allowance of land, which the villagers cultivated for them.

The most striking feature of a medieval village was its self-sufficiency. The inhabitants tried to produce at home everything they required, in order to avoid the uncertainty and expense of trade. The land gave them their food; the forest provided them with wood for houses and furniture. They made their own clothes of flax, wool, and leather. Their meal and flour were ground at the village mill, and at the village smithy their farm implements were manufactured. The chief articles which needed to be brought from some distant market included salt, used to salt down farm animals killed in autumn, iron for various tools, and millstones. Cattle, horses, and surplus grain also formed common objects of exchange between manors.

Life in a medieval village was rude and rough. The peasants labored from sunrise to sunset, ate coarse fare, lived in huts, and suffered from frequent pestilences. If their lord happened to be a quarrelsome man, given to fighting with his neighbors, they might see their land ravaged, their cattle driven off, and their village burned, and might themselves be slain. If, however, the peasants had a just and generous lord, they probably led a fairly comfortable existence. They had an abundance of food, unless crops failed. They shared a common life in the work of the fields, in the sports of the village green, and in the services of the parish church. They enjoyed many holidays; it has been estimated that, besides Sundays, about eight weeks in every year were free from work. Festivities at Christmas, Easter, and May Day, at the end of ploughing and the completion of harvest, also relieved the monotony of labor.

85. Serfdom

A medieval village usually contained several classes of laborers. There might be a number of freemen, who paid a fixed rent, either in money or produce, for the use of their land. A few slaves might also be found in the lord's household or at

work on his demesne. Slavery, however, gradually died out in western Europe during the early Middle Ages. **Freemen, slaves, and serfs**

Most of the peasants were serfs.

A slave belonged to his master; he was bought and sold like other property. A serf had **Nature of serfdom**

a higher position, for he could not be sold apart from the land nor could his holding be taken from him. He was fixed to the soil. On the other hand, a serf ranked lower than a freeman, because he could not change his abode, or marry outside the manor, or bequeath his goods, without the permission of his lord.



A PEASANT



SERF WARMING HIS HANDS

After a medieval manuscript.

The serf did not receive his land as a gift; for the use of it he owed certain duties to his master. **Obligations of the serf** These took chiefly the form of personal services. He must labor on the lord's demesne for two or three days each week, and at specially busy seasons, such as ploughing and harvesting, he must do extra work. The lord usually demanded at least half his time. The serf had also to make certain payments, either in money or more often in grain, honey, eggs, or other produce. When he ground the wheat or pressed the grapes

which grew on his land, he must use the lord's mill or the lord's wine-press, and pay the customary charge.

Serfdom developed during the later centuries of the Roman Empire and in the early Middle Ages. Many serfs seem to have been descendants of the tenants, both free and servile, who had worked the great Roman estates in western Europe (§ 53). The serf class was also recruited from the ranks of free Germans, whom the disturbed conditions of the time induced to seek the protection of a lord.



A SERMON AT ST. PAUL'S CROSS, LONDON, IN PLAGUE TIME

Serfdom began to decline after the opening of the thirteenth century, as the result of the revival of trade and industry. More money thus came into circulation, so that the lord was now able to accept money payments from his serfs, in lieu of their personal services. Both parties gained by such an arrangement, the lord because hired labor was more efficient than forced labor on his domain, the serf because he could now devote himself entirely to the cultivation of his own holding. In this way the manorial lord developed into the modern landlord, the proprietor of the soil, while his former serfs became free tenant farmers who paid a fixed sum (rent) for the land they tilled.

The decline of serfdom was hastened, strangely enough, as the result of perhaps the most terrible calamity that has ever

afflicted mankind. About the middle of the fourteenth century a pestilence of Asiatic origin, now known to have been the bubonic plague, reached the West. The Black **The Black** Death, so called because among its symptoms were **Death** dark patches all over the body, moved steadily across Europe. The way for its ravages had been prepared by the unhealthful conditions of ventilation and drainage in villages and towns. After attacking Greece, Sicily, Italy, Spain, France, and Germany, the plague entered England in 1349, and within less than two years swept away probably half the population.

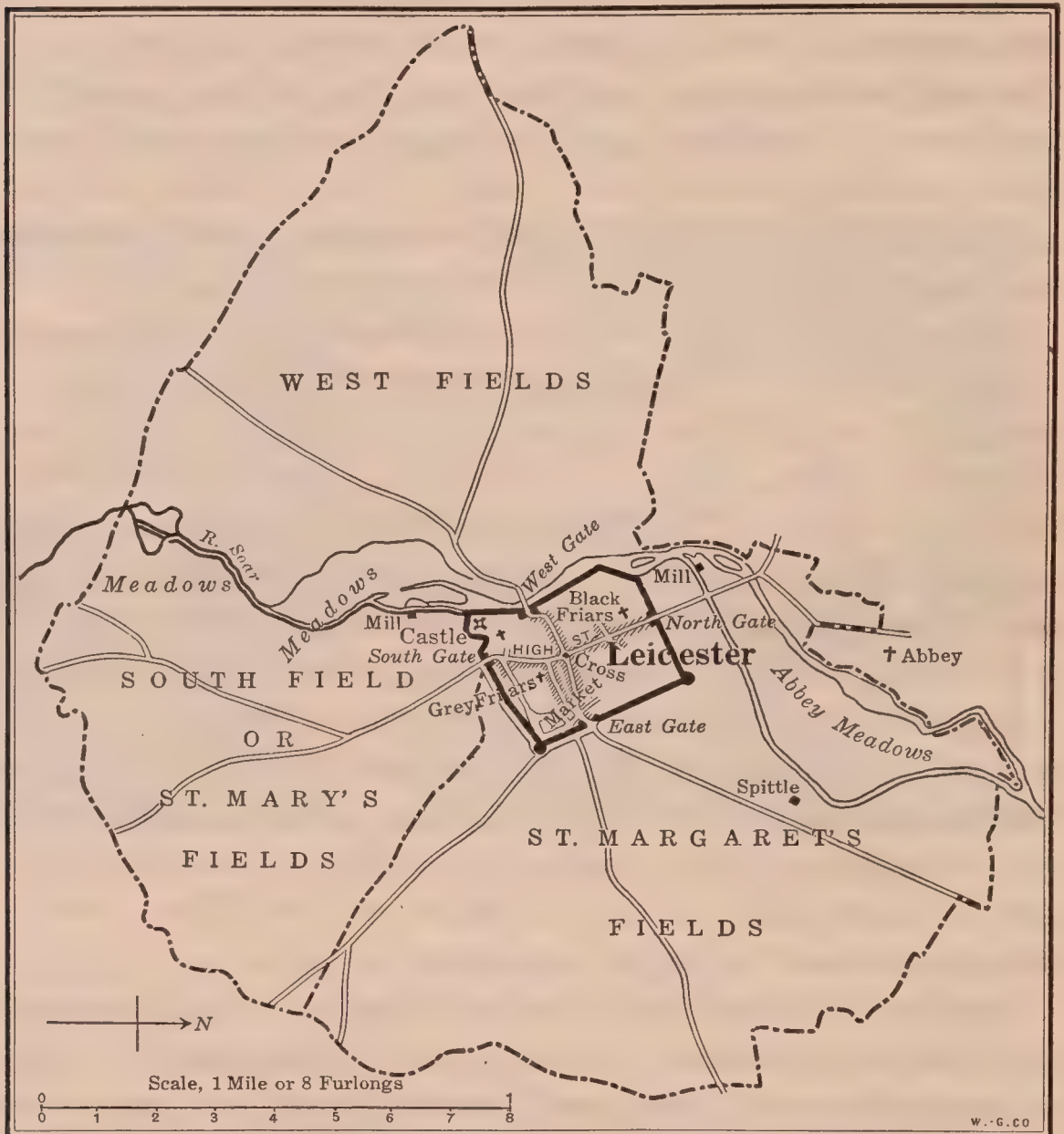
The pestilence in England, as in other countries, caused a great scarcity of labor. Crops rotted in the ground, for want of hands to bring in the harvest, while sheep and cat- **Effects of the** tle, with no one to care for them, strayed through **Black Death** the deserted fields. The free peasants who survived demanded and received higher wages. Even the serfs, whose labor was now more valued, found themselves in a better position. The lord of a manor, in order to keep his laborers, would often allow them to substitute money payments for personal services. When the serfs secured no concessions, they frequently took to flight and hired themselves to the highest bidder. All this went on in spite of numerous statutes passed by Parliament ordering workmen to accept the old rate of wages and forbidding them to migrate in search of better employment.

The decline of serfdom continued throughout the fourteenth and fifteenth centuries. It had virtually disappeared in Italy, in many parts of France and Germany, and in **Extinction** England by the dawn of modern times. Some **of serfdom** European countries, however, retained serfdom much longer. Prussian, Austrian, and Russian serfs did not secure freedom until the nineteenth century.

86. City Life

The great economic feature of the later Middle Ages was the civic revival. The development of industry and **The civic** commerce led to the increase of wealth, the growth **revival** of markets, and the substitution of money payments for

those in produce or services. Flourishing cities arose, as in the days of the Roman Empire, freed themselves from the control of the nobles, and became the homes of liberty and democracy.

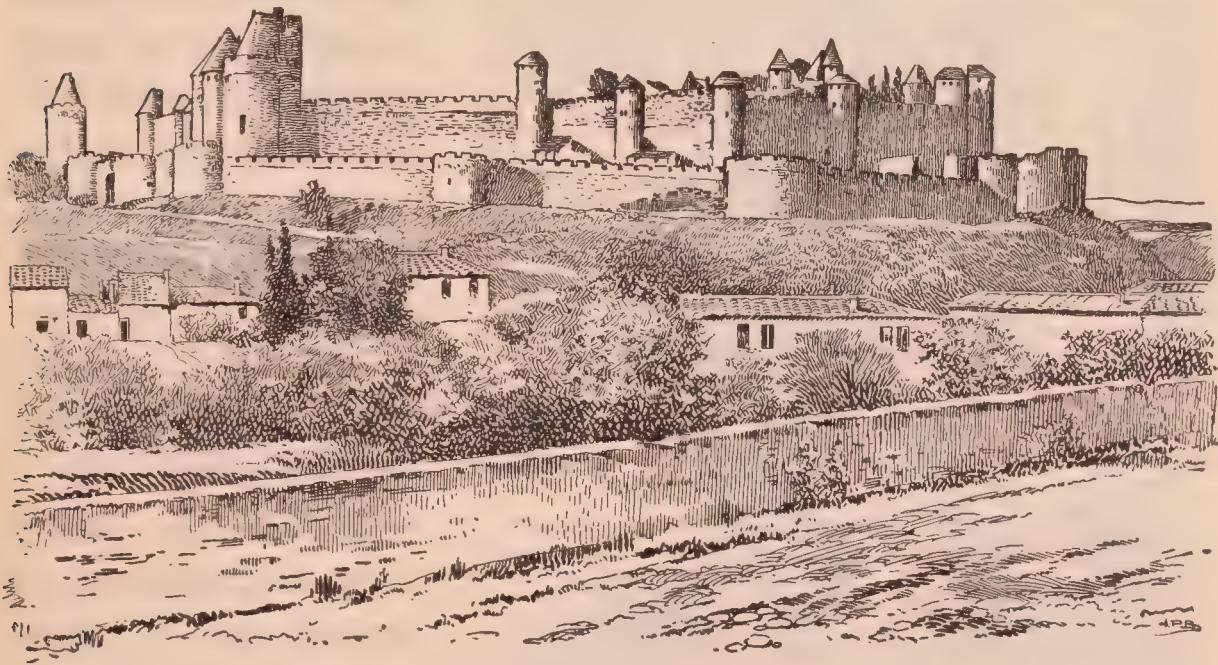


A MEDIEVAL WALLED TOWN (LEICESTER) IN RELATION TO ITS FIELDS

A number of medieval cities stood on the sites, and even within the walls, of Roman municipalities. Particularly in Cities of Italy, southern France, and Spain, and also in Roman origin the Rhine and Danube regions, it seems that some ancient cities had never been entirely destroyed during the barbarian invasions. They preserved their Roman names, their streets, aqueducts, amphitheaters, and churches, and possibly vestiges of their Roman institutions. Among them were such

important centers as Milan, Florence, Venice, Genoa, Lyons, Marseilles, Paris, Vienna, Cologne, London, and York.

Many medieval cities were new foundations. Some began as small communities which increased in size because of exceptional advantages of situation. A place where a river **Origin of** could be forded, where two roads met, or where **other cities** a good harbor existed, would naturally become the resort of traders. Some, again, started as fortresses, behind whose ram-



WALLS OF CARCASSONNE

The fortifications of Carcassonne, an ancient city of southwestern France, are probably unique in Europe for completeness and strength. They consist of a double line of ramparts, protected by towers and pierced by only two gates. A part of the fortifications is attributed to the Visigoths in the sixth century; the remainder, including the castle, was raised during the Middle Ages (eleventh to thirteenth centuries).

parts the peasants took refuge when danger threatened. A third group of cities developed from villages on the manors. A thriving settlement was pretty sure to spring up near a monastery or castle, which offered both protection and employment to the common people.

The city at first formed part of the feudal system. It arose upon the territory of a lord and owed obedience to him. The citizens ranked not much higher than serfs, though **The city and** they were traders and artisans instead of farmers. **feudalism** They enjoyed no political rights, for their lord collected the

taxes, appointed officials, kept order, and punished offenders. In short, the city was not free. As its inhabitants became more numerous and wealthy, they refused to submit to oppression. Sometimes they won their freedom by hard fighting; more often they purchased it, perhaps from some noble who needed money to go on a crusade. In France, England, and Spain, where the royal power was strong, the cities only obtained relief from their feudal burdens. In Germany and Italy, on the other



A LONDON BELLMAN

Title-page of a tract published in 1616. It was part of the duties of a bellman, or night-watchman, to call out the hours, the state of the weather, and other information as he passed by.

hand, the weakness of the central government permitted many cities to secure complete independence. One of them survives to this day as the little Italian republic of San Marino, and three others — Hamburg, Bremen, and Lübeck — entered the German Empire in the nineteenth century as separate commonwealths.

The free city had no room for either slaves or serfs. All servile conditions ceased inside its walls. The rule prevailed that any one who had lived in a city for the term of a year and a day could no longer be claimed by a lord as his serf. This rule found expression in the famous saying, "Town air renders free." The freedom of the cities naturally attracted many immigrants to them. There came into existence a middle class of city people — merchants, artisans, and professional men — between clergy and nobles on the one side and peasants on the other side. The kings of England, France, and some other European countries soon began to summon repre-

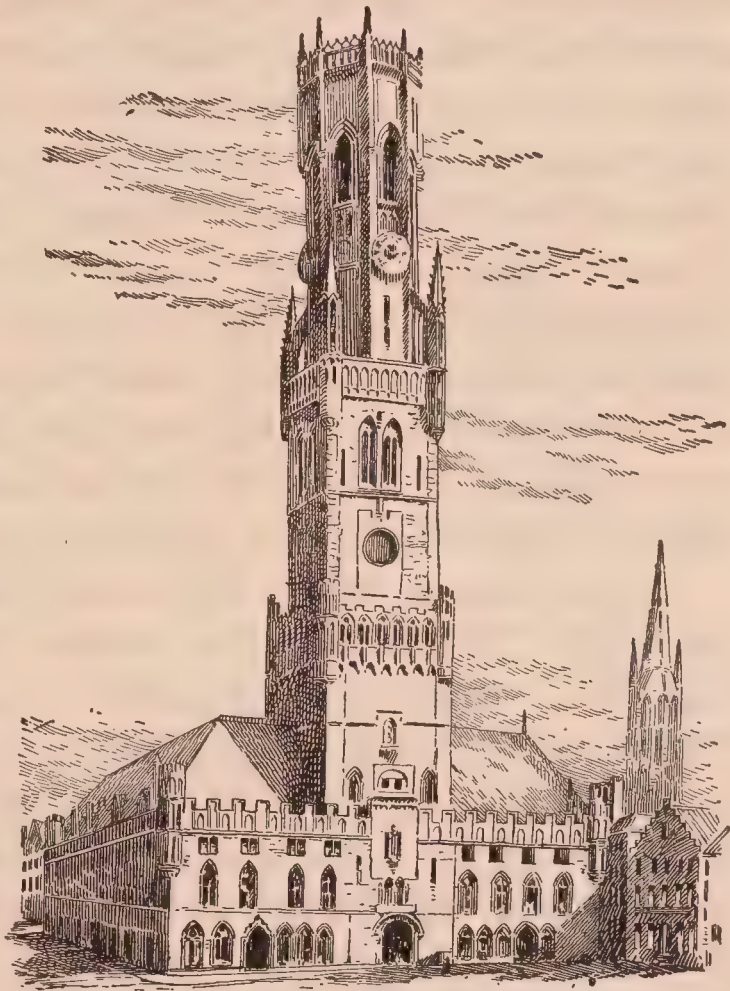
sentatives of this middle class to sit in assemblies (parliaments), as the Third Estate, along with the clergy and the nobles, who formed the first two estates of the realm.

The visitor approaching a medieval city through miles of open fields saw it clear in the sunlight, unobscured by coal smoke. It looked like

a fortress from without, with
A city from
walls, without

towers, gateways, drawbridges, and moat. Beyond the fortifications he would see, huddled together against the sky, the spires of the churches and the cathedral, the roofs of the larger houses, and the dark, frowning mass of the castle. The general impression was one of wealth and strength and beauty.

The visitor would not find things so attractive within the walls. The streets were narrow, crooked, and ill-paved, dark during the day because of the overhanging houses, and without illumination at night. There were no open spaces or
A city from
parks except a small market place. The whole within
city was cramped by its walls, which shut out light, air, and view, and prevented expansion into the neighboring country. Medieval London, for instance, covered an area of less than one square mile.



BELFRY OF BRUGES

Bruges, the capital of West Flanders, contains many fine monuments of the Middle Ages. Among these is the belfry, which rises in the center of the façade of the market hall. It dates from the end of the thirteenth century. Its height is 352 feet. The belfry consists of three stories, the two lower ones square, and the upper one octagonal.

A city in the Middle Ages lacked sanitary arrangements. The only water supply came from polluted streams and wells.

Unsanitary conditions Sewers and sidewalks were quite unknown. People piled up their refuse in the backyard or flung it into the street, to be devoured by the dogs and pigs which served as scavengers. The holes in the pavement collected all manner of filth, and the unpaved lanes, in wet weather, became quagmires. We can understand why the townspeople wore overshoes when they went out, and why even the saints in the pictures were represented wearing them. The living were crowded together in many-storied houses, airless and gloomy; the dead were buried close at hand in crowded churchyards. Such unsanitary conditions must have been responsible for much of the sickness that was prevalent. The high death rate could only be offset by a birth rate correspondingly high, and by the constant influx of country people.

The inhabitants of the city took a just pride in their public buildings. The market place, where traders assembled, often **Public buildings** contained a beautiful cross and sometimes a market hall to shelter goods from the weather. Not far away rose the city hall for the transaction of public business and the holding of civic feasts. The hall might be crowned by a high belfry with an alarm bell to summon the citizens to mass meetings. There were also handsome churches and abbeys and, if the city was the capital of a bishop's diocese, an imposing cathedral.

The small size of medieval cities — few included more than ten thousand inhabitants — simplified the problem of governing them. The leading merchants usually formed a **Municipal government** council presided over by a head magistrate, the burgomaster¹ or mayor,² who was assisted by aldermen.³ In some places the guilds chose the officials and managed civic affairs. These associations had many functions and held a most important place in city life.

¹ German *burgermeister*, from *burg*, "castle."

² French *maire*, from Latin *major*, "greater."

³ Anglo-Saxon *ealdorman* (*eald* means "old").

87. Civic Industry

The Anglo-Saxon word "guild," which means "to pay," came to be applied to a club or society whose members made contributions for some common purpose. This form of association is very old. Some of the guilds of imperial Rome had been established in the age of the kings, while not a few of those which flourish to-day in China and India were founded before the Christian era. Guilds existed in Continental Europe as early as the time of Charlemagne, but they did not become prominent until after the crusades.

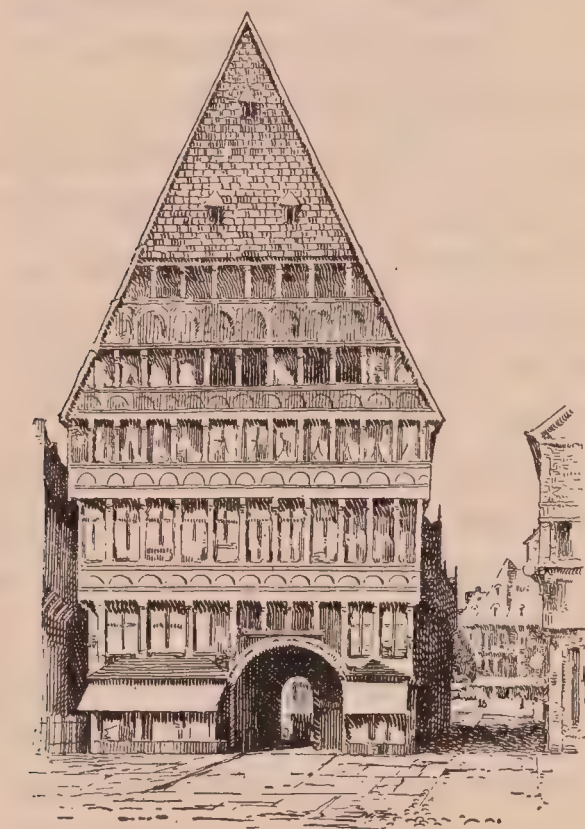
A guild of merchants grew up when those who bought and sold goods in any place united to protect their own interests. The membership included many artisans, as well as professional traders, for in medieval times a man might sell in the front room of his shop the goods which he and his assistants made in the back rooms.

The chief duty of a merchant guild was to preserve to its own members the monopoly of trade within a town. Strangers and non-guildsmen could not buy or sell there except under conditions imposed by the guild. They must pay the town tolls, confine their dealings to guildsmen, and as a rule sell only at wholesale. They were forbidden to purchase wares which the townspeople wanted for themselves, or to set up shops for retail trade. They enjoyed more freedom at the numerous fairs, which were intended to attract outsiders.

The traders and artisans engaged in a particular occupation also formed associations of their own. These were the craft guilds, composed of weavers, shoemakers, brewers, bakers, tailors, carpenters, blacksmiths, tanners, and other workmen. The names of the various occupations came to be used as the surnames of those engaged in them, so that to-day we have such common family names as Smith, Cooper, Fuller, Potter, and Chandler. The number of craft guilds in an important city might be very large. London and Paris at one time each had more than one hundred, and Cologne in Germany had as many as eighty. The members of a particu-

lar guild usually lived in the same street or quarter of the city, not only for companionship, but also for better supervision of their labor.

Just as the merchant guilds regulated town trade, so the craft guilds had charge of town industry. No one could engage in any craft without becoming a member of the guild which controlled it and submitting to the guild regulations. A man's hours of labor and the prices at



HOUSE OF THE BUTCHERS' GUILD,
HILDESHEIM, GERMANY

Hildesheim, near Hanover, is perhaps the richest of all German towns in fine wooden-framed houses. The house of the Butchers' Guild has been recently restored, with all its original coloring carefully reproduced.

which he sold his goods were fixed for him by the guild. He might not work elsewhere than in his shop, because of the difficulty of supervising him, nor might he work by artificial light, lest he turn out badly finished goods. Everything made by him was carefully inspected to see if it contained shoddy materials or showed poor workmanship. Failure to meet the test meant a heavy fine or perhaps expulsion from the guild. The industrial monopoly possessed by the craft guild thus gave some protection to both producer and consumer.

Full membership in a guild **Organization of craft guilds** was reached only by degrees. A

boy started as an apprentice, that is, a learner. He paid a sum of money to his master and agreed to serve him for a fixed period, usually seven years. The master, in turn, promised to provide the apprentice with food, lodging, and clothing, and to teach him all the secrets of the craft. The apprentice had to pass an examination by the guild, at the end of his term of service. If he was found fit, he then

became a journeyman and worked for daily wages. As soon as he had saved enough money, he might set up as a master in his own shop. A master was at once workman and employer, laborer and capitalist.



TRADE NAMES IN THE STREETS OF BRUGES

The guilds had their charitable and religious aspects. Each one raised large benefit funds for the relief of members or their widows and orphans. Each one had its private altar in the cathedral, or often its own chapel, where masses were said for the repose of the souls of deceased members, and where on the day of its patron saint religious services were held. The guild was also a social organization,

Activities of
craft guilds

with frequent meetings for a feast in its hall or in some inn. The guilds in some cities entertained the people with an annual play or procession. It is clear that the members of a craft guild had common interests and shared a common life.



SPINNING, CARDING, AND WEAVING IN THE MIDDLE AGES

After a fifteenth-century manuscript. A queen presides at the loom, while one of her companions is busy with cards or combs, and the other with a distaff.

88. Civic Trade

Nearly every town of any consequence held a weekly or semi-weekly market in the market place or in the churchyard.

Markets Marketing often occurred on Sunday. Outsiders who brought cattle and produce for sale in the market were required to pay tolls, either to the town authorities or sometimes to a neighboring nobleman. These market dues survive in the *octroi* collected at the gates of many European cities.

People in the Middle Ages did not believe in unrestricted competition. It was thought wrong for any one to purchase goods

outside of the regular market ("forestalling") or to purchase them in larger quantities than necessary ("engrossing"). A man ought not to charge for a thing more than it was worth, or to buy a thing cheap and sell it dear. "Just price"

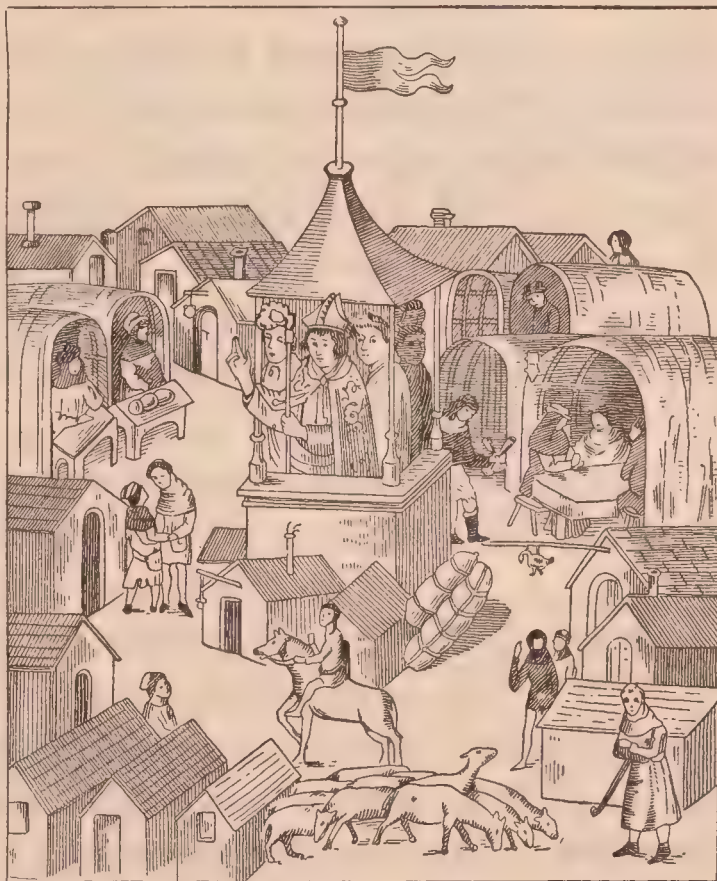
The idea prevailed that goods should be sold at their "just price," which was not determined by supply and demand, but by an estimate of the cost of the materials and the labor that went into their manufacture. Laws were often passed fixing this "just price," but it was as difficult then as now to prevent the "cornering of the market" by shrewd and unscrupulous traders.

Many towns also held fairs once or twice a year. The fairs often

Fairs

lasted for a month or more. They were especially necessary in medieval Europe, because merchants did not keep large quantities or many kinds of

goods on their shelves, nor could intending purchasers afford to travel far in search of what they wanted. A fair at an English town, such as Stourbridge, Winchester, or St. Ives, might attract Venetians and Genoese with silk, pepper, and spices of the East, Flemings with fine cloths and linens, Spaniards with iron and wine, Norwegians with tar and pitch from their forests, and Baltic merchants with furs, amber, and salted fish. The fairs, by fostering commerce, helped to make the various European peoples better acquainted with one another.



A FAIR IN THE FIFTEENTH CENTURY

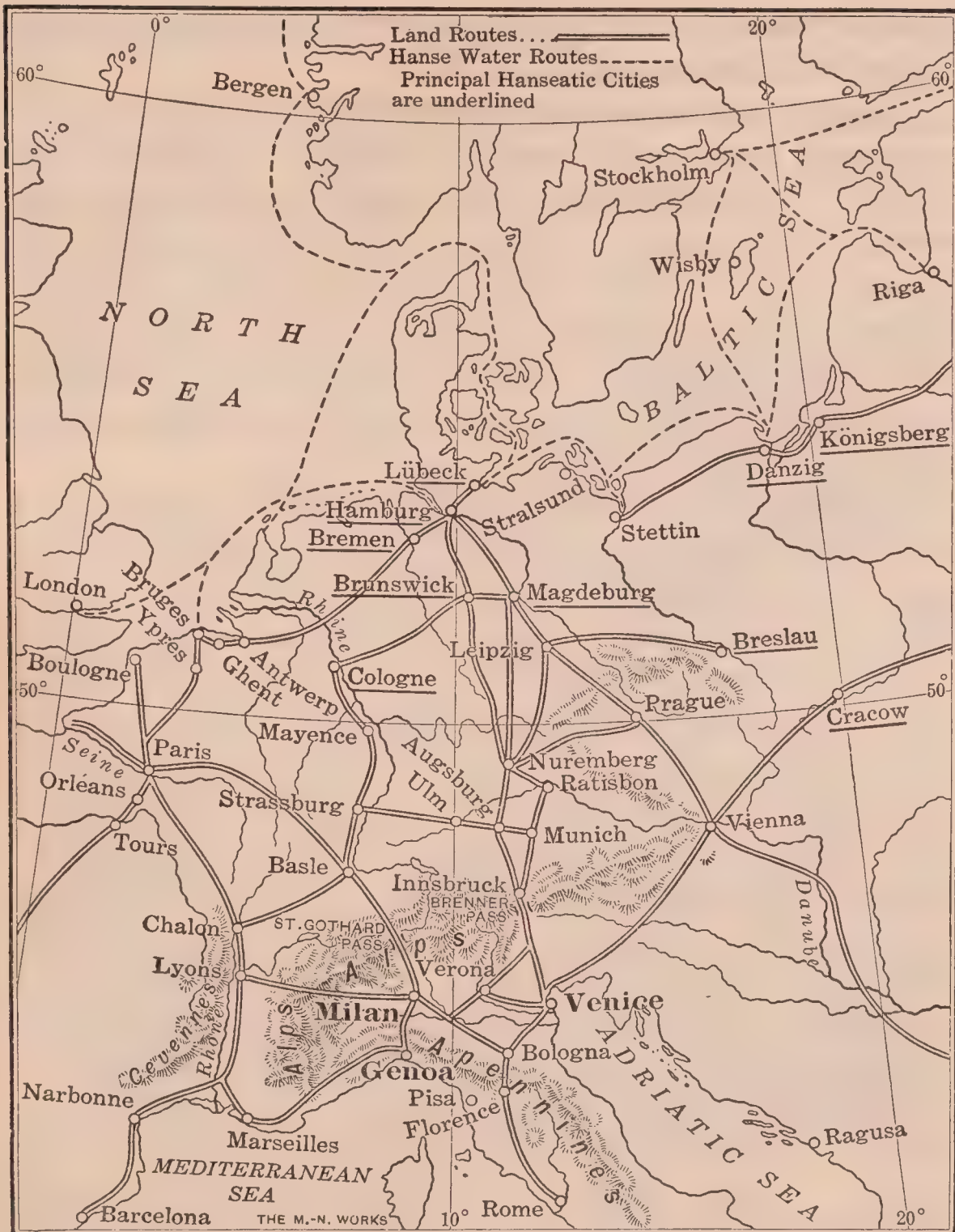
After a miniature representing the blessing of a fair.

Commerce in western Europe had almost disappeared as a result of the barbarian invasions and the establishment of feudalism. Even the little commercial intercourse that survived met many obstacles. A merchant who went by land from country to country might expect to find bad roads, few bridges, and poor inns. Goods were transported on pack-horses instead of in wagons. Highway robbery was so common that travelers always carried arms and usually united in bands for better protection. The feudal lords, often themselves not much more than highwaymen, demanded tolls at every bridge and ford and on every road. If the merchant proceeded by water, he must face, in addition to the ordinary hazards of wind and wave, the danger from the ill-lighted coasts and from attacks by pirates. No wonder commerce languished in the early Middle Ages and for a long time lay chiefly in the hands of Byzantines and Arabs.

Even during the dark centuries that followed the break-up of the Roman Empire, some trade with the Orient had been carried on by the cities of Italy and southern France. The crusades, which brought East and West face to face, greatly increased this trade (§ 78). The Mediterranean lands first felt the stimulating effects of intercourse with the Orient, but before long the commercial revival extended to other parts of Europe.

Before the discovery of the Cape of Good Hope the spices, drugs, incense, carpets, tapestries, porcelains, and gems of India, China, and the East Indies reached the West by three main routes.¹ All had been used in ancient times. The central and most important route led up the Persian Gulf and Tigris River to Bagdad, from which city goods went by caravan to Antioch or Damascus. The southern route reached Cairo and Alexandria by way of the Red Sea and the Nile. By taking advantage of the monsoons, a merchant ship could make the voyage from India to Egypt in about three months. The northern route, entirely overland, led to ports on the Black Sea and thence to Constantinople. It traversed high

¹ See the map facing page 256.



TRADE ROUTES BETWEEN NORTHERN AND SOUTHERN EUROPE IN THE
13TH AND 14TH CENTURIES

The German cities shown on the map belonged to a league (*hansa*), which controlled the commerce of the Baltic Sea. At the period of its greatest power, the Hanseatic League included upwards of eighty cities along the Baltic coast and in the inland districts of northern Germany.

mountain passes and long stretches of desert, and hence was profitably used only for the transport of valuable articles small in bulk. The conquests of the Ottoman Turks (§ 79) greatly

interfered with the use of this route by Christians after the middle of the fifteenth century.

Oriental goods, upon reaching the Mediterranean, could be transported by water to northern Europe. Every year the Venetians sent a fleet loaded with eastern products to Bruges in Flanders, a city which was the most important depot of trade with Germany, England, and Scandinavia. Bruges also formed the terminus of the main overland route leading from Venice over the Alps and down the Rhine. Many other commercial highways also linked the Mediterranean with the North Sea and the Baltic.

One hindrance to business enterprise in medieval times was the inadequate supply of money. From the beginning of the Christian era to the twelfth century there seems to have been a steady decrease in the amount of money in circulation, partly because so much moved to the Orient in payment for luxuries, and partly because the few mines in western Europe went out of use during the period of the invasions. The scarcity of money helped directly to build up the feudal system, since wages, salaries, and rents could be paid only in personal services or in goods (§ 74). The money supply increased during the latter part of the Middle Ages, but it did not become sufficient for the needs of business until the discovery of the New World enabled the Spaniards to tap the wealth of the silver mines in Mexico, Peru, and Bolivia.

The prejudice against "usury," as any lending of money at interest was called, formed another hindrance to business enterprise. It seemed wrong for a person to receive interest, since he lost nothing by the loan of his money. Numerous Church laws condemned the receipt of interest as unchristian. If, however, the lender could show that he had suffered any loss, or had been prevented from making any gain, through not having his money, he might charge something for its use. People in time began to distinguish between interest moderate in amount and an excessive charge for the use of money. The latter was henceforth prohibited as usurious.

The business of money lending, denied to Christians, fell into the hands of the Jews. Popular prejudice made it difficult for them to engage in agriculture, while the guild regulations barred them from industry. They turned to trade and finance for a livelihood and became the chief capitalists of medieval times. But the laws gave the Jews no protection, and kings and nobles constantly extorted

The Jews as
money
lenders



PROSPECTING AND DIGGING FOR MINERALS

From Agricola's *De re metallica*

The divining rod, shown in the illustration, was often used in attempts to locate metallic ores, as well as hidden springs of water.

large sums from them. The persecutions of the Jews date from the era of the crusades, when it was as easy to excite fanatical hatred against them as against the Moslems. One English king (Edward I) drove the Jews from England, and Ferdinand and Isabella expelled them from Spain.

The Jews were least persecuted in the commercial cities of northern Italy. Florence, Genoa, and Venice in the thirteenth

century were the money centers of Europe. The banking companies in these cities received deposits and then loaned the money to foreign governments and great nobles. The Italian banking houses had branches in the principal cities of Europe. It became possible, therefore, to introduce the use of bills of exchange as a means of balancing debts between countries, without the necessity of sending the actual money. This system of international credit was doubly important at a time when so many risks attended the transportation of the precious metals. Another Florentine invention was bookkeeping by double-entry.

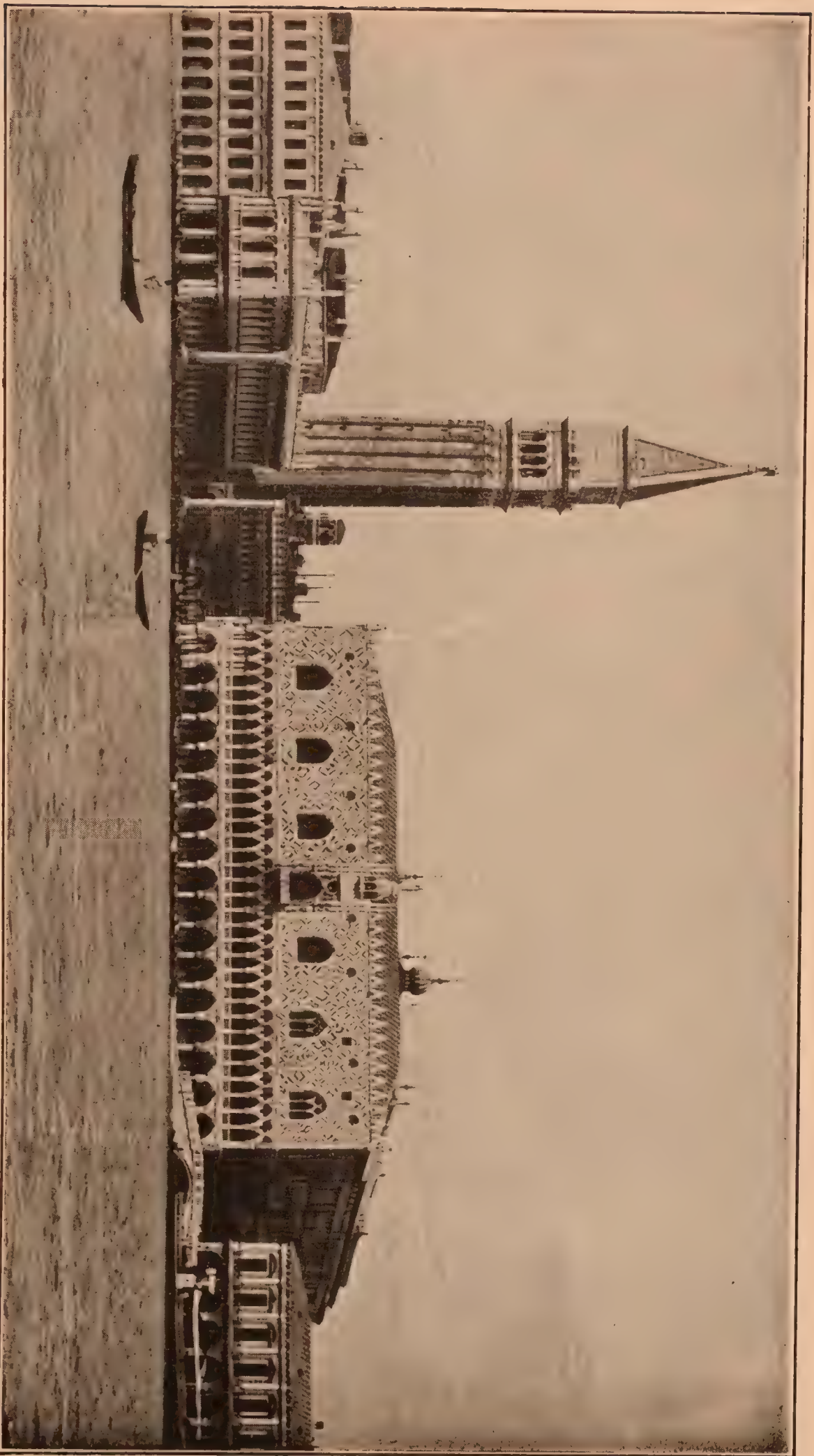
89. Architecture : the Cathedrals

Architecture made little advance in western Europe for several centuries after the barbarian invasions, except in Italy, which was subject to Byzantine influence, and in Spain, which was a center of Moorish culture. The architectural revival dates from the time of Charlemagne, with the adoption of the style called Romanesque, because it went back to Roman principles of construction (§ 63). Romanesque architecture arose in northern Italy and southern France and gradually spread to other European countries. It was followed by the Gothic style of architecture, which prevailed during the later Middle Ages.

The church of the early Christians seems to have been modeled upon the Roman basilica, with its arrangement of nave and aisles, its circular arched recess (apse) at one end, and its flat, wooden ceiling supported by columns (§ 63). The Romanesque church ¹ departed from the basilican plan by the introduction of transepts, thus giving the building the form of a Latin cross. A dome, which might be covered by a pointed roof, was generally raised over the junction of the nave and transepts. At the same time the apse was enlarged so as to form the choir, a place reserved for the clergy.

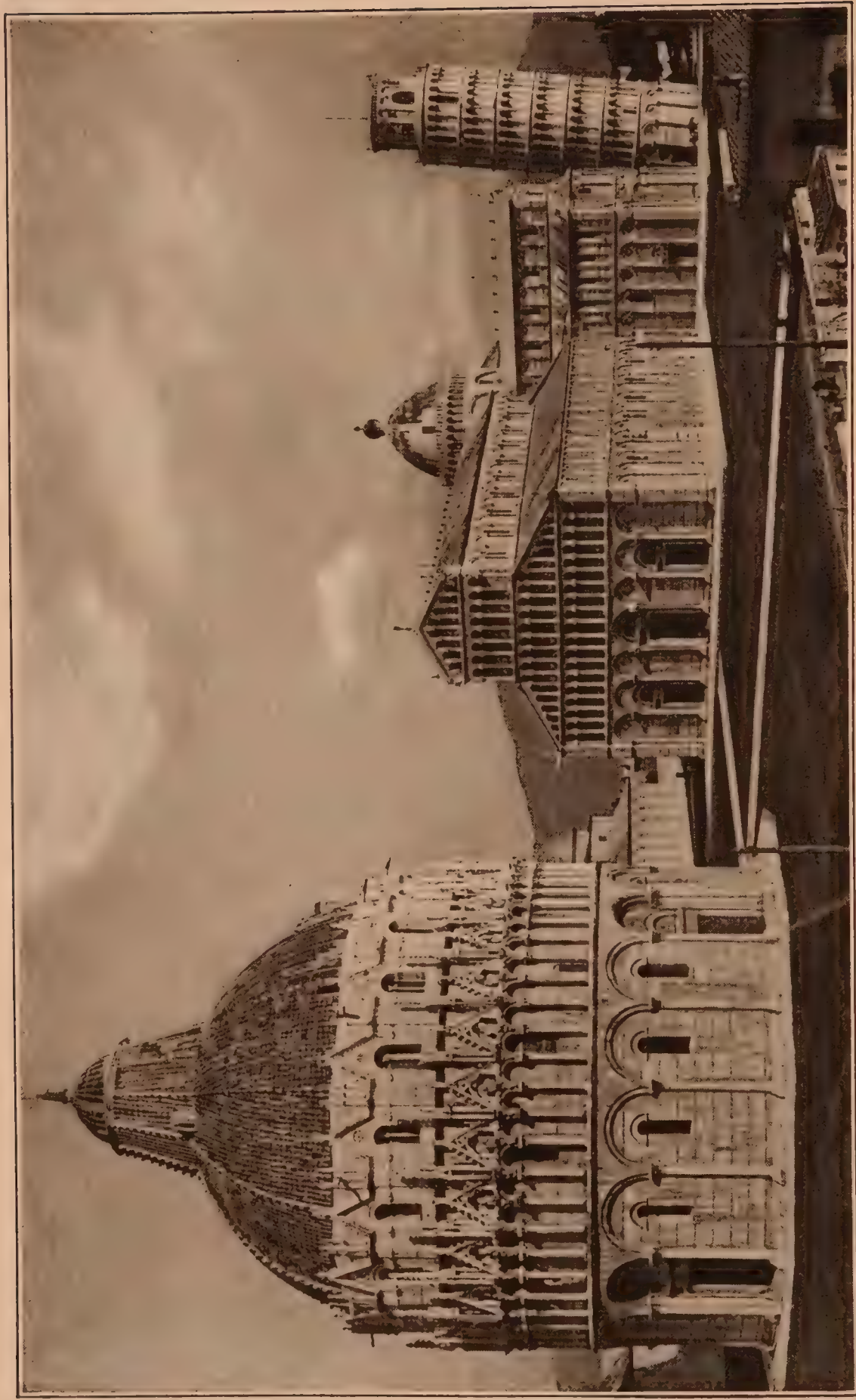
The Romanesque church also differed from a basilica in the use of vaulting to take the place of a flat ceiling. The old

¹ See the illustration on page 349.



CAMPANILE AND DOGE'S PALACE, VENICE

The famous Campanile or bell tower of St. Mark's Cathedral collapsed in 1902. A new tower, faithfully copying the old monument, was completed nine years later. The Doge's Palace, a magnificent structure of brick and marble, is especially remarkable for the graceful arched colonnades forming the two lower stories. The blank walls of the upper story are broken by a few large and richly ornamented windows.

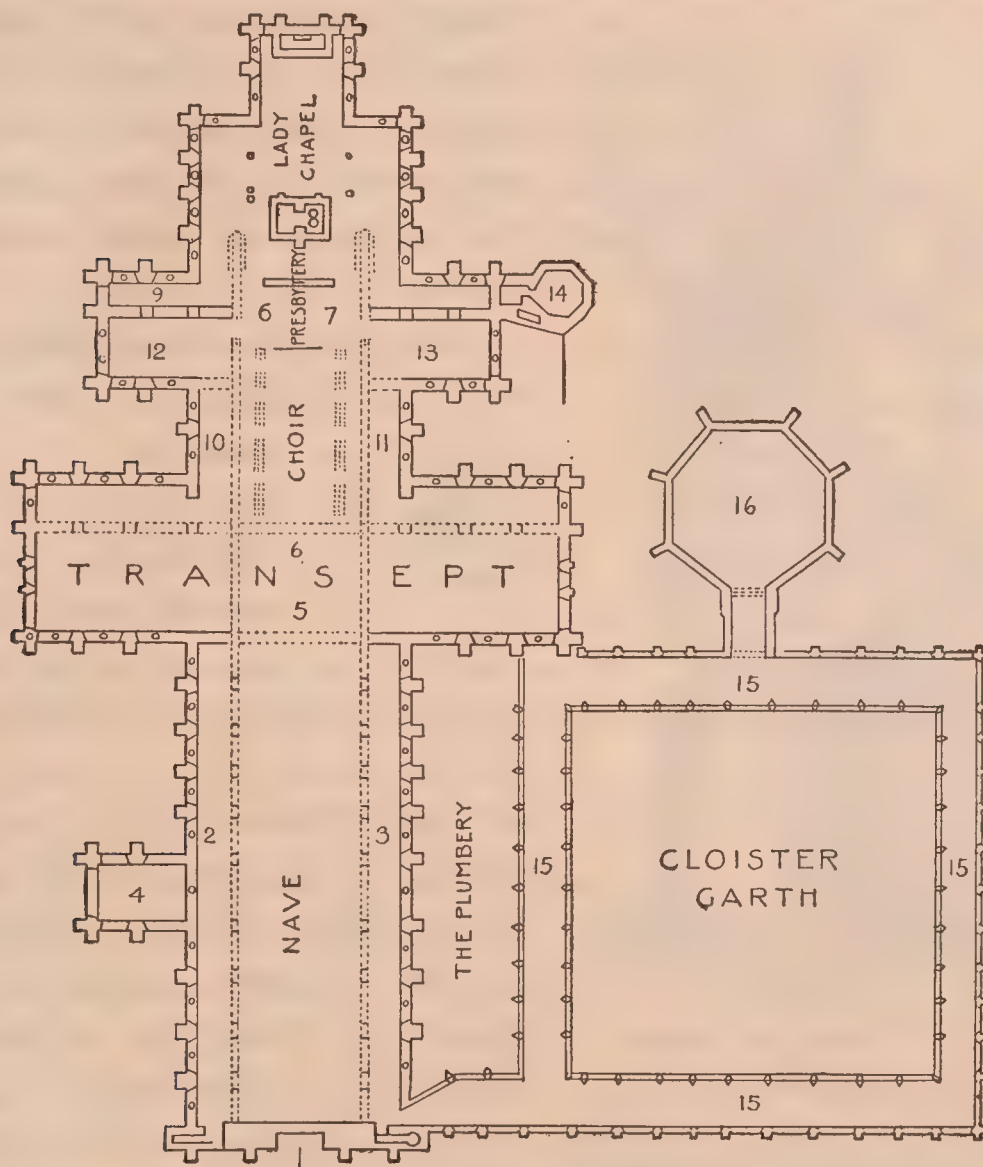


PIAZZA DEL DUOMO, PISA

The three buildings in the piazza of Pisa form one of the most interesting architectural groups in Italy. The baptistery, completed in 1278, is a circular structure, 100 feet in diameter and covered with a high dome. The cathedral (*duomo*) was consecrated in 1118. The finest part of the building is the west front with its four open arcades. The campanile, or bell tower, reaches a height of 179 feet. Owing to the sinking of the foundations, it leans from the perpendicular to a striking extent (now about 16½ feet).

Romans had constructed their vaulted roofs and domes in concrete, which forms a rigid mass and rests securely upon the walls like the lid of a box. Medieval architects, however, built in stone, which exerts an outward thrust and tends to force the walls apart. Consequently they were obliged to make the walls very thick and to

Vaulting and the round arch



PLAN OF SALISBURY CATHEDRAL, ENGLAND

1 Principal west doorway; 2, 3 aisles of nave; 4 north porch; 5 tower; 6, 6 pulpits; 7 throne; 8 altar; 9 font; 10, 11 choir aisles; 12, 13 east or choir transept; 14, sacristy; 15 cloister; 16 chapter house.

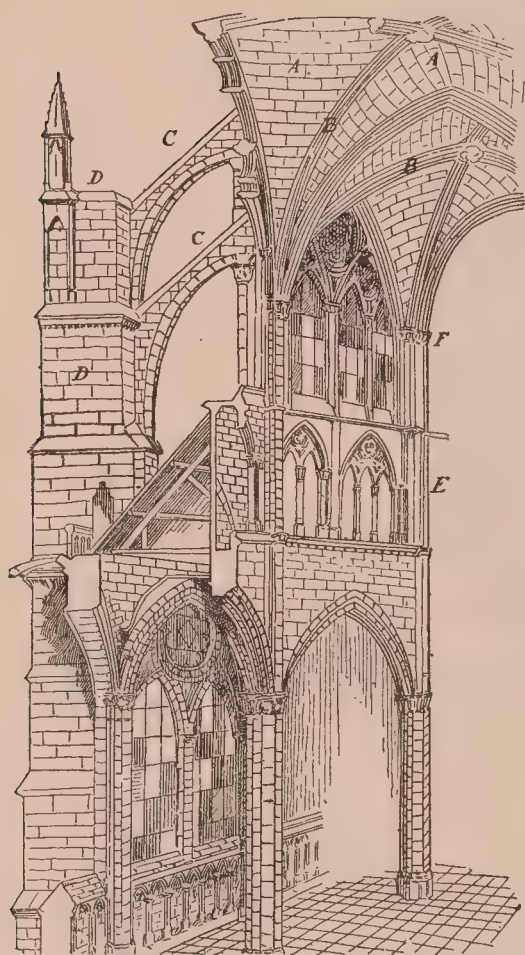
strengthen them by piers, or buttresses, on the outside of the edifice. It was also necessary to reduce the width of the vaulted spaces. The vaulting, windows, and doorways had the form of the round arch, that is, a semi-circle, as in the ancient Roman monuments.

Gothic architecture arose in France in the country around Paris, at a time when the French kingdom was taking the lead in European affairs. It later spread to England, Germany, the Netherlands, and even to southern Europe. The term Gothic was applied contemptuously to this architectural style by writers of the sixteenth and seven-

teenth centuries, who regarded everything non-classical as barbarous. They believed it to be an invention of the barbarian Goths, and so they called it Gothic.

The Gothic style formed a natural development from Romanesque. The architects of a Gothic church wished to retain the vaulted ceiling,

but at the same time to do away with thick, solid walls, which had so little window space as to leave the interior of the building dark and gloomy. They solved this problem, in the first place, by using a great number of stone ribs, which rested on pillars and gathered up the weight of the ceiling. Ribbed vaulting made possible higher ceilings, spanning wider areas, than in Romanesque



CROSS SECTION OF AMIENS
CATHEDRAL

A, vaulting; B, ribs; C, flying buttresses; D buttresses; E, low windows; F, clerestory.

churches. In the second place, the pillars supporting the ribs were themselves connected by means of flying buttresses with stout piers of masonry outside the walls of the church. These walls, relieved from the pressure of the ceiling, now became a mere screen. They could be built of light materials and opened up with high, wide windows.

Gothic builders also made use of the pointed arch. It was

not Christian in origin, for it had long been known to the Arabs in the Near East and the Moslem conquerors of Sicily. The semi-circular or round arch can be only half as **The pointed arch** high as it is wide, but the pointed arch may vary greatly in its proportions. The use of this device enabled builders to bridge over different widths at any required height. It is also lighter and more graceful than the round arch.

The labors of the Gothic architect were admirably seconded by those of other artists. The sculptor cut figures of men, animals, and plants in the utmost profusion. The **Gothic painter** covered vacant wall spaces with brilliant **ornament** mosaics and frescoes. The wood-carver made exquisite choir stalls, pulpits, altars, and screens. Master workmen filled the stone tracery of the windows with stained glass unequaled in coloring by the finest modern work.

Gothic architecture, though at first confined to churches, came to be used for other buildings. Monuments of the secular Gothic include beautiful town halls, guild halls, **The secular markets**, and charming private houses. But the **Gothic cathedral** remained the best expression of the Gothic style.

90. Education: the Universities

The educational system of the early Middle Ages was based on monastic and cathedral schools, where boys were trained to become monks or priests. Such schools had been **Schools** created or restored by Charlemagne. The teaching, which lay entirely in the hands of the clergy, was elementary in character. Pupils learned enough Latin grammar to read religious books, if not always to understand them, and enough music to follow the services of the Church. They also studied arithmetic by means of the awkward Roman notation, received a smattering of astronomy, and sometimes gained a little knowledge of such subjects as geography, law, and philosophy. Besides these monastic and cathedral schools, others were maintained by the guilds and by private benefactors.

There are about fifty European universities dating from the later Middle Ages. They arose, as it were, spontaneously.

Western Europe in the eleventh and twelfth centuries felt the thrill of a great intellectual revival. It was stimulated by intercourse with the highly cultivated Arabs in Spain, Sicily, and the East, and with the Greek scholars of Constantinople during the crusades. The desire for instruc-



MEDIEVAL UNIVERSITIES

tion became so general that elementary schools could not satisfy it. Other schools were then opened in the cities, and to them flocked eager learners from every quarter.

How easily a university might grow up about the personality of some eminent teacher is shown by the career of Abélard. The eldest son of a noble family in Brittany, Abélard would natu-

rally have entered upon a military career, but he chose instead the life of a scholar and the contests of debate. He came to Paris and attended the lectures given by a master **Peter Abélard**, of the cathedral school of Notre Dame. **Abélard 1079–1142** himself soon set up as a lecturer. Few teachers have ever attracted so large and so devoted a following. His lecture room under the shadow of the great cathedral was filled with a crowd of youths and men drawn from all countries.

The fame of Abélard led to an increase of masters and students at Paris and so paved the way for the establishment of the university there, later in the twelfth century. **Paris University** soon became such a center of learning, particularly **of Paris** in theology and philosophy, that a medieval writer referred to it as “the mill where the world’s corn is ground, and the hearth where its bread is baked.” The University of Paris, in the time of its greatest prosperity, had over five thousand students. It furnished the model for Oxford University in England, as well as for the learned institutions of Scotland, Denmark, Sweden, and Germany.

The institutions of learning in southern Europe were modeled, more or less, upon the University of Bologna. At this Italian city a celebrated teacher named Irnerius gathered **University** about him thousands of pupils for the study of the **of Bologna** *Corpus Juris Civilis*, the code of Justinian (§ 54). The university developed out of his law school. Bologna was the center from which the Roman system of jurisprudence made its way into France, Germany, and other Continental countries.

The word “university”¹ meant at first simply a union or association. In the Middle Ages all artisans belonged to guilds, and when teachers and pupils associated themselves **University** for study they naturally copied the guild form of **organization** organization. After passing part of his examination, a student (apprentice) became a “bachelor of arts” (journeyman) and might teach certain elementary subjects to those beneath him. Upon the completion of the full course — usually six years in length — the bachelor took his final examination and, if success-

¹ Latin *universitas*.

ful, received the coveted degree of “master of arts.” Many students, of course, never took a degree at all.

The members of a university usually lived in a number of colleges. These seem to have been at first little more than lodging houses, where poor students were cared for at the expense of some benefactor. As the colleges increased in wealth, through the gifts made to them, they became centers of instruction under the direction of masters.



MASTER, USHER, AND BOYS

From an early fourteenth-century manuscript at Heidelberg, Germany.

At Oxford and Cambridge, where the collegiate system has been retained to the present time, each college possesses separate buildings and enjoys the privilege of self-government.

The subjects of instruction in a university were grouped under the four faculties of arts, theology, law, and medicine. The first-named faculty taught the “seven liberal arts,” that is, grammar, rhetoric, logic, arithmetic, music, geometry, and astronomy. Theology, law, and medicine then, as now, were professional subjects, taken up after the completion of

the arts course. Owing to the constant movement of students from one university to another, each institution tended to specialize in one or more fields of learning. Thus, Paris came to be noted for theology, Montpellier, Padua, and Salerno for medicine, and Orléans, Bologna, and Salamanca for law.

A university did not need an expensive collection of libraries, laboratories, and museums. The only necessary equipment



MAGDALEN COLLEGE AND BRIDGE, OXFORD

Magdalen is perhaps the most beautiful college in Oxford. The bell tower stands on High Street, the principal thoroughfare of Oxford, and adjoins Magdalen Bridge, built across the Cherwell. The tower was begun in 1492 and completed about thirteen years later.



MILAN CATHEDRAL

This cathedral, which is surpassed in size among European churches only by St. Peter's at Rome and the Cathedral of Seville, was begun in 1386 and was not entirely completed for more than four centuries thereafter. The material is brick cased in marble. The many flying buttresses, the countless pinnacles surmounted by statues, and the vast and splendid windows all stamp the building as essentially Northern Gothic in architectural style.

consisted of lecture rooms for the professors. Not even benches or chairs were required, for students often sat on the straw-strewn floors. The high price of manuscripts compelled professors to give all instruction by lectures. This method of teaching is still used to some extent in modern universities. Teaching

Most medieval universities did little to encourage original research. Law students memorized the code of Justinian.

Medical Methods
students of study

learned anatomy and physiology from old Greek books, instead of in the dissecting room. Theologians went to the Bible, the Church Fathers, or Aristotle for answers to the questions that perplexed them. They were thus satisfied to appeal to authority, rather than take the trouble of finding out things for



A UNIVERSITY LECTURE

After a fifteenth-century manuscript in the British Museum.

themselves. Some of them liked to debate the most subtle questions, for instance, "Can God ever know more than He knows that He knows?" Mental gymnastics of this sort provided a good training in logic, but added nothing to the sum of human knowledge. Better methods of study developed when men began to substitute scientific observation and experiment for speculation.

91. Science and Invention

The twelfth and thirteenth centuries were marked by a healthy interest in science. Long encyclopedias, written in Latin, collected all available information about the world. The

study of physics, chemistry, and astronomy made conspicuous progress, partly as a result of the influence of Arabian scholars. Considerable work was also done in Pure science arithmetic and algebra, continuing the researches of the Arabs in these subjects. It was from this time that the "Arabic" numerals (§ 111), with their symbol for zero, began to displace finger counting and the abacus in Christian Europe.



HALLEY'S COMET IN 1066

Halley's comet is named after Edward Halley, an English astronomer, who calculated its orbit in 1682 and predicted its return in 1759, a prediction which was verified. The left panel from the Bayeux Tapestry shows people gazing in wonder at the comet: *Isti mirantur stellam*. This is the earliest representation of a celestial object which in former days was regarded as a portent of evil.

We may take the Englishman, Roger Bacon, as a representative of this scientific interest. He studied at Paris, where his attainments secured for him the title of the "Wonderful Doctor," and lectured at Oxford. At a period when Aristotle's influence was unbounded, Bacon turned away from theology and philosophy to mathematics and the sciences. No great discoveries were made by him, but it is interesting to read a passage in one of his works where some modern inventions are distinctly foreseen. In time, he wrote, ships will be moved without rowers, and carriages will be propelled without animals to draw them. Machines for

Roger Bacon,
about 1214–
1294

flying will also be constructed, "wherein a man sits revolving some engine by which artificial wings are made to beat the air like a flying bird."

Various practical inventions, which were made in the later Middle Ages, include spectacles and magnifying glasses, later to be developed into the telescope and microscope; **Applied** mechanical clocks, enabling man to mark the pas- **science** sage of time with fair accuracy; and mirrors of glass, replacing those of burnished metal. Three other inventions worked out at this period had an especially important effect on the course of civilization. The three were the mariner's compass, gunpowder, and the printing press.

The origin of the mariner's compass is involved in some obscurity. The **The mariner's** Chinese have been **compass** credited with the discovery that a needle, when rubbed with a lodestone, has the mysterious power of pointing to the north.



FIRING A CANNON

From an English book of 1590.

The Arabs may have introduced this rude form of the compass among Mediterranean sailors. The instrument, improved by being balanced on a pivot so that it would not be affected by choppy seas, was first used by Europeans in the thirteenth century. It enabled sailors to find their bearings even in murky weather and on starless nights. The mariner's compass came to be of great aid in the long voyages of discovery which were undertaken during early modern times.

The compound of saltpeter, charcoal, and sulphur, known as gunpowder, seems to have been first used by the Chinese and later by the Arabs. Europeans discovered the **Gunpowder** secret of it as early as the thirteenth century.

They regarded it as merely a sort of firework, producing a sudden and brilliant flame, and did not suspect that in a confined space the expansive power of its gases could be used to hurl projectiles. Gunpowder was occasionally manufactured as

a propellant during the fourteenth century, but for a long time it made more noise than it did harm. Small brass cannon, throwing stone or iron balls, began at length to displace the medieval siege weapons, and still later muskets took the place of the bow, the crossbow, and the pike. The revolution in the art of warfare introduced by gunpowder had vast importance. It destroyed the usefulness of the castle and enabled the peasant to



AN EARLY PRINTING PRESS

Enlarged from the printer's mark of I. B. Ascensius. Used on the title pages of books printed by him, 1507-1535.

fight the mailed knight on equal terms. Gunpowder, accordingly, must be included among the forces which brought about the downfall of feudalism.

The Chinese were the first to print books by

The printing press using movable

type, that is, a type for each letter.

The art was found in Europe by the middle of the fifteenth century. Who invented it there is not known with certainty, but a German printer, Johann Gutenberg of Mainz, seems to have been the first to print on a large scale.

The oldest large printed

book which issued from his press was a Latin Bible, printed in 1456.

The books printed in the fifteenth century go by the name of *incunabula*.¹ Of the seven or eight million volumes which appeared before 1500, about thirty thousand are believed to be still in existence. Many of these earliest books were printed in heavy, "black letter" type, an

¹ A Latin word meaning "cradle" or "birthplace," and so the beginning of anything.

imitation of the characters used in monkish manuscripts. It is still retained for most books printed in Germany. The clearer and neater "Roman" characters, resembling the letters employed for ancient Roman inscriptions, came into use in southern Europe and England. Aldus Manutius, a famous Venetian printer, devised "italic" type. He has also the credit for the introduction of punctuation marks. In ancient writings words were run together successively, without any indication of pause or break in the sentence.

Printed books could be multiplied far more rapidly than manuscripts copied by hand. They could also be far more accurate than manuscripts, for, when an entire edition was printed from the same type, mistakes in the different copies were eliminated. Furthermore, the invention of printing destroyed the monopoly of learning possessed by the universities and people of wealth. Books were now the possession of the many, not for the luxury of the few. Any one who could read had opened to him the gateway of knowledge; he became a citizen, henceforth, of the republic of letters. Printing, which made possible popular education, public libraries, and ultimately, cheap newspapers, thus became a force *emancipating* mankind from bondage to ignorance.

92. Popular Superstitions

It would be possible to draw up a long list of the superstitions which were believed in by medieval peoples, both uneducated and educated. Thus, the study of chemistry was much mixed up with alchemy, a pseudo-science which western Europe received from the Arabs, who in turn had taken it from Alexandrian Greeks in the early centuries of the Christian era. The alchemists sought for the "philosopher's stone," or elixir, which would turn the baser metals into gold. They never found it, but they learned a good deal about the nature of metals and discovered a number of compounds and colors. Alchemy in this way contributed to the advance of chemical knowledge.

Astronomy, the wise mother, had a foolish daughter, astrology, the origin of which can be traced back to Babylonia (§ 27).

Astrology Medieval students no longer regarded the stars as divine, but they believed that the natural world and the life of men were controlled by celestial influences. Astrologers tried to predict the fate of a person from the position



AN ALCHEMIST IN HIS LABORATORY

Notice in this picture the symbols for gold (sun), silver (moon), and mercury. The lion devouring the snake represents an acid dissolving a salt.

of the planets at the time of his birth. The planet Venus in this way became connected with love, Mars with a warlike disposition, and Jupiter with power and "joviality." Other human characteristics were associated with the planets Mercury and Saturn. Astrological rules were also drawn from the signs of the zodiac. A child born under the sign of the Lion would be courageous; one born under the Crab would not go forward well in life; one born under the Waterman would probably be drowned, and so forth. Such fancies seem absurd enough, but in the Middle Ages even educated people entertained them.

Alchemy and astrology were not the only instances of medieval credulity. The most improbable stories found ready ac-

ceptance. Roger Bacon, for instance, thought that "flying dragons" still existed in Europe and that eating their flesh lengthened human **Medieval** life. Works on credulity

natural history soberly described the lizard-like salamander, which dwelt in fire; the phoenix, a bird which, after living for five hundred years, burned itself to death and then rose again full grown from the ashes; and the unicorn a fabulous creature whose single horn may have been suggested by that of the Indian rhinoceros. Various

plants and minerals were also credited with marvelous powers. The nasturtium, used as a liniment, would keep one's hair from falling out, and the sapphire, when powdered and



THE PHOENIX

From a book printed in 1579.



THE UNICORN

Medieval peoples believed that many fabulous creatures lived in the interior of Asia. One of these was the unicorn, with the head and body of a horse, the hind legs of an antelope, the beard of a goat, and a long sharp horn set in the middle of the forehead. The picture above is reproduced from an old-time "Historie of Four-Footed Beastes."

mixed with milk, would heal ulcers and cure headache. Similar beliefs linger to-day among ignorant people, even in civilized lands.

Magicians of every sort flourished in the Middle Ages. Some

Magicians took omens

from dreams, some read fortunes in the lines and irregularities of the hand, and still others professed to reveal the future by pretended communication with departed spirits. Magicians also made talismans

or lucky objects to be worn on the person, mirrors in which the images of the year or the absent were reflected, and various

powders which, when mixed with food or drink, would inspire hatred or affection in the one consuming them. There were numberless devices by which practitioners of magic made a living at the expense of the ignorant and the superstitious.

The Middle Ages inherited from antiquity the observance of unlucky days. These went under the name of "Egyptian days," so called because it was believed that on one of them the plagues had been sent to devastate the land of Egypt and on another Pharaoh and his host had been swallowed up in the Red Sea. Twenty-four days in the year



MAGICIAN RESCUED FROM THE DEVIL

Miniature in a thirteenth-century manuscript in the Bibliothèque Nationale, Paris. The Devil, attempting to seize a magician who had formed a pact with him, is prevented by a lay brother.

were regarded as very unlucky. At such times one ought not to buy and sell, to build a house, to plant a field, to travel, or, in fact, to undertake anything at all important. The observance of such days gradually declined, but there still exists a popular prejudice against Friday.

The belief in witchcraft, which prevailed in an-

tiquity, was also strongly held during the latter part of the Middle Ages and early modern times. Witches

Witchcraft

were supposed to have sold themselves to the Devil, receiving in return the power to work magic. They could change themselves or others into animals, they had charms against the hurt of weapons, they could raise storms and destroy crops, and they could convey thorns, pins, and other objects into their victims' bodies, thus causing sickness and death. At night they rode on broomsticks through the air and assembled in some lonely place for feasts, dances, and wild revels. The Devil himself attended these "Witches' Sabbaths" and taught his followers their diabolic arts. There were various tests for the discovery of witches and wizards, the most usual being the ordeal by cold water.

The numerous trials and executions for witchcraft form a dark page in history. Thousands of harmless old men and women were put to death on the charge of being leagued with the Devil. The most intelligent and humane people believed in the reality of witchcraft. The witch epidemic which broke out in America during the seventeenth century, reaching its height at Salem, Massachusetts, was simply a reflection of the European fear and hatred of witches.



WATER TEST FOR WITCHCRAFT

This form of ordeal rested on the old belief that pure water would reject an impure person. Any one accused of witchcraft might therefore be thrown bound in a stream; if he floated he was guilty; if he sank he was innocent and had to be rescued.

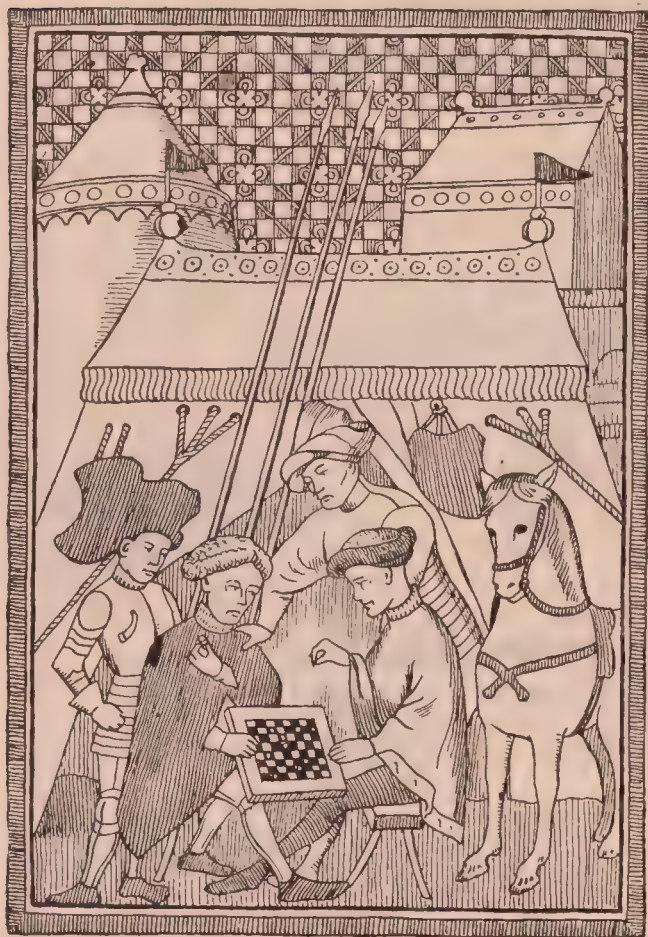
93. Manners and Customs

It is pleasant to turn from the superstitions of the Middle Ages to the games, sports, and festivals which helped to make life agreeable alike for rich and poor, for nobles and peasants. Some indoor games are of eastern origin. Chess, for instance, arose in India as a war game. On each side a king and his general, with chariots, cavalry, ele-

Indoor games

phants, and infantry, met in battle array. These survive in the rooks, knights, bishops, and pawns of the modern game. Checkers is a sort of simplified chess, in which the pieces are all pawns, till they get across the board and become kings. Playing cards are another Oriental invention. They were introduced into Europe in the fourteenth century, either by the Arabs or the gypsies. Their first use seems to have been

for telling fortunes.



KNIGHTS PLAYING CHESS

Many outdoor games are derived from those played in medieval times. How one kind of game may become the parent of many others is seen in the case of the ball-play. The ancients tossed and caught balls as children do now. They also had a game in which each side tried to secure the ball and throw it over the adversary's goal line. This game lasted on into the Middle Ages, and from it football has descended. The ancients seem never to have

used a stick or bat in their ball-play. The Persians, however, began to play ball on horseback, using a long mallet for the purpose, and introduced their new sport throughout Asia. Under the Tibetan name of *pulu* ("ball") it found its way into Europe. When once the mallet had been invented for use on horseback, it could be easily used on foot, and so polo gave rise to the various games in which balls are hit with bats, including tennis, hockey, golf, cricket, baseball, and croquet.

The difference between our ideas of what constitutes "sport" and those of our ancestors is shown by the popularity of baiting.

In the twelfth century bulls, bears, and even horses were baited. Cock-fighting formed another common amusement. It was not until the nineteenth century that an English society for the prevention of cruelty to animals succeeded in getting a law passed which forbade these cruel sports. Most civilized countries now have similar laws.

Baiting

No account of life in the Middle Ages can well omit some reference to the celebration of festivals. Many festivals not of Christian origin were derived from the ceremonies with which the heathen peoples of Europe had been accustomed to mark the changes of the seasons. April Fool's Day formed a relic of festivities held at the vernal equinox. May

Festivals

Day, another festival of spring, honored the spirits of trees and of all budding vegetation. The persons who acted as May kings and May queens represented these spirits. Accord-



BEAR BAITING

From the Luttrell Psalter.

ing to the original custom a new May tree was cut down in the forest every year, but later a permanent May pole was set up on the village common. On Midsummer Eve (June 23), which marked the summer solstice, came the fire festival, when people built bonfires and leaped over them, walked in procession with torches round the fields, and rolled burning wheels down the hillsides. These curious rites may have been once connected with sun worship. Hallow Eve, so called from being the eve of All Saints' Day (November 1), also seems to have been a survival of a heathen celebration. Witches and fairies were supposed to assemble on this night. The festival of Christmas, coming at the winter solstice, kept some heathen features, such as the use of mistletoe with which Celtic priests once decked the

altars of their gods. The Christmas tree, however, is not a relic of heathenism.

Young and old took part in the dances which accompanied village festivals. The Morris dance was very popular in medieval England. The name, a corruption of Moorish, refers to its origin in Spain. The Morris dance was especially associated with May Day and was danced round



MUMMERS

From a manuscript now in the Bodleian Library, Oxford. It was written and illuminated in the reign of Edward III.

Mummers were bands of men and women who disguised themselves in masks and skins of animals and then serenaded people outside their houses. The mummers often performed little plays in which Father Christmas, Old King Cole, and St. George were familiar figures.

Many plays of a religious character came into vogue during the twelfth and thirteenth centuries. The earliest were the "miracles." They presented in dramatic form scenes from the Bible and stories of the saints or martyrs. The actors at first were priests, and the stage was the church itself or the churchyard. This religious setting did not prevent the introduction of clowns and buffoons. The

a May pole to a lively and capering step. The performers represented Robin Hood, Maid Marian, his wife, Tom the Piper, and other traditional characters. They wore on their garments bells tuned to different notes, so as to sound in harmony.

Mumming had a particular association with Christmas.

miracle play after a time passed from the clergy to the guilds. All the guilds of a town usually gave an exhibition once a year. Each guild presented a single scene in the story. An exhibition might last for several days and have as many as fifty scenes, beginning at Creation and ending with Doomsday.



A MIRACLE PLAY AT COVENTRY, ENGLAND

The rude platform on wheels, which served as a stage, was drawn by apprentices to the market place. Each guild had its own stage.

The “miracles” were followed by the “moralities.” These dealt with the struggle between good and evil, rather than with religious history. Characters such as Charity, **Morality** Faith, Prudence, Riches, Confession, and Death **plays** appeared and enacted a story intended to teach moral lessons. Both miracle and morality plays survived into sixteenth-century England and influenced the development of the modern drama in that country.

The decline of feudalism, resulting in the cessation of private warfare, made it unnecessary for the nobility to build huge and uncomfortable castles. Many of these were
Dwellings either torn down or made over into country houses. Though less bare and inconvenient than castles, they were still poorly lighted, ill-ventilated, and in winter scarcely warmed by the open wood fires. It was a great improvement when glass windows came to be substituted for wooden shutters or oiled paper. The introduction of chimneys to keep heat in and let smoke out formed yet another improvement. After the Gothic style came to be used for secular buildings (§ 89), beautiful and commodious residences were often erected by nobles and merchants in the cities.

People in the Middle Ages, even the well-to-do, got along with little furniture. The great hall of a country house contained a
Furniture long dining table, with benches used at meals, and a few stools. The family beds often occupied curtained recesses in the walls, but guests might have to sleep on the floor of the hall. Servants often slept in stables. Few persons could afford rugs to cover the floor; the poor used rushes. Utensils were few, and articles of glass and silver were practically unknown, except in the houses of the rich.

The pictures in old manuscripts give us a good idea of medieval dress. It naturally varied with time and place, and according
Costume to the social position of the wearer. Laws were sometimes passed, without much result, to regulate the quality, shape, and cost of the costumes to be worn by different orders of society. The moralists of the age were shocked, then as now, when tightly fitting garments, which showed the outlines of the body, became fashionable. The inconvenience of putting them on led to the use of buttons and buttonholes. Women's headdresses were often of extraordinary height and shape. Not less remarkable were the pointed shoes worn by men. The points finally got so long that they hindered walking, unless tied by a ribbon to the knees.

Medieval cookbooks show that people of means had all sorts of elaborate and expensive dishes. Dinner at a nobleman's

house might include ten or twelve courses, mostly meats and game. Such things as hedgehogs, peacocks, sparrows, and porpoises, which would hardly tempt the modern palate, were relished. Much use was made of spices in preparing meats and gravies and for flavoring wines.

Food

People in medieval times had no knives or forks and consequently ate with their fingers. Daggers also were employed to convey food to the mouth. Forks date from the end of the thirteenth century, but were adopted only slowly. Napkins were another table convenience unknown in the Middle Ages.

Table
etiquette

Ale and beer formed the drink of the common people, taking the place of tea and coffee now.

Drinking

The upper classes regaled themselves on costly wines. Drunken-

ness was common. It seems to have been a Teutonic characteristic. The Northmen were hard drinkers, and of the ancient Germans a Roman writer states that "to pass an entire day and night in drinking disgraces no one."¹ This habit of intoxication survived into medieval Germany, and the Anglo-Saxons and Danes introduced it into England.



A MEDIEVAL INN

From a fourteenth-century manuscript. Shows a pilgrim drinking before an inn with the sign of the Bush. The bush of evergreen, which was common in Roman wineshops, became a sign for an inn throughout medieval Europe.

94. National Languages and Literatures

Latin continued to be an international language throughout the Middle Ages. The Roman Church used it for papal bulls and other documents. Prayers were recited, hymns were sung, and sometimes sermons were preached in Latin. It was also the language of

Latin as an
international
language

¹ Tacitus, *Germania*, 22.

men of culture everywhere in Christendom. University professors lectured in Latin, students spoke Latin, lawyers addressed judges in Latin, and the merchants in different countries wrote Latin letters to one another. All learned books were composed in Latin until the close of the sixteenth century. This practice has not yet been entirely abandoned by scholars.

Each European country during the later Middle Ages had also its own national tongue. The Romance languages, includ-

**The
Romance
languages**

ing modern French, Italian, Spanish, Portuguese, and Rumanian, were derived from the Latin spoken by the Romanized inhabitants of the lands now known as France, Italy, Spain, Portugal, and Rumania (§ 54). Their colloquial Latin naturally lacked the elegance of the literary Latin used by Cæsar, Cicero, and other ancient authors. The difference between the written and spoken forms of the language became more marked from the fifth century onward, in consequence of the barbarian invasions. The result was the formation of new languages, related to, yet different from, the old classical Latin in pronunciation, grammar, and vocabulary.

The French language originated from the popular Latin of the Gallo-Romans in the north of France, particularly in the

French

region about Paris. The unification of the French kingdom under Hugh Capet and his successors (§ 80) gradually extended the speech of northern France over the entire country. Modern French contains less than a thousand words introduced by the German invaders of Gaul, while the words of Celtic origin are even fewer in number. The language, therefore, is almost entirely of Latin derivation.

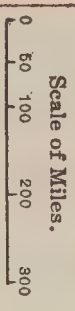
The Teutonic peoples who remained outside what had been the limits of the Roman world continued to use their native

**The Teutonic
languages**

tongues during the Middle Ages. Thus arose modern German, Dutch, Flemish, and the various Scandinavian languages (Danish, Norwegian, Swedish, and Icelandic).¹ All these languages in their earliest known forms show unmistakable traces of a common origin.

¹ Icelandic is the oldest and purest form of Scandinavian. Danish and Norwegian are practically the same; in fact, their literary or book-language is one.

THE PEOPLES OF EUROPE
at the beginning of the
Tenth Century.



Britain was the only Roman province in the west of Europe where a Teutonic language took root and maintained itself. Here the rough, guttural speech of the Anglo-Saxons completely drove out the popular Latin. Anglo-Saxon, in course of time, underwent various changes. Christian missionaries introduced many new Latin terms for church offices, services, and observances. The Danes, besides contributing some place-names, gave us that most useful word *are*, and also the habit of using *to* before an infinitive. The coming of the Normans deeply affected Anglo-Saxon. Norman-French influence helped to make the language simpler, by ridding it of the cumbersome declensions and conjugations which it had in common with all Teutonic tongues. Many new Norman-French words also crept in, when the hostility of the English people toward their conquerors disappeared.

Anglo-Saxon, by the middle of the thirteenth century, had so far developed that it may now be called English. In the poems of Chaucer (about 1340-1400), especially his *Canterbury Tales*, English wears quite a modern look, though the reader is sometimes troubled by the old spelling and by certain words not now in use. The changes in the grammar of the language have been so extremely slight since the end of the fifteenth century that any Englishman of ordinary education can read without difficulty a book written more than four hundred years ago. English has been, and still is, extremely hospitable to new words, so that its vocabulary has grown very fast by the adoption of terms from Latin, French, and other tongues. These have immensely increased the expressiveness of English, while giving it a position midway between the very different Romance and Teutonic languages.

Medieval literature includes some notable productions. Many beautiful hymns were composed in Latin. A number of them have been translated into English, such as the familiar "Jerusalem the Golden." Latin hymns made use of rhyme, then something of a novelty, and thus helped to popularize this poetic device.

A pleasant glimpse of gay society is afforded by the songs of the troubadours. These professional poets flourished in the south of France, but many of them traveled from court to court in other countries. Their verses, composed in the Provençal¹ language, were always sung to the accompaniment of some musical instrument, generally the lute. Romantic love and deeds of chivalry were the two themes which most inspired the troubadours. They, too, took up the use of

rhyme, using it so skillfully as to become the teachers of Europe in lyric poetry.

Northern France gave birth to epic or narrative poems, describing the exploits of mythical heroes or historic kings. Such poems enjoyed high esteem in aristocratic circles and penetrated all countries where feudalism prevailed. Many of the French epics dealt with Charlemagne and his reign. The oldest and at the same time the finest of them is the *Song of Roland*.



ROLAND AT RONCESVALLES

From a thirteenth-century window of stained glass in Chartres Cathedral. At the right Roland sounding his horn; at the left Roland endeavoring to break his sword Durandal.

It tells how Roland, one of Charlemagne's mighty warriors, fought against the Moors in Spain and how, overcome by numbers, he died gloriously on the field of battle, with his face to the enemy and a prayer on his lips that "sweet France" might never be dishonored.

The greatest epic composed in Germany during the Middle Ages was the *Nibelungenlied* ("Song of the Nibelungs"). It centers about the hero Siegfried, a figure of romance and not of history. The name of the poet who compiled and probably wrote much of the *Nibelungenlied* is unknown, but his work has a place among German classics.

¹ A Romance language, closely related to French, and still spoken in the south of France.



∴ Prima pars ∴

Here begynneth the Segge of thebes ful
laureatly tolde by Iohn Lidgate a monk of
Smy anuevynge it to pe tallys of Caubury

She quod I. sith of yowre Emtesye
I outerde am in to yowre Companye
And admyned. a tale for to cele
By hyr that hath power to compele
I mene our hofte governere and gyde
Of yowre ethcone. rydunge here by syde
Thogh my wit. bareyne be and dulle
I wolle rehence a story wonderfulle
Tondenge the segge. and destynacyon
Of worthy thebes. the myghty royale Tog
Wilt and bygonne of olde antiquite
Upon the tyme. of worthy Josue
By diligence. of hyrge Aluphion
Cheeff cause first of this foundacyon

ILLUMINATED MANUSCRIPT

From an old manuscript now in the possession of the British Museum. The shrine of Thomas Becket, archbishop of Canterbury, was a celebrated resort for medieval pilgrims. The city with its cathedral appears in the background.

King Arthur and the Knights of the Round Table were also important figures in medieval literature. Arthur was said to have reigned in Britain early in the sixth century and to have fought against the Anglo-Saxons. Whether he ever lived or not we do not know. His Celtic king stands forth in the Arthurian romances as the model of chivalry. Sir Thomas Malory's *Morte d'Arthur*, one of the first books to be printed in England, contains many of the narratives from which Tennyson, in his *Idylls of the King*, and other modern poets have drawn their inspiration.

If King Arthur was the ideal knight, Robin Hood was the ideal yeoman. According to the old English ballads this outlaw flourished in the second half of the twelfth century, when Henry II and Richard the Lionhearted reigned over England. Robin Hood, with his merry men, leads an adventurous life in Sherwood Forest, engaging in feats of strength and hunting the king's tall deer. Bishops, sheriffs, and gamekeepers are his only enemies. He has the greatest pity for the common people, and robs the rich to endow the poor. Courtesy, generosity, and love of fair play are some of the characteristics which made him a popular hero. The ballads about him were sung by country folk for hundreds of years.

95. The Legacy of the Middle Ages

The Middle Ages, as the term indicates, lie between ancient and modern times. They include only the history of western Europe. There was no medieval period in eastern Europe, where the Byzantine Empire survived until the middle of the fifteenth century and preserved part of the territory and some of the culture of old Rome. There was no medieval period in the Near East, which had come under the sway of the Moslem Arabs and later of Turks. Nor was there a medieval period in the Far East, for some of the darkest centuries of western Europe were the brightest centuries of India and China.

The early Middle Ages formed an era of turmoil, ignorance, and darkness, consequent upon the barbarian invasions. Italy, Spain, Gaul, and Britain, while provinces of the Roman Empire, were far more advanced than for several hundred years after the "fall" of Rome. It required a long time for the Germans to settle in their new homes, to become thoroughly fused with the Romanized provincials, and to absorb what remained of the old classical civilization. During this time the Roman Church worked among the barbarians, Christianizing them and providing them with higher standards of morals and culture. The Arabs introduced the culture of the Near East to Spain, Sicily, and southern Italy, whence it penetrated other parts of western Europe (§ 77). The crusades, which brought western Europe into contact with their fellow Christians at Constantinople and with the Moslems in Asia Minor and the Holy Land, were still another progressive force (§ 78). The later Middle Ages formed an era of more settled government, increasing knowledge, and steady improvement in almost every field of human activity. The intellectual life of Europe was "speeded up," and the way was prepared for even more rapid progress in modern times. The medieval period thus presents to the historical eye not a level stretch of a thousand years, with mankind stationary, but rather first a downward and then an upward slope.

We have now learned what were some of the things which the Middle Ages accomplished. They abolished slavery and began the extinction of serfdom. They developed numerous cities, with a flourishing industry and commerce. They produced strong national states out of the chaos of feudalism. They revived the architectural art, which flowered in magnificent cathedrals. They founded great universities attended by thousands of students. They carried on the philosophy and science of the Greeks and made practical inventions of vast importance. They originated the various vernacular languages of Europe and created much fine literature both in poetry and prose. Such were some of the contributions of the Middle Ages to the modern world.

Studies

1. What parts of Europe were Christianized between 400 and 800, between 800 and 1100, and after 1100 (map between pages 268-269)?
2. Trace on the map the boundary between the Greek and Roman Churches.
3. "Medieval Europe was a camp with a church in the background." Comment on this statement.
4. Mention some respects in which the Roman Church during the Middle Ages differed from any religious society at the present time.
5. Distinguish between the *faith* of the Church, the *organization* of the Church, and the Church as a *force* in history. "The monks and the friars were the militia of the Church." Comment on this statement.
6. Who is the present pope? When and by whom was he elected? In what city does he reside? What is his residence called?
7. Show that the medieval serf was not a serf or a "hired man" or a tenant-farmer paying rent.
8. Why has the medieval city been called the "birth-place of modern democracy"?
9. Compare the merchant guild with the modern chamber of commerce, and craft guilds with modern trade unions.
10. Why was there no antagonism between labor and capital under the guild system?
11. Trace on the map (facing page 256) the chief land and water routes between Europe and Asia during the Middle Ages.
12. Show that Venice in medieval times was the seaport nearest the heart of commercial Europe.
13. Distinguish between the Romanesque and Gothic styles of architecture.
14. Compare the ground plans of a Greek temple (page 195), a Roman basilica (page 198), and a Gothic cathedral (page 299).
15. Contrast a Gothic cathedral with a Greek temple, particularly in regard to size, height, support of the roof, windows, and decorative features.
16. Look up on the map (between pages 268-269) the following places where Gothic cathedrals are found: Canterbury, York, Salisbury, Reims, Amiens, Chartres, Cologne, Strasbourg, Burgos, Toledo, and Milan.
17. Compare medieval with modern universities, noting both resemblances and differences between them.
18. Look up the original (astrological) meaning of the words "jovial," "saturnine," "mercurial," "contemplate," and "consider."
19. Why was Friday regarded as an especially unlucky day?
20. Show how Latin served as an international language in the Middle Ages.
21. What is meant by saying that "French is a mere *patois* of Latin"?
22. Trace on the map (facing page 320) the language frontier between Romance and Teutonic peoples.

CHAPTER XI

THE TRANSITION TO MODERN TIMES¹

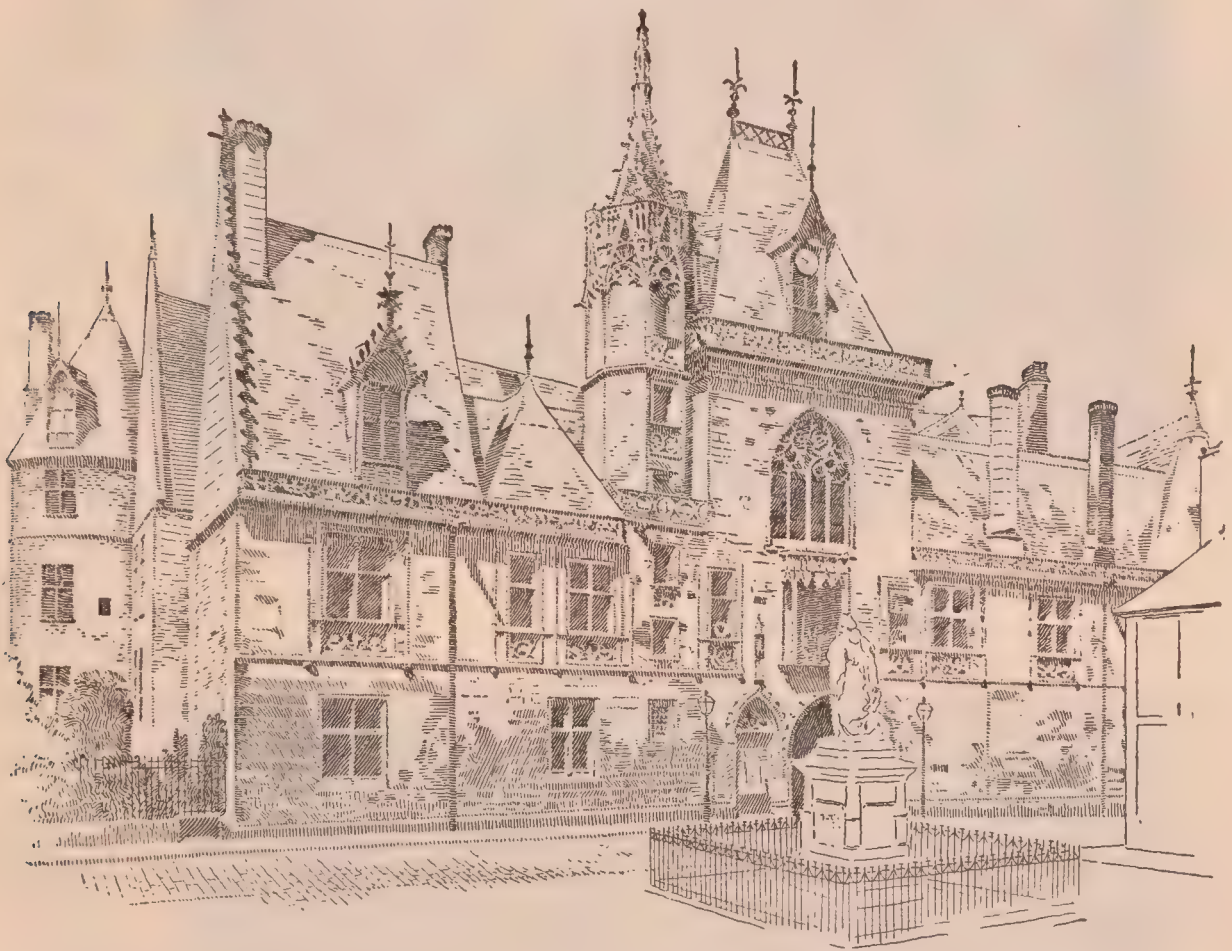
96. Revival of Learning and Art

THE French word *Renaissance* means Rebirth or Revival. The word is particularly applied to the rebirth or revival of **The Renaissance** man's interest in the learning and art of classical antiquity. The beginnings of the Renaissance go back to the fourteenth century; the movement culminated in the fifteenth and sixteenth centuries. Italy was its original home. There it first appeared, there it found widest acceptance, and there it reached the highest development. From Italy the Renaissance spread beyond the Alps and made the round of western Europe.

Italy was a land particularly favorable to the growth of literature and the arts. The great cities of Milan, Pisa, Genoa, **Italian cities of the Renaissance** Florence, Venice, and many others had early succeeded in throwing off their feudal burdens and had become independent, self-governing communities. Democracy flourished in them, as in the old Greek city-states. Noble birth counted for little; a man of ability and ambition might rise to any place. The fierce party conflicts within their walls stimulated mental activity and helped to make life full, varied, and intense. Their widespread trade and thriving manufactures made them prosperous. Wealth brought leisure, bred a taste for luxury and the refinements of

¹ Webster, *Readings in Early European History*, chapter xlii, "A Scholar of the Renaissance"; chapter xliii, "Renaissance Artists"; chapter xlv, "The Travels of Marco Polo"; chapter xlv, "The Aborigines of the New World"; chapter xlvii, "Martin Luther and the Beginning of the Reformation"; chapter xlvii, "England in the Age of Elizabeth."

life, and gave means for the gratification of that taste. People wanted to have about them beautiful pictures, statuary, furniture, palaces, and churches; and they rewarded richly the artists who could produce such things. It is not without significance that the birthplace of the Italian Renaissance was democratic, industrial, and wealthy Florence.



HOUSE OF JACQUES CŒUR, BOURGES

Jacques Cœur, born about 1400, was one of the great financiers and merchants of his day, and an organizer of French commerce. His house at Bourges is an admirable example of Gothic domestic architecture.

Knowledge of the classics did not entirely disappear in western Europe after the barbarian invasions. The monastery and cathedral schools of the Middle Ages had nourished devoted students of ancient books. The Benedictine monks labored zealously in copying the works of pagan as well as Christian authors. The rise of universities made it possible for the student to pursue a fairly extended course in Latin literature at more than one institution of learning. Reverence for the classics finds constant expression in the

Renewed interest in the classics

writings of the Italian poet Dante (1265–1321), whose *Divine Comedy*, describing an imaginary visit to hell, purgatory, and paradise, is a literary masterpiece. Petrarch (1304–1374) did much to spread a knowledge of Latin authors. He traveled



MANOR HOUSE, IN SHROPSHIRE,
ENGLAND

Built in the twelfth century.

widely in Italy, France, and other countries, searching everywhere for ancient manuscripts and employing copyists to transcribe those which he discovered or borrowed. Renewed interest in the literature of Greece dates from the fifteenth century, when the

advance of the Ottoman Turks, resulting in the capture of Constantinople (§ 79), sent a stream of Greek exiles into Italy. Some of them were learned men, and their conversation and lectures greatly stimulated the study of Greek in the West.

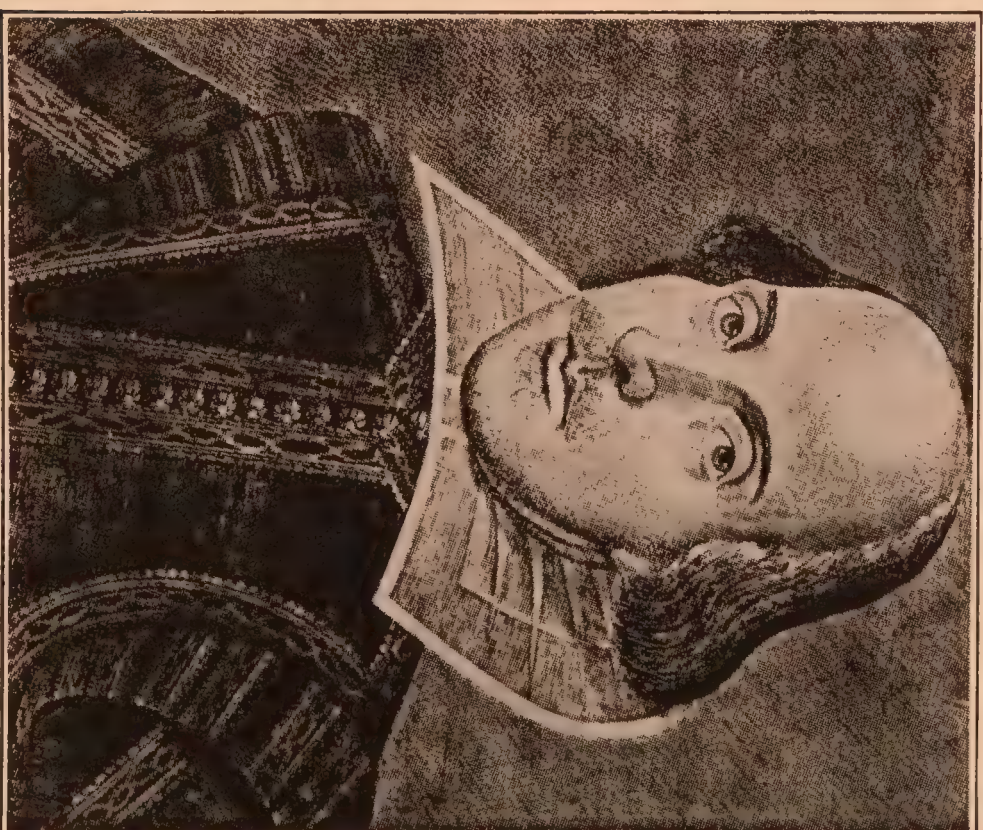
The languages and literatures of ancient Greece and Rome opened up a new world of thought and fancy to scholars. They were delighted by the fresh, original, and liberal “humanities” ideas which they discovered in the pages of Homer, Plato, Cicero, and other ancient writers. The study of the classics before long gained an entrance into university courses, and from the universities descended to the lower schools. Greek and especially Latin — the “humanities” — still hold a place in modern systems of education.

Gothic architecture, with its pointed arches, flying buttresses, and traceried windows, never struck deep roots in Italy. The architects of the Renaissance went back to Greek temples and Roman domed buildings for their models, just as the hu-



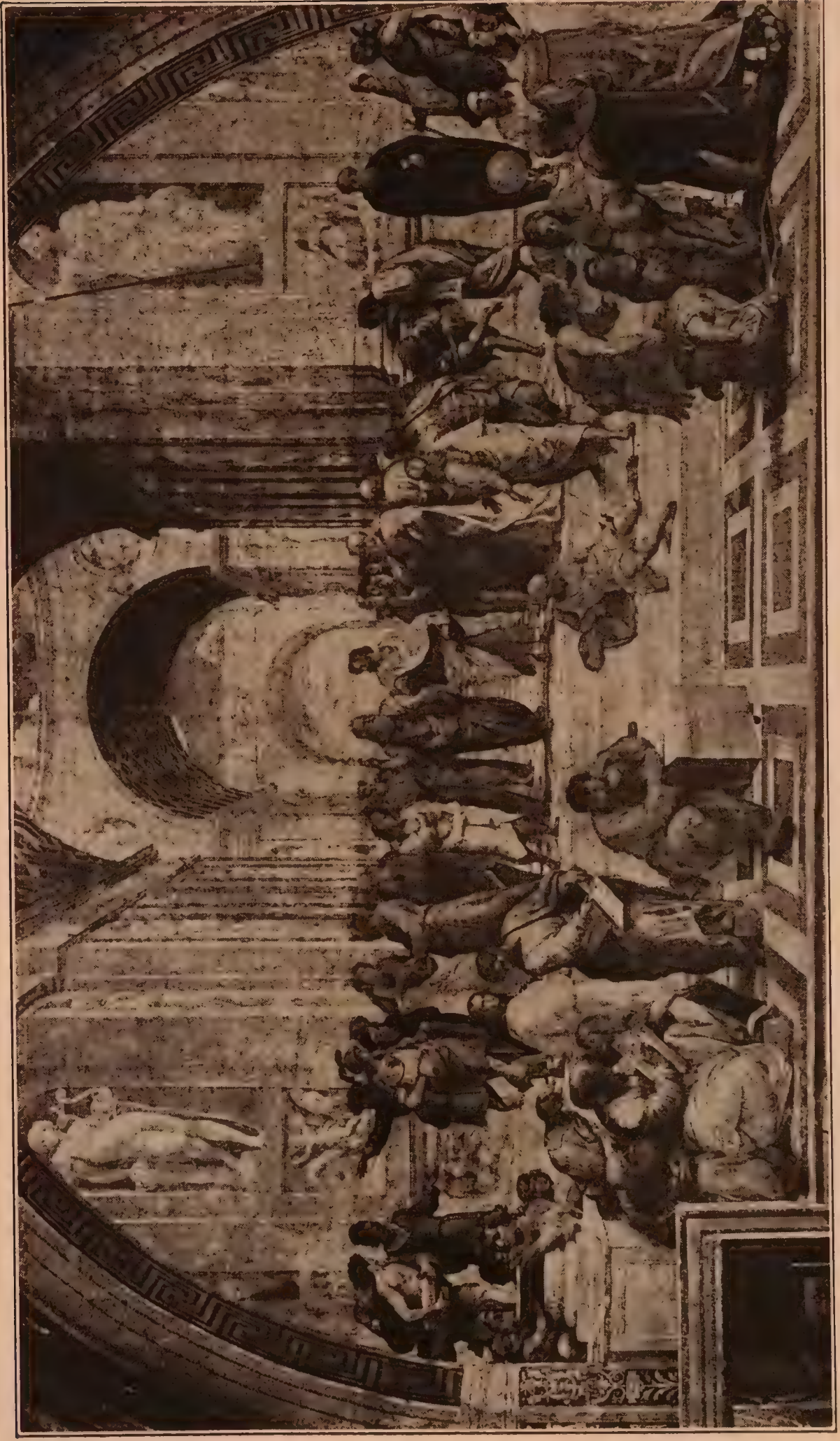
DANTE

After the death mask.



SHAKESPEARE

From the copper-plate engraved by Martin Droeshout for the
First Folio edition of Shakespeare's works in 1623.



RAPHAEL'S "SCHOOL OF ATHENS"

One of the frescoes executed by Raphael in the Vatican Palace, Rome, by commission of Pope Julius II. It represents Plato, Aristotle, and other pagan philosophers teaching the fathers of the Christian Church. There are fifty-two figures in this wonderful composition.

manists went back to Greek and Latin literature. Long rows of Ionic or Corinthian columns, spanned by round arches, became again the prevailing architectural style.

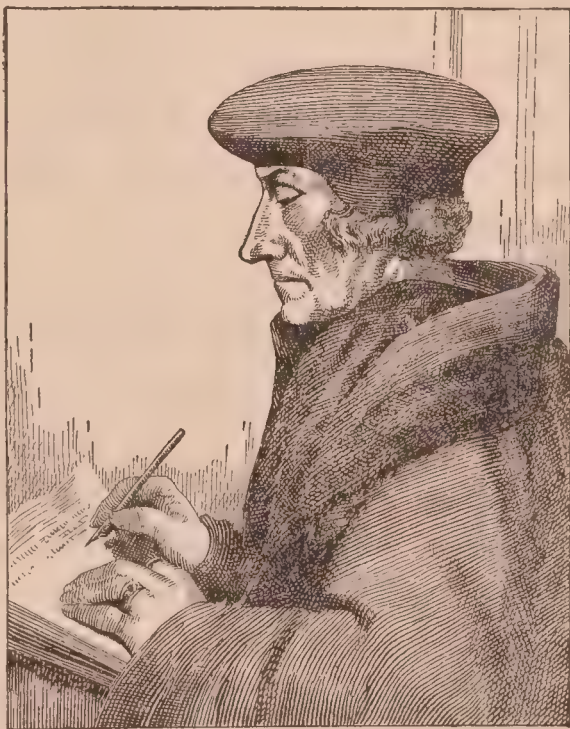
Perhaps the most important feature of Renaissance **Architecture** architecture was the use of the dome for the roofs of churches. The majestic cupola of St. Peter's at Rome has become the parent of many domed structures in the Old and in the New World.¹ Architects, however, did not limit themselves to planning churches. The magnificent palaces of Florence, as well as some of those in Venice, are monuments of the Renaissance era.

The development of architecture naturally stimulated other arts. Italian sculptors began to copy the ancient bas-reliefs and statues pre- **Sculpture** served in Rome

and other cities. The greatest of Renaissance sculptors was Michelangelo (1475-1564). Though a Florentine by birth, he lived for most of his life in Rome. Michelangelo also won fame in architecture and painting. The dome of St. Peter's was finished after his designs, while the frescoes on the ceiling of the Sistine Chapel in the Vatican display his genius as a painter.

Italian painting began in the service of the Church and long remained religious in character. **Painting** Art-

ists usually chose subjects from the Bible or the lives of the saints. They did not trouble themselves to secure correctness of costume, but painted ancient Jews, Greeks, and Romans in the



DESIDERIUS ERASMUS

Louvre, Paris

A portrait by the German artist, Hans Holbein the Younger (1497-1543). Probably an excellent likeness of Erasmus.

¹ For instance, the Invalides in Paris, St. Paul's in London, and the Capitol at Washington.

garb of Italian gentlemen. Many of their pictures were frescoes, that is, the colors were mixed with water and applied to the plaster walls of churches and palaces. After the process of mixing oils with the colors was discovered, pictures on wood or canvas (easel paintings) became common. Italian painters excelled in portraiture. They were less successful with landscapes. A list of the "Old Masters" of Italian painting always includes the names of Leonardo da Vinci, Raphael, and Titian.

Italy had fostered the revival of learning by recovering the long-buried treasures of the classics and by providing means for their study. Scholars in Germany, France, and England continued the intellectual movement and gave it widespread currency. The foremost of these scholars was Erasmus (1466-1536), a Hollander. His travels and extensive correspondence brought him in touch with many learned men of the day. The most important achievement of Erasmus was an edition of the New Testament in the original Greek, with a Latin version. This work led to a better understanding of the New Testament and also facilitated translation of the Scriptures into the modern European languages.

Italian architects found a cordial reception in France, Spain, the Netherlands, and other countries, where they introduced Renaissance styles of building and ornamentation. The celebrated palace of the Louvre in Paris, which is used to-day as an art gallery and museum, dates from the sixteenth century. Renaissance sculpture also spread beyond Italy and throughout Europe. Painters in northern countries at first followed Italian models, but afterward produced masterpieces of their own.

**Revival of
learning be-
yond Italy**

**Revival of
art beyond
Italy**

97. Geographical Discovery

The age of the Renaissance was also marked by a revival of the exploring spirit on the part of European peoples. In consequence, new routes to the Far East were discovered, and the American continents, previously unknown, were opened up to colonization. Europe began to expand into a Greater Europe beyond the ocean.

**A "geograph-
ical Renais-
sance"**

The Greeks and Romans had become familiar with a large part of Europe and Asia (§ 61), but much of their learning was either forgotten or perverted during the early Middle Ages. Even the wonderful discoveries of the Northmen in the North Atlantic gradually faded from memory. The Arabs, whose conquests and commerce spread over so much of the Orient, far surpassed the Christian peoples of Europe in knowledge of the world.

The crusades first extended geographical knowledge by fostering pilgrimages and missions in Oriental lands (§ 78). Numerous merchants also visited the East.

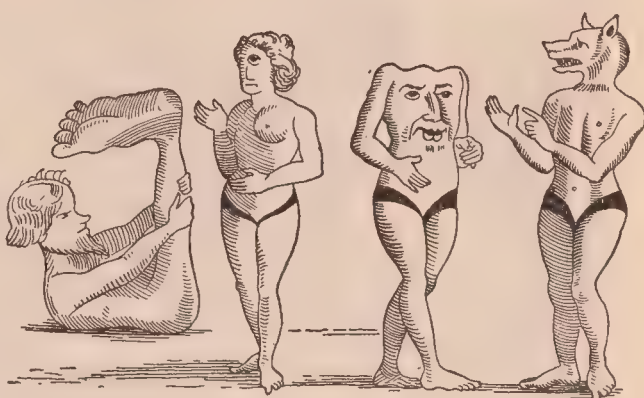
**The Polos
in the East,
1271-1295**

Among them were the Venetians, Nicolo and Maffeo Polo, and Nicolo's son, Marco. The Polos made an adventurous journey through the heart of Asia to the court of Kublai Khan at Cambuluc (now Peking) in China. The Mongol ruler, who seems to have been anxious to introduce

Christianity and European culture among his people, received them in a friendly manner, and they gained much wealth by trade. Marco entered the Khan's service and went on several expeditions to distant parts of the Mongol realm. Many years passed before Kublai would allow his useful guests to return to Europe. When they reached Venice after an absence of twenty-four years, their relatives were slow to recognize in them the long-lost Polos.¹

The story of the Polos, as written down at Marco's dictation, became one of the most popular works of the Middle Ages. In this book people read of far Cathay (China), with its wealth, its huge cities, and swarming population ;

**Medieval
ignorance of
geography**



GEOGRAPHICAL MONSTERS

From an early edition of Sir John Mandeville's *Travels*. Shakespeare (*Othello*, I, iii, 144-145) refers to

“The Anthropophagi, and men whose heads
Do grow beneath their shoulders.”

**Marco
Polo's book**

¹ For Marco Polo's route see the map facing page 256.

of mysterious and secluded Tibet ; of Burma, Siam, and Cochin-China, with their palaces and pagodas ; of the East Indies, famed for spices ; of Ceylon, abounding in pearls ; and of India, little known since the days of Alexander the Great. Even Cipango (Japan) Marco described from hearsay as an island whose inhabitants were civilized, and so rich in gold that the royal



EMBARKATION OF THE POLOS AT VENICE

From a manuscript in the Bodleian Library, Oxford.

palace was roofed and paved with that metal. The accounts of these countries naturally made Europeans more eager than ever to reach the East.

The needs of commerce largely account for early exploring voyages. Eastern spices — cinnamon, pepper, cloves, nutmeg, and ginger — were used more freely in medieval times than now, when people lived on salt meat during the winter and salt fish during Lent. Even wine, ale, and medicines had a seasoning of spices. Besides

**Commercial
motive for
exploration**

spices, all kinds of precious stones, drugs, perfumes, gums, dyes, and fragrant woods came from the East. Since the time of the crusades these luxuries, after having been brought overland or by water to Mediterranean ports, had been distributed by Italian and German merchants throughout Europe (§ 88).



THE HEREFORD MAP, 1280 A.D.

This map shows the earth as a circular disk, with the ocean surrounding it. Paradise lies on the extreme east; Jerusalem is at the center; and below it is the Mediterranean.

Two other European peoples — the Portuguese and Spaniards — now appeared as competitors for this profitable Oriental trade. The Mediterranean being closed to them by the naval power of Venice, they tried to find an all-water route to the Indies, either around Africa into the Indian Ocean or directly across the Atlantic. The Portuguese were the first in the field.

The genius of Dom Henriques, more familiarly known in

history as Prince Henry the Navigator, opened the way oceanwards for Portugal. The son of a Portuguese king, he gave up a military career and for more than forty years devoted his wealth, learning, and enthusiasm to geographical discovery. Under his direction better maps were made, the compass was placed on vessels, and seamen were instructed in all the nautical knowledge of



PORTUGUESE EXPLORATION OF THE AFRICAN COAST

the time. Prince Henry then dispatched expedition after expedition southward to explore the African coast.

The Portuguese began by rediscovering the Madeira Islands and the Azores, first visited by Europeans in the fourteenth century but afterward forgotten. Then they turned southward along the uncharted African coast, toward waters which no keel had broken since the time of the Phœnicians (§ 25). Cape Bojadór, the previous boundary of the unknown, was passed by one of Prince

Henry's captains in 1434. Eleven years after another sailor got as far as Cape Verde, or "Green Cape," so called because of its luxurious vegetation. Later voyages brought the Portuguese to Sierra Leone, then to the great bend in the African coast formed by the Gulf of Guinea, then across the equator, and at length to the mouth of the Congo. In 1487 Bartholomew Díaz rounded the southern extremity of Africa. The story goes that he named it the Cape of Storms, and that the king of Portugal, recognizing its importance as a stage on the route to the East, rechristened it the Cape of Good Hope.

Another Portuguese mariner, Vasco da Gama, reached India. He set sail from Lisbon with four tiny ships and after leav-

**Da Gama's
voyage,
1497-1498**

ing the Cape Verde Islands made a wide sweep into the South Atlantic. Da Gama doubled the Cape of Good Hope in safety, skirted the eastern shore of Africa, and at length secured the services of an Arab pilot to guide him across the Indian Ocean. In 1498 he arrived at Calicut, an important commercial city on the southwest coast of India. When Da Gama returned



VASCO DA GAMA

From a manuscript in the British Museum.

to Lisbon, he brought back a cargo which repaid sixty times the cost of the expedition. The Portuguese king received him with high honor and created him Admiral of the Indies.

Six years before Vasco da Gama cast anchor in the harbor of Calicut, another bold sailor, seeking the Indies by a western route, accidentally discovered America. It does not detract from the glory of Columbus to show that the way for his discovery had been long in preparation.

**The globu-
lar theory**



BEHAIM'S GLOBE

The ideas of European geographers in the period just preceding the discovery of America are represented on a map, or rather a globe, which dates from 1492. It was made by a German navigator, Martin Behaim, for his native city of Nuremberg, where it is still preserved. Behaim shows the mythical island of St. Brandan, lying in mid-ocean, and beyond it Cipango, the East Indies, and Cathay. The outlines of North America and South America here shown, do not appear, of course, on the original globe.

In the first place, the theory that the earth is round had been familiar to the Greeks and Romans, and to educated men even in the darkest period of the Middle Ages. The awakening of interest in Greek science, as a result of the Renaissance, called renewed attention to the statements regarding the sphericity of the earth by Ptolemy and other ancient geographers (§ 61).

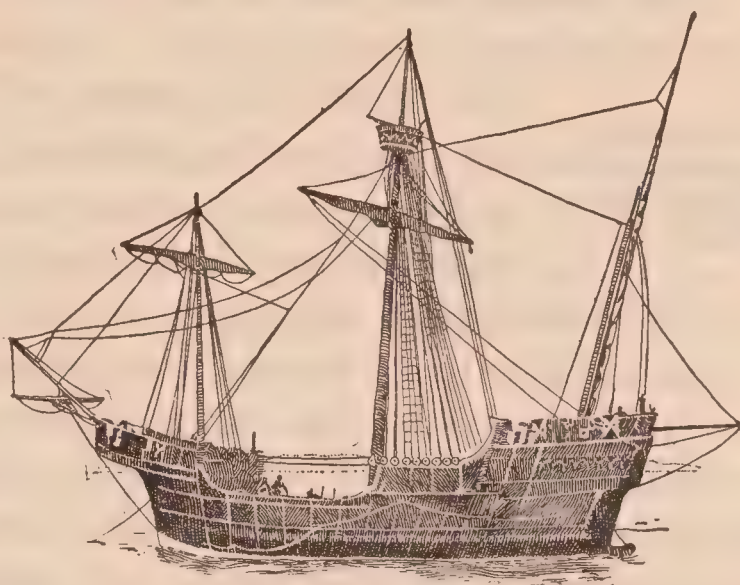
In the second place, men had long believed that west of Europe, beyond the Strait of Gibraltar, lay mysterious lands. This notion first appears in the writings of the Greek philos-

opher, Plato, who repeats an old tradition concerning Atlantis. According to Plato, Atlantis had been an island, continental in size, but thousands of years before his time it had sunk beneath the sea. Medieval writers believed this story and found support

**Myths of
Atlantic
islands**

for it in traditions of other western islands, such as the Isles of the Blest, where Greek heroes went after death, and the Welsh Avalon, whither King Arthur, after his last battle, was borne to heal his

wounds. A popular legend of the Middle Ages also described the visit made by St. Brandan, an Irish monk, to the "promised land of the saints," an earthly paradise far out in the Atlantic. St. Brandan's Island was marked on early maps, and voyages in search of it were sometimes undertaken.



THE "SANTA MARIA," FLAGSHIP OF COLUMBUS
After the model reproduced for the Columbian Exposition
at Chicago, 1893.

All know the story of the first voyage of Columbus. When he started out, he firmly believed that a journey of only four thousand miles would bring him to Cipango and realms of the Great Khan of Cathay. The error was natural enough, for Ptolemy had reckoned the earth's circumference to be about one-sixth less than it is, and Marco Polo had given an exaggerated idea of the distance to which Asia extended toward the east. The name West Indies, applied to the islands discovered by Columbus, still remains as a testimony to this error.

**First voyage
of Columbus,
1492**

Shortly after the return of Columbus from his first voyage, Pope Alexander VI, in response to a request by Ferdinand and Isabella, issued several bulls granting these sovereigns exclusive rights over the newly discovered lands. In order that

the Spanish possessions should be clearly marked off from those of the Portuguese, the pope laid down an imaginary line of demarcation in the Atlantic, three hundred miles west of the Azores and the Cape Verde Islands. All new discoveries west of the line were to belong to Spain and all those east of it, to Portugal.¹ This arrangement, which excluded France, England, and other European countries from the New World, could not be long maintained.

**The Demar-
cation Line,
1493**

The Demarcation Line had a good deal to do in bringing about the first voyage around the globe. So far no one had yet realized the dream of Columbus to reach the lands of spice and silk by sailing westward. Ferdinand Magellan, a Portuguese navigator in the service of Spain, believed that the Moluccas, or Spice Islands, lay within the Spanish sphere of influence and that a route to them could be found through some strait at the southern end of South America. The Spanish ruler, Charles I,² grandson of the Isabella who had supported Columbus, looked with favor upon Magellan's ideas and provided a fleet of five vessels for the undertaking. After exploring the eastern coast of South America, Magellan came at length to the strait which now bears his name. He sailed boldly through this strait into an ocean called by him the Pacific, because of its peaceful aspect. A voyage of ninety-eight days across the Pacific brought him to the Marianas Islands. Magellan then proceeded to the Philippines, where he was killed in a fight with the natives. His men, however, managed to reach the Moluccas. A single ship, the *Victoria*, carried back to Spain the few sailors who had survived the hardships of a journey lasting nearly three years.

**Circumnavi-
gation of the
globe, 1519-
1522**

Magellan's voyage marks an epoch in geographical discovery. It proved that America, at least on the south, had no connection with Asia, and that the western sea-route to the Indies really existed. Furthermore, it revealed the enormous extent

¹ In 1494 the Demarcation Line was shifted about eight hundred miles farther to the west. Six years later, when the Portuguese discovered Brazil, that country was found to lie within their sphere of influence. See the map between pages 342-343.

² Later known as the Holy Roman Emperor Charles V.

of the Pacific Ocean and led to the discovery of many large islands in the East Indies. Men now knew of a certainty that the earth is round, and in the distance covered by Magellan they had a rough approximation as to its size. The circumnavigation of the globe ranks with the discovery of the sea-routes to the Indies and to America among the most significant events of history. Magellan stands beside Da Gama and Columbus in the company of great explorers.

Results of the circumnavigation

98. The American Indians

The natives of America, whom Columbus called Indians, resemble Mongoloid peoples in some features, such as the reddish-brown complexion, the hair, uniformly coarse and black, the high cheek-bones, and the short stature of many tribes. On the other hand, the large, aquiline nose, the straight eyes, never oblique, and the tall stature of some tribes are non-Asiatic characteristics. It seems safe to conclude that the Indians, whatever their origin, became thoroughly fused into a composite race during long centuries of isolation from the rest of mankind.

Physical characteristics

The Indians, because of their isolation, had to work out by themselves many arts, inventions, and discoveries. They spoke over a thousand languages and dialects, and not one has yet been traced outside of America. Their implements consisted of polished stone, occasionally of unsmelted copper, and in Mexico and Peru, of bronze. The use of iron was unknown to them. They cultivated Indian corn or maize, but lacked the other great cereals. They domesticated the dog, the llama, and the alpaca, but no other animals. They usually lived in clans and tribes, ruled by headmen or chiefs. Their religion probably did not involve a belief in a "Great Spirit," as is so often said, but rather recognized in all nature the abode of spiritual powers, mysterious and wonderful, whom man ought to approach by prayers and sacrifices. Most of the American Indians were not savages, but barbarians fairly well advanced in culture.

Culture

Indian culture attained its highest development in southern Mexico and Central America, especially among the Mayas of Yucatan, Guatemala, and Honduras. The remains of their cities — the Ninevehs and Babylons of the New World — lie buried in the tropical jungle, where Europeans first saw them four hundred years ago. The tem-

The Mayas



ples, shrines, altars, and statues in these ancient cities show that the Mayas had made much progress in the fine arts. They knew enough astronomy to frame a solar calendar of three hundred and sixty-five days, and enough mathematics to employ numbers exceeding a million. The writing of the Mayas was at least occasionally phonetic. Pictures, which stood for objects or ideas, were being displaced by symbols for the sounds

of words and syllables. When, if ever, their hieroglyphs shall have been completely deciphered, we shall learn much more about this gifted people.

The so-called Aztecs were an Indian people who came down from the north and estab-

The Aztecs

lished themselves on the Mexican plateau. Here they formed a confederacy of many tribes ruled over by a sort of king, whose capital was Tenochtitlan, on the site of the present city of Mexico. The Aztecs seem to have borrowed much of their art, science, and knowledge of writing from their Maya neighbors. They built houses and temples of stone or sun-dried brick, constructed aqueducts, roads, and bridges, excelled in the dyeing, weaving, and spinning of cotton, and made most beautiful ornaments of silver and gold. They worshipped many gods, to whom the priests offered prisoners of war as human sacrifices.



A MAYA FIGURINE

Found in 1903 in the Mexican state of Vera Cruz and now in the U. S. National Museum at Washington. It is about $6\frac{1}{2}$ inches in height and $3\frac{3}{4}$ inches in diameter at the base. The upper part represents a human head. Part of the face is covered by a mask-like device, which extends down over the chest like a beard. The lower part of the stubby figure bears a general resemblance to a bird, and the bird-form is further emphasized by wings at the sides. This little idol doubtless represents a bird-man deity. It is covered with Maya glyphs. These embody the earliest date yet determined in America, a date which corresponds to 100 B.C.

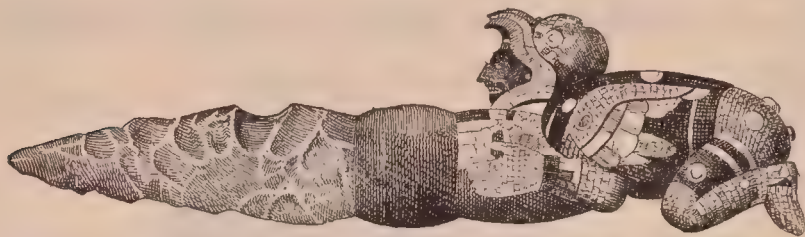
The lofty table-lands of the

Andes were also the seat of an advanced Indian culture. The greater part of what is now Ecuador, Peru, Bolivia, and northern Chile came under the sway of the Incas, the "people of the sun." The Inca

The Incas

power centered in the Peruvian city of Cuzco, and on the shores of Lake Titicaca, which lies twelve thousand feet

above sea-level. The Incas displayed great skill in the



AZTEC SACRIFICIAL KNIFE

British Museum, London

Length, twelve inches. The blade is of yellow, opalescent chalcedony, beautifully chipped and polished. The handle is of light-colored wood carved in the form of a man masked with a bird skin. Brilliant mosaic settings of turquoise, malachite, and shell embellish the figure.

manual arts; they were expert goldsmiths, silversmiths, and potters; while as cultivators and engineers they surpassed their European conquerors.

99. Colonial Empires

The Portuguese, after Da Gama's voyage, made haste to appropriate the wealth of the Indies. By the middle of the

**Portuguese
ascendancy
in the East**

sixteenth century they had acquired almost complete ascendancy throughout southern Asia and the adjacent islands. Their colonial empire in-

cluded many trading coasts in Africa, Ormuz at the entrance to the Persian Gulf, the western coast of India, Ceylon, Malacca at the end of the Malay Peninsula, and various possessions in the Malay Archipelago. They also established commercial relations with China, and even with Japan.

The Portuguese came to the East as the successors of the Arabs, who for centuries had conducted an extensive trade

**Portuguese
trade mo-
nopoly**

on the Indian Ocean. Having dispossessed the Arabs, the Portuguese took care to shut out all European competitors. Only their own merchants

were allowed to bring goods from the Indies to Europe by the Cape route. Lisbon, the capital of Portugal, formed the chief depot for spices and other eastern commodities. The French, English, and Dutch came there to buy them and took the place of Italian merchants in distributing them throughout Europe.

The colonial empire which the Portuguese built up in India and the East Indies collapsed during the seventeenth century

**Portugal
in America**

before the attacks of the French, the English, and the Dutch. Their colonial empire in Brazil lasted until the nineteenth century, and their influence still endures





there, in spite of the breaking of political ties. The language, literature, and customs of Brazil are those of Portugal. It is a marvelous thing that this insignificant parent state, insignificant in area, in natural resources, and in population, should have been transplanted, as it were, to the boundless spaces of the New World.

The discoverers of the New World were naturally the pioneers in its exploration. The adventures of Ponce de León, who discovered Florida in 1513, of Balboa, who sighted the Pacific in the same year, of Cortés, who overthrew the Aztec power in Mexico, of Pizarro, who conquered the Incas of Peru, of De Soto, and of Coronado are familiar to every reader of American history. These men laid the foundations of the Spanish colonial empire. It included Florida, New Mexico, California, Mexico, Central America, the West Indies, and all South America except Brazil.¹

Spanish
ascendancy
in the West

The government of Spain administered its colonial dominions in the spirit of monopoly. As far as possible, it excluded French, English, and other foreigners from trading with Spanish America. It also discouraged ship-building, manufacturing, and even the cultivation of the vine and the olive, lest the colonists should compete with home industries. The colonies were regarded only as a workshop for the production of the precious metals and raw materials. This unwise policy partly accounts for the economic backwardness of Mexico, Peru, and other Spanish-American countries.

Spanish trade
monopoly

The colonial empire of Spain on the American mainland lasted almost exactly three hundred years. During this time she gave her language, religion, law, political institutions, economic system, and intellectual life to half the New World. The Spanish colonial empire affords, therefore, a great historical example of the transmission of culture *impe-rially*, somewhat as imperial Rome spread Roman civilization

Spain in
America

¹ The Philippines, which Magellan discovered in 1521, also belonged to Spain, though by the Demarcation Line these islands lay within the Portuguese sphere of influence.

throughout western Europe. The work of Spain, like that of Rome, endures. It has left an abiding impress on the millions of Spanish-speaking people who live between the Rio Grande and the Strait of Magellan.

100. The Old World and the New

The New World contained two virgin continents, rich in natural resources and capable of extensive colonization. The native peoples, comparatively few in number and barbarian in culture, could not offer much resistance to the explorers, missionaries, traders, and colonists from the Old World. The Spanish and Portuguese in the sixteenth century, followed by the French, English, and Dutch in the seventeenth century, repeopled America and brought to it European civilization.

In the Middle Ages the Mediterranean and the Baltic had been the principal highways of commerce. The discovery of America, followed immediately by the opening of the Cape route to the Indies, shifted commercial activity from these inclosed seas to the Atlantic Ocean. Venice, Genoa, Hamburg, Lübeck, and Bruges gradually gave way, as trading centers, to Lisbon and Cadiz, Bordeaux and Cherbourg, Antwerp and Amsterdam, London and Liverpool. One may say, therefore, that the year 1492 inaugurated the Atlantic period of European history.

The discovery of America revealed to Europeans a new source of the precious metals. The Spaniards soon secured large quantities of gold by plundering the Indians of Mexico and Peru of their stored-up wealth. The output of silver much exceeded that of gold, as soon as the Spaniards began to work the wonderfully rich silver mines of Potosí in Bolivia. It is estimated that, by the end of the sixteenth century, the American mines had produced at least three times as much gold and silver as had been current in Europe at the beginning of the century.

The Spaniards could not keep this new treasure. Having few industries themselves, they were obliged to send it out, as fast as they received it, in payment for their imports of European goods. Spain acted as a huge sieve through which the gold and silver of America entered all the countries of Europe. Money, now more plentiful, purchased far less than in former times; in other words, the prices of all commodities rose, wages advanced, and manufacturers and traders had additional capital to use in their undertakings. The Middle Ages suffered from the lack of sufficient money

Consequences of the enlarged money supply

with which to do business (§ 88); from the beginning of modern times the world has been better supplied with the indispensable medium of exchange.

America was much more than a treasury of the precious metals.

Many commodi-

ties, hitherto unknown, soon found their way from the New World to the Old. Among these were maize, the potato, which, when cultivated in Europe, became the "bread of the poor," chocolate and cocoa made from the seeds of the cacao tree, Peruvian bark, or quinine, so useful in malarial fevers, cochineal, the dye-woods of Brazil, and the mahogany of the West Indies. America also sent to Europe large supplies of cane-sugar, molasses, fish, whale-oil, and furs. These new American products became common articles of consumption and so raised the standard of living in European countries.

New commodities imported



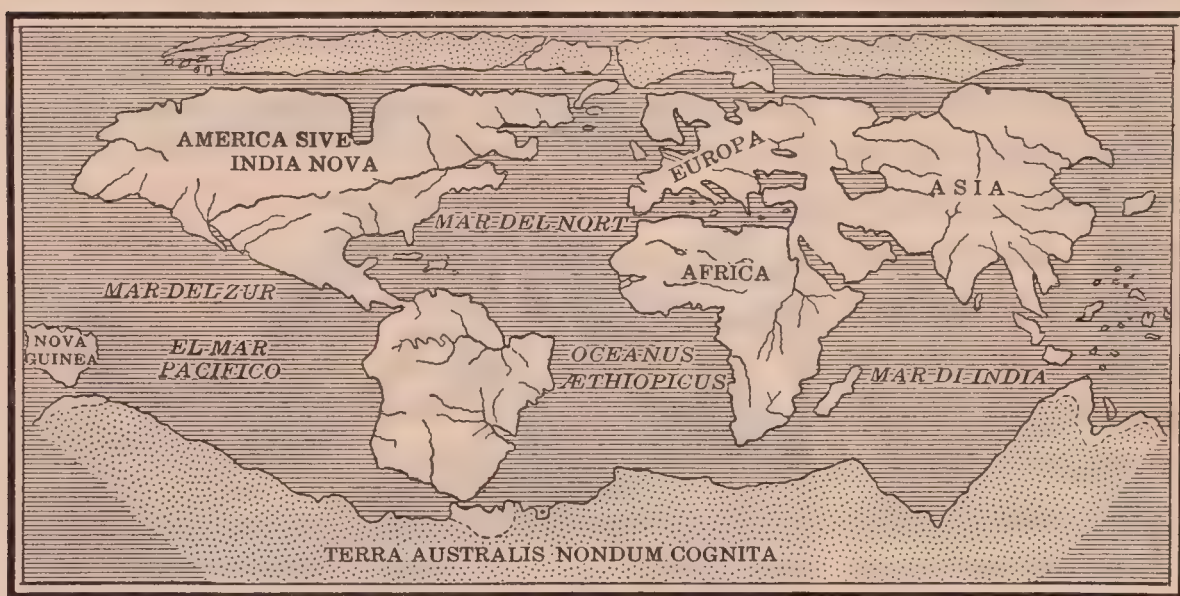
THE GOLD MINES OF POTOSÍ

From a woodcut of 1555.

The Atlantic Ocean formed henceforth, not only the com-

mercantile, but also the political center of the world. The Atlantic-facing countries, first Portugal and Spain, then Holland, France, and England, became the great powers of Europe. Their trade rivalries and contests for colonial possessions have been potent causes of European wars for the last four hundred years.

The sixteenth century in Europe was the age of that revolt against the Roman Church called the Protestant Reformation.



THE WORLD ACCORDING TO ORTELIUS (1570)

Ortelius was a great Flemish geographer of the sixteenth century. He issued in 1570 the first modern atlas, a collection of fifty-three maps of the world with an accompanying text in Latin. This work went through many editions. Ortelius shows a fairly accurate knowledge of the Old World, but his New World is very faulty in outline, and the supposed southern continent takes a prominent place on his map.

During this period, however, the Church made her converts of the American Indians. What she lost of territory, wealth, and influence in Europe was offset by what she gained in America. Furthermore, the region now occupied by the United States furnished in the seventeenth century an asylum from religious persecution, as was proved when Puritans settled in New England, Roman Catholics in Maryland, and Quakers in Pennsylvania. The vacant spaces of America offered plenty of room for all who would worship God in their own way. The New World became a refuge from the intolerance of the Old.

101. The Protestant Reformation

The Reformation has a place beside the revival of learning and art and geographical discovery among the movements ushering in modern times. It involved, as we shall learn, a decisive break with both the teachings of the Roman Church and the authority of the Papacy.

**Nature of
the Reforma-
tion**

There were several causes of the Reformation. Politically, it expressed the opposition of European sovereigns to the secular authority wielded by the Church (§ 81). Having triumphed over feudalism, the sovereigns wished to bring the Church, as well, within their jurisdiction. They tried to restrict the privileges of ecclesiastical courts, to impose taxes on the clergy, as on their own subjects, and to dictate the appointment of bishops and abbots to office. The result was constant friction between Church and State in one European country after another. Economically, the Reformation voiced a protest, on the part of both upper and lower classes, against the increasing luxury and extravagance of the papal court (§ 83). The protest rang loudest in Germany, when there was no strong king to prohibit the drainage of money to Rome, as French and English rulers had done.

**Political and
economic
causes of the
Reformation**

The political and economic causes of the Reformation combined with those strictly religious in character. Thoughtful men in the fourteenth and fifteenth centuries had criticized the worldliness of the Church, as reflected in the lives of many of its officers, and had urged that even popes, cardinals, and bishops should imitate the poverty of the Apostles. Some reformers, such as John Wycliffe in England and John Huss in Bohemia, went much farther and demanded wholesale changes in Catholic belief and worship. The views of Wycliffe and Huss were now to be expressed in Germany during the sixteenth century by the real founder of the Reformation, Martin Luther.

**Religious
causes of the
Reformation**

Luther was the son of a German peasant, who, by industry and frugality, had gained a small competence. Thanks to his

father's self-sacrifice, Luther received a good education in theology and philosophy at the University of Erfurt. He took the degrees of bachelor and master of arts and then began to study law, but an acute sense of his sinfulness and a desire to save his soul soon drove him into a monastery. A few years later Luther visited Rome, only to be shocked by the general laxity of life in the capital of the Papacy. After returning to Germany he became a professor of theology in the University of Wittenberg, where his sermons and lectures attracted large audiences.

Luther's reforming career began with an attack upon the indulgence system as found in Germany. An indulgence is a letter of pardon relieving a truly penitent sinner from some or all of the penances (punishments) which the Church would otherwise impose upon him. Its benefits, according to Catholic teaching, are also applied to the souls of the dead in purgatory. The pope granted indulgences to crusaders, pilgrims, and to those who contributed money for a pious object, such as the erection of a church or a convent. Many German princes opposed this method of raising funds for the Church, because it took so much money out of their dominions. Luther condemned it on religious grounds, pointing out that common people, who could not understand the Latin in which indulgences were written, often thought that they wiped away the penalties of sin, even without true repentance. Luther also denied the efficacy of indulgences for souls in purgatory. These and other criticisms were set forth by him in ninety-five theses or propositions, which he offered to defend against all opponents. In accordance with the custom of medieval scholars, Luther posted the theses on the door of the church at Wittenberg, where all might see them. They were composed in Latin, but were at once translated into German, printed, and spread broadcast over Germany. Their effect was so great that before long the granting of indulgences in that country almost ceased.

The pope, at first, had paid little attention to the controversy about indulgences, declaring it a "mere squabble of monks," but he now issued a bull against Luther, ordering him to recant

within sixty days or be excommunicated. The papal bull did not frighten Luther or withdraw from him popular support. He burnt it in the market square of Wittenberg, in the presence of a concourse of students and townsfolk. This dramatic action deeply stirred all Germany. The pope then urged the Holy Roman Emperor, Charles V, to put

Diet of
Worms, 1521



WORMS CATHEDRAL

The old German city of Worms possesses in the Cathedral of SS. Peter and Paul one of the finest Romanesque structures in Europe. The exterior, with its four round towers, two large domes, and a choir at each end, is particularly imposing. The cathedral was mainly built in the twelfth century.

Luther under the ban of the empire. Charles was willing to comply, but the German princes insisted that Luther must not be condemned unheard. Accordingly, Luther was summoned before a great assembly (Diet) of princes and ecclesiastical dignitaries at Worms. Here he refused to retract anything he had written, unless his statements could be shown to contradict the Bible. "It is neither right nor safe to act against conscience," Luther said. "God help me. Amen."

The Diet of Worms proclaimed Luther a heretic and outlaw,

and the pope excommunicated him. The support of powerful friends enabled him, however, to defy both pope and emperor as long as he lived. He made a German translation of the Bible, which the printing press soon multiplied in thousands of copies, composed many fine hymns and a catechism, flooded the country with pamphlets against the Roman Church, and wrote innumerable letters to his followers. Luther became in this way the leader of the German Reformation.

The Reformation in Germany made a wide appeal. To patriotic Germans it seemed a revolt against a foreign power — the Italian Papacy. To men of pious mind it offered the attractions of a simple faith based directly on the Bible. Worldly-minded princes saw in it an opportunity to despoil the Church of lands and revenues. Luther's teachings, accordingly, found acceptance among many people. Priests married, monks left their monasteries, and the "Reformed Religion" took the place of Roman Catholicism in most parts of northern and central Germany. South Germany, however, did not fall away from the Papacy and has remained Roman Catholic to the present time.

Luther's doctrines also spread into Scandinavian lands. The rulers of Denmark, Norway, and Sweden closed the monasteries and compelled the Roman Catholic bishops to surrender ecclesiastical property to the Crown. Lutheranism became henceforth the official religion of these three countries.

The Reformation in Switzerland began with Huldreich Zwingli. He was the contemporary, but not the disciple, of Luther. From his pulpit in the cathedral of Zurich, Zwingli proclaimed the Scriptures as the sole guide of faith and denied the supremacy of the pope. Many of the Swiss cantons accepted his teaching and broke away from obedience to Rome.

Another founder of Protestantism was the Frenchman, John Calvin. His *Institutes of the Christian Religion* set forth in orderly, logical manner the main principles of Protestant



MARTIN LUTHER

After a portrait made in 1526 by Lucius
Cranach the Elder.



JOHN CALVIN

After an old print.

theology. He also translated the Bible into French and wrote commentaries on nearly all the Scriptural books. Calvin passed most of his life at Geneva in Switzerland. The men whom he trained there, and on whom he set the stamp of his stern, earnest, God-fearing character, spread Calvinism over a great part of Europe. It became in Holland and Scotland the prevailing type of Protestantism, and in France and in England it deeply affected the national life. The Puritans in the seventeenth century carried Calvinism across the sea to New England, where it formed the dominant faith in colonial times.

The Reformation in Germany and Switzerland started as a national and popular move-

**Beginning of
the English
Reformation**

ment; in England it began as the act of a despotic sovereign, Henry VIII, the second king of the Tudor dynasty. He broke with the pope because the latter would not consent to his divorce from his queen, Catherine of Aragón, who was the aunt of the Holy Roman Emperor and Spanish monarch, Charles V. Henry VIII finally obtained the desired divorce from an English court, and in defiance of the papal bull of excommunication married a pretty maid-in-waiting, named Anne Boleyn. The king's next step was to secure from Parliament a series of laws abolishing the pope's authority in England. An Act of Supremacy (1534) declared the English king to be "the only supreme head on earth of the Church of England," with power to appoint all ecclesiastical officers and dispose of the papal revenues. The suppression of the monasteries and the ap-

John Calvin



ZWINGLI

After a painting by Hans Asper.

appropriation of their wealth for himself and his favorites soon followed this legislation. While Henry VIII thus separated England from the control of the Papacy, he remained Roman Catholic in belief to the day of his death.

The Reformation made rapid progress in England during the reign of Henry's son and successor, Edward VI. The young

**Completion
of the Eng-
lish Refor-
mation**

king's guardian allowed reformers from the Continent to come to England, and the doctrines of Luther, Zwingli, and Calvin were freely preached there. In order that religious services might be

conducted in the language of the people, Archbishop Cranmer and his co-workers prepared the *Book of Common Prayer*. It consisted of translations into noble English of various parts of the old Latin service books. With some changes, it is still used in the Church of England and the Protestant Episcopal Church of the United States. The short reign of Mary Tudor, daughter of Catherine of Aragón, was marked by a temporary setback to the Protestant cause. The queen prevailed on Parliament to secure a reconciliation with Rome. She also married her Roman Catholic cousin, Philip II of Spain, the son of Charles V. Mary now began a severe persecution of the Protestants. Many eminent reformers perished, among them Cranmer, the former archbishop. Mary died childless, after ruling about five years, and the crown passed to Anne Boleyn's daughter, Elizabeth. Under Elizabeth Anglicanism again replaced Roman Catholicism as the religion of England.

102. The Catholic Counter Reformation

The rapid spread of Protestantism soon brought about a Catholic Counter Reformation in those parts of Europe which

**The reform-
ing popes**

remained faithful to Rome. The popes now turned from the cultivation of Renaissance art and litera-

ture to the defense of their threatened faith. They made needed changes in the papal court and appointed to ecclesiastical offices men distinguished for virtue and learning. This reform of the Papacy dates from the time of Paul III, who became pope in 1534.

The most important agency of the Counter Reformation was the Society of Jesus, founded by a Spanish soldier and nobleman, Ignatius Loyola. The Jesuits, as their Protestant opponents called them, formed an army of spiritual soldiers, living under the strictest obedience to their head, or general, and fighting for the Church against "heretics." They served as preachers, confessors, teachers, and missionaries. Their activities in Poland, Hungary, Bohemia, and other countries did much to roll back the rising tide of Protestantism in Europe. The Jesuits also invaded the lands which the great maritime discoveries had laid open to European enterprise. In India, China, the East Indies, the Philippines, Africa, and the two Americas their converts from heathenism were numbered by hundreds of thousands.

Another agency in the Counter Reformation was the great Church Council summoned by Pope Paul III. The council met at Trent, on the borders of Germany and Italy. It continued, with intermissions, for nearly twenty years. The Council of Trent made no essential changes in Roman Catholic doctrines, which remained as theologians had set them forth in the Middle Ages. It declared that the tradition of the Church possessed equal authority with the Bible and reaffirmed the supremacy of the pope over Christendom. The council also passed decrees forbidding the sale of ecclesiastical offices and requiring bishops and other prelates to attend strictly to their duties.

The council, before adjourning, authorized the pope to draw up a list of works which Roman Catholics might not read.



ST. IGNATIUS LOYOLA

After the painting by Sanchez de Coello in the House of the Society of Jesus at Madrid. No authentic portrait of Loyola has been preserved. Coello's picture was made with the aid of a wax cast of the saint's features taken after death.

This action did not form an innovation. The Church from an early day had condemned heretical writings. However, the invention of printing, by giving greater currency to new and dangerous ideas, seemed to increase the necessity for the regulation of thought. The "Index of Prohibited Books" still exists, and additions to the list are made from time to time. It was matched by the strict censorship of printing long maintained in Protestant countries.

Still another agency of the Counter Reformation consisted of the Inquisition. This was a system of church courts for the discovery and punishment of heretics. Such courts had been set up in the Middle Ages. After the Council of Trent they redoubled their activity, especially in Italy, the Netherlands, and Spain. The Inquisition probably contributed to the disappearance of Protestantism in Italy. In the Netherlands, where it worked with great severity, it only aroused exasperation and hatred and helped to provoke a successful revolt of the Dutch people. The Spaniards, on the other hand, approved of the methods of the Inquisition and welcomed its extermination of heretics. It was not abolished in Spain until the nineteenth century.

103. Results of the Reformation

The Reformation was practically completed before the close of the sixteenth century. In 1500 the Roman Church embraced all Europe west of Russia and the Balkan Peninsula. By 1600 nearly half of its former subjects had renounced their allegiance. The greater part of Germany and Switzerland and all of Denmark, Norway, Sweden, Holland, England, Wales, and Scotland became independent of the Papacy. The unity of western Christendom, which had been preserved throughout the Middle Ages, thus disappeared and has not since been revived.

Protestants agreed in substituting for the authority of popes and church councils the authority of the Bible. They went back fifteen hundred years to the time of the Apostles and

tried to restore what they believed to be apostolic Christianity. Hence they rejected such doctrines and practices as were supposed to have developed during the Middle Ages. These included belief in purgatory, veneration of relics, invocation of saints, devotion of the Virgin, indulgences, pilgrimages, and the greater number

**Common
features of
Protestant-
ism**



of the sacraments. The Reformation also abolished the monastic system and priestly celibacy.

The denial of the authority of popes and Church councils led inevitably to differences of opinion among Protestants. There were various ways of interpreting that Bible to which they appealed as the rule of faith and conduct. Consequently, Protestantism split up into many sects or denominations, and these have gone on multiplying to the present day. Nearly all, however, are offshoots from

**Divisions
among
Protestants**

the three main varieties of Protestantism (Lutheranism, Calvinism, and Anglicanism) which appeared in the sixteenth century.

The break with Rome did not introduce religious liberty into Europe. Nothing was further from the mind of Luther, Calvin,

The Reformation and freedom of thought

and other reformers than the toleration of beliefs unlike their own. The early Protestant sects punished dissenters as zealously as the Roman Church punished heretics. Complete freedom of

conscience and the right of private judgment in religion have been secured in most countries of Europe only within the last hundred years.

The Reformation, however, did deepen the moral life of European peoples. The faithful Protestant or Roman Catholic

The Reformation and morals

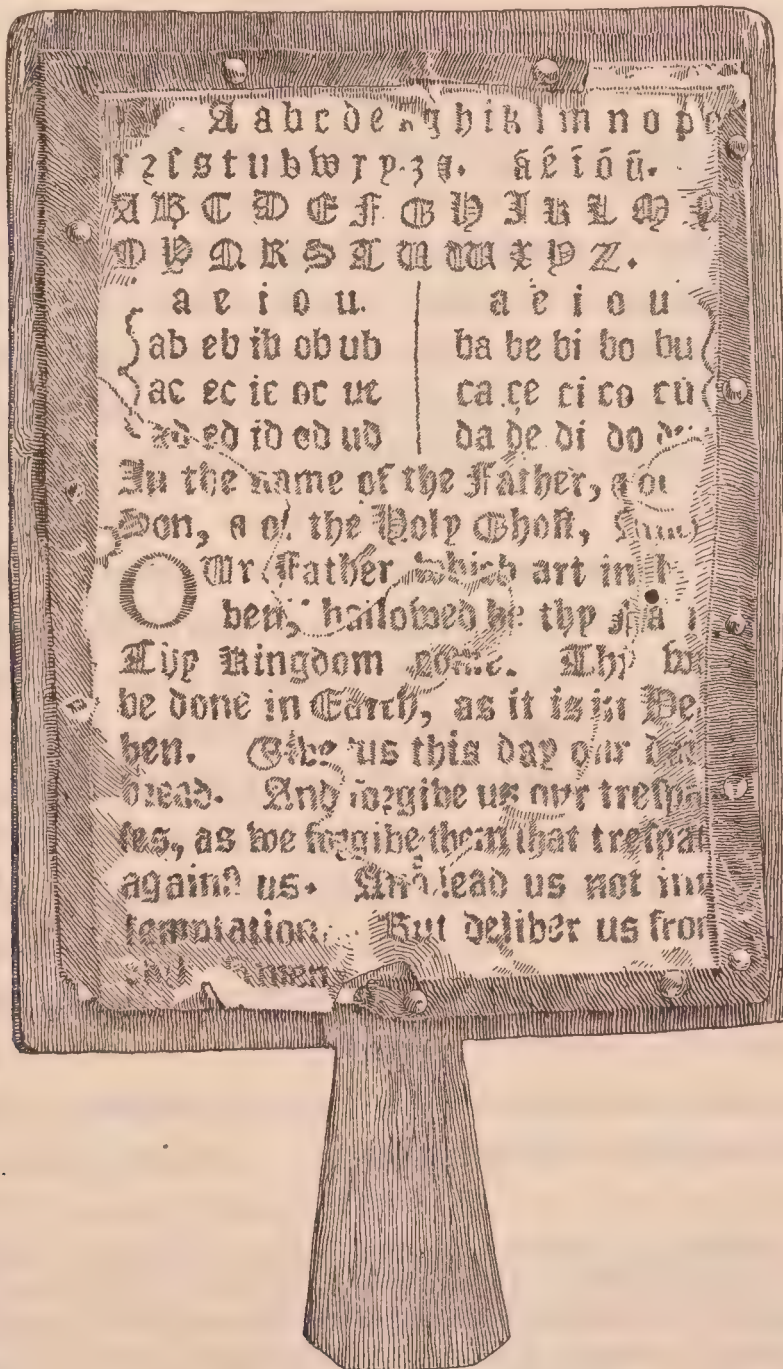
tried to show by his conduct that his particular form of belief made for better living than any other faith. The impulse to higher standards of

morality, which we owe to the Reformation, is still felt at the present day.

Studies

1. Distinguish and define the three terms, *Renaissance*, *Revival of Learning*, and *Humanism*.
2. "Next to the discovery of the New World, the recovery of the ancient world is the second landmark that divides us from the Middle Ages and marks the transition to modern life." Comment on this statement.
3. Why did the Renaissance begin as an "Italian event"?
4. Why was the revival of Greek more important in the history of civilization than the revival of Latin?
5. Why did the classical scholar come to be regarded as the only educated man?
6. Compare the Hereford map (page 333) with the map of the world according to Homer (page 100).
7. Compare the map of Ortelius (page 346) with the map of the world according to Ptolemy (page 190).
8. Why has Marco Polo been called the "Columbus of the East Indies"?
9. How did Vasco da Gama complete the work of Prince Henry the Navigator?
10. Explain this statement: "The American isthmus was discovered because an Asiatic one existed; in trying to avoid Suez the early mariners ran afoul of Darien."
11. On an outline map indicate the voyages of discovery of Vasco da Gama, Columbus (first voyage), and Magellan.
12. Show that the three words "gospel, glory, and gold" sum up the principal motives of European colonization in the sixteenth century.
13. "The opening-up of the Atlantic to continuous exploration is the most momentous step in the history of man's occupation of the earth." Does this statement seem to be justified?

14. How did Lisbon in the sixteenth century become the commercial successor of Venice? 15. Why is Roman law followed in all Latin-American countries? 16. Give three important reasons for the lessened influence of the Roman Church at the opening of the sixteenth century. 17. What is the historical origin of the name *Protestant*? 18. Why did the reformers in each European country take special pains to translate the Bible into the vernacular? 19. Why is the Council of Trent generally considered to be the most important Church council since that of Nicæa?



A HORNBOOK

A child's primer framed in wood and covered with a thin plate of transparent horn. It included the alphabet in small letters and in capitals, with vowel combinations and the Lord's Prayer. This particular example was found at Oxford and is now in the Bodleian Library.

CHAPTER XII

THE OLD RÉGIME IN EUROPE ¹

104. Absolutism and the Divine Right of Kings

WE studied in the preceding chapter some of the more important changes in European society at the close of the Middle Ages. The Renaissance, geographical discovery, exploration, and colonization, and the Protestant Reformation and Catholic Counter Reformation all helped to complete the transition from the medieval to the modern world. These movements, we learned, took place in the fifteenth and sixteenth centuries. Much that was medieval survived, however, into the seventeenth and eighteenth centuries, especially in political and economic life. Absolute monarchies claiming to rule by divine right, aristocracies in the possession of privileges and honors, the mass of the people excluded from any part in the government and burdened with taxes and feudal dues — such were some of the survivals of medievalism which formed the Old Régime. Let us examine it more closely.

Most European states were absolute monarchies. Absolutism was as common then as democracy is to-day. The rulers of

¹ Webster, *Readings in Modern European History*, chapter i, "Characters and Episodes of the Great Rebellion"; chapter ii, "Cromwell's Letters and Speeches"; chapter iii, "English Life and Manners under the Restoration"; chapter iv, "John Evelyn, the Diarist"; chapter v, "Louis XIV and His Court"; chapter vi, "A French Letter Writer of the Seventeenth Century"; chapter vii, "Memoirs of a German Princess"; chapter viii, "Letters of an English Nobleman"; chapter ix, "Turkey and the Turks"; chapter xv, "The England of Addison"; chapter xvi, "Goldsmith's England"; chapter xvii, "The Methodist Revival"; chapter xviii, "The 'Wealth of Nations'"; chapter xix, "A 'Philosophe'"; chapter xx, "France on the Eve of the Revolution."

Europe, having triumphed over the feudal nobility of the Middle Ages (§ 80), proclaimed themselves to be the sole source of authority. The middle and lower classes had no real part in law-making, no representative assemblies, and no constitutional safeguards against arbitrary power. The kings were everything; their subjects, nothing.

Absolutism

Absolutism rested on a real and very ancient belief in the divinity of kings. The Chinese emperor was the "Son of Heaven." The Egyptian Pharaoh was the "Son of the Sun." The Hebrew monarch was the Lord's anointed. The Hellenistic rulers of the Near East and the Roman emperors received divine honors from their subjects. An element of holiness also attached to medieval sovereigns, who at their coronation were anointed with a magic oil, girt with a sacred sword, and given a supernatural banner. Even Shakespeare could speak of the divinity which "doth hedge a king."¹

Divinity of kings

This conception of the sacred character of royalty gave rise to the theory of divine right. Kings were held to rule, not by the choice or consent of their subjects, but by "the grace of God." Providence, it was argued, had really ordained the State and placed over it a ruler whom it was a religious duty to obey and a sin to disobey. The theory of divine right thus contrasted sharply with our present-day notions of popular sovereignty.

Divine right

The general acceptance of absolutism and divine right meant that the interests of the monarchs received far more attention than those of their subjects. The result was that the vanity, selfishness, or ambition of individual rulers and dynasties plunged Europe into one war after another. When peace came to be made, the monarchs paid scant heed to geographical, racial, or linguistic boundaries, but cut and pared countries "as if they were Dutch cheeses." The idea, now so prevalent, that each people should determine its own destiny found little favor.

Dynastic interests

¹ *Hamlet*, IV, v, 123.

105. Privileged and Unprivileged Classes

The feudal system had bequeathed as part of its heritage to modern Europe a system of class distinctions which honey-combed society. The highest place was occupied by the clergy and nobility, who made up the First and Second Estates, respectively. These two privileged classes formed a very small minority of the population in any European country.

The First
and Second
Estates



COSTUMES OF THE FRENCH ORDERS

After an old print. The cleric wears a robe and ornamented mantle; the noble, a suit of black silk and a cap adorned with plumes; the representative of the Third Estate, a simple black suit without gold buttons or plumed cap.

Reverence felt by kings and lords for mother Church had dowered her representatives with rich and broad domains. In France, Spain, Italy, and those parts of Germany where Church property had not been confiscated by Protestants, the archbishops, bishops, abbots, and cardinals ruled like princes and paid few or no taxes to the government. These members of the higher clergy were recruited mainly from the noble families and naturally took the side of the absolute monarchs. The lower clergy, the thousands of parish priests, who came from the common people, just as naturally adopted the popular cause. They saw the abuses of the existing system and supported the demands for its reform.

The clergy

Great Britain is almost the only modern state where the nobility still keeps an important place in the national life. There are several reasons for this fact. In the **British** first place, British nobles are not numerous, be- **nobles** cause of the rule of primogeniture. The eldest son of a peer inherits his father's title and estate; the younger sons are only commoners. In the second place, the social distinction of the nobility arouses little antagonism, because a peer is not bound to marry into another noble family but may take his wife from the ranks of commoners. In the third place, the nobility is from time to time enlarged through the creation of new peers, very often men who have distinguished themselves by their public services as generals or statesmen or by their contributions to science, art, or letters. This constant supply of new blood has helped to preserve the British aristocracy from becoming inactive and useless. Finally, nobles in Great Britain are taxed as are other citizens and are equally accountable to the laws.

The situation was very different in most Continental countries. France, for example, supported as many as one hundred thousand nobles, for the French did not observe the rule **French** of primogeniture. All the sons of French nobles **nobles** inherited the father's title and estate equally. The "gentle birth" of the nobles enabled them to monopolize the important offices in the government, the army, and the Church. They were also largely exempt from taxation. The nobles who lived on their country estates often took part in local affairs and felt an interest in the welfare of the peasantry, but those who led a fashionable existence at court, in attendance on the king, were ornamental rather than useful. Their luxury, idleness, and dissipation made them hateful in the sight of reformers. A critic of the French nobility declared, "Through all the vocabulary of Adam, there is not such an animal as a duke or a count."

Such were the two privileged orders. Beneath them came the unprivileged order known as the Third Estate **The Third** in France. It consisted of three main divisions. **Estate**

The middle class, or *bourgeoisie*,¹ included all those who were

¹ From French *bourg*, "town."

not manual laborers. Professional men, such as magistrates, lawyers, physicians, and teachers, together with bankers, manufacturers, wholesale merchants, and shopkeepers, "bourgeoisie" were bourgeois. The British middle class enjoyed representation in Parliament and frequently entered the nobility. The French *bourgeoisie*, on the contrary, could not hold the positions of greatest honor in the government. Though well



CARRIAGE OF A FRENCH NOBLE

educated and often wealthy, they were made to feel in every way their inferiority to the nobles. They added their voices, therefore, to those who demanded political liberty and social equality.

The next division of the Third Estate included the artisans living in the towns and cities. They were not very numerous, except in Great Britain, France, western Germany, and northern Italy, where industry had reached a much higher development than elsewhere in Europe.

The craft guilds, so characteristic of city life during the Middle Ages (§ 87), had begun to disappear in Great Britain, but still maintained their importance on the Continent. Each trade had its own guild, controlling methods of manufacture, quantity and quality of the article produced, wages, hours of labor, and number of workmen to be employed. The guilds tended more and more to become *exclusive* organizations. Membership fees were raised so



LONDON TRADESMEN

After a broadside of 1647 in the British Museum, London.

high that few could afford to pay them, while the number of apprentices that a master might take was strictly limited. It also became increasingly difficult for journeymen to rise to the station of masters; they often remained wage-earners for life. The result was that the mass of artisans no longer participated in the benefits of the guild system. They therefore opposed it and sought its abolition.

The last and by far the largest division of the Third Estate was that of the peasants. In Prussia, Austria, Hungary, Poland,

The
peasants

Russia, and Spain they were still serfs (§ 85). They might not leave their villages or marry without their lord's consent; their children must serve in his family for several years at a nominal wage; and they themselves had to work for a number of days each week on their lord's land. Conditions were better in Italy and western Germany, though it was a Hessian prince who hired his subjects to Great Britain



THE FRENCH PEASANT UNDER TAILLE, TAX, AND CORVÉE

After an engraving of 1789 in the Hennin Collection, Paris.

to fight as mercenaries in the American War of Independence. In France, serfdom still existed in only a few provinces. The great majority of the French peasants enjoyed complete freedom, and many of them owned their own farms.

But even the free peasants of France carried a heavy burden. The king imposed the hated land tax (*taille*), assessing a certain amount on each village and requiring the money to be paid whether the inhabitants could afford it or not. Still more hated was the *corvée*, or forced labor exacted by the government from time to time on roads

Survivals of
the manorial
system

and other public works. The clergy demanded tithes, which amounted to perhaps a thirteenth of the produce. The nobles levied various feudal dues for the use of oven, mill, and wine press, and tolls for the use of roads and bridges. The game laws were especially vexatious, because farmers were obliged to allow the game of neighboring lords to invade their fields and destroy the crops. It is not strange that the peasants also formed a discontented class, anxious for any reforms which would better their hard lot.

106. France under Louis XIV

France in the seventeenth and eighteenth centuries furnished a good example of an absolute monarchy supported by pretensions to divine right. That country had now come under Bourbon rulers, a dynasty which began with Henry Bourbon, king of Navarre. He mounted the French throne in 1589 as Henry IV, and his descendants reigned after him for more than two hundred years.

The third Bourbon, Louis XIV (1643-1715), whose reign is the longest in European history, ranks among the most able of French monarchs. He was a man of handsome presence, slightly below the middle height, with a



LOUIS XIV AS THE "SUN KING"

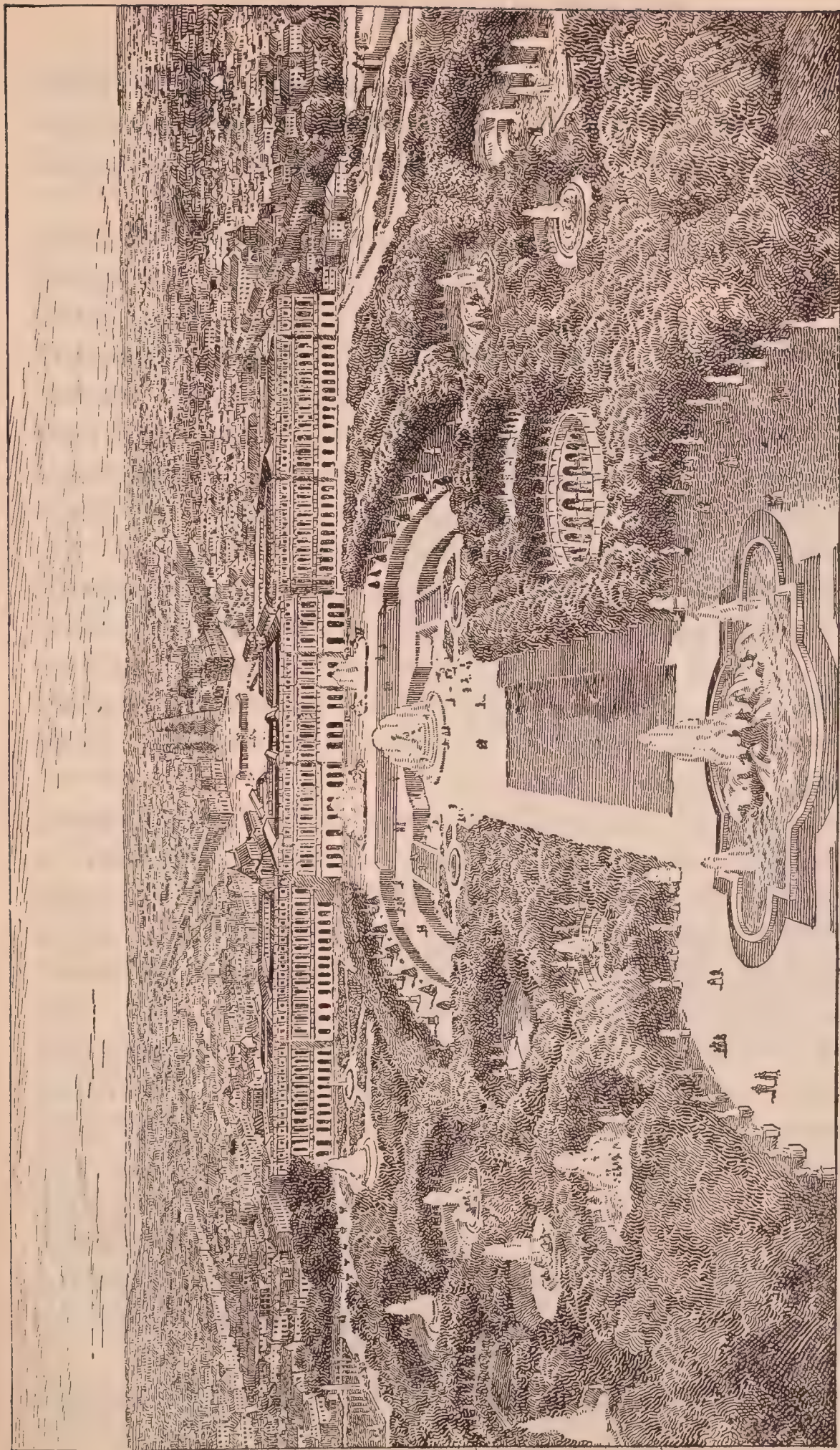
From a drawing made in 1653 for a court ballet in which Louis XIV took part.

Louis XIV

prominent nose and abundant hair, which he allowed to fall over his shoulders. In manner he was dignified, reserved, courteous, and as majestic, it is said, in his dressing-gown as in his robes of state. A contemporary wrote that he would have been every inch a king, "even if he had been born under the roof of a beggar." Louis possessed much natural intelligence, a retentive memory, and great capacity for work. It must be added, however, that his general education had been neglected, and that throughout his life he remained ignorant and superstitious. Vanity formed a striking trait in the character of Louis. He accepted the most extravagant compliments and delighted to be known as the "Grand Monarch" and the "Sun King."

Louis gathered around him a magnificent court at Versailles, near Paris. Here a whole royal city, with palaces, parks, **The French** groves, terraces, and fountains, sprang into being **court** at his order. The gilded salons and mirrored corridors of Versailles were soon crowded with members of the nobility. They now spent little time on their estates, preferring to remain at Versailles in attendance on the king, to whose favor they owed offices, pensions, and honors. The splendor of the French court cast its spell upon Europe. Every king and prince looked to Louis as the model of what a ruler should be and tried to imitate him. French language, manners, dress, art, and literature thus became the accepted standards of polite society in all civilized lands.

The famous saying, "I am the State," though not uttered by Louis, accurately expressed his conviction that in him were **French** embodied the power and greatness of France. **absolutism** Conditions in that country made possible his absolute government. Previous rulers and their ministers had labored with success to strengthen the authority of the Crown at the expense of the nobles and the commons. There was no Parliament to represent the nation and voice its demands. There was no Magna Carta, as in England (§ 80), to protect the liberties of the people by limiting the right of a ruler to impose taxes at will. The French, furthermore, did not have



VERSAILLES

The palace now forms a magnificent picture gallery and museum of French history; the park, with its fountains and ornamental shrubbery, is a place of holiday resort for Parisians. It is estimated that Louis XIV spent one hundred million dollars on the buildings and grounds.

independent law courts which could interfere with the king's power of exiling, imprisoning, or executing his subjects. Absolutism thus became so firmly rooted in France that a revolution was necessary to overthrow it.

Absolutism, as a principle of government, received its fullest justification in a famous work¹ written by Bossuet, a learned French bishop, for the instruction of Louis XIV's son. A hereditary monarchy, declared Bossuet, is the most ancient and natural, the strongest and most efficient, of all forms of government. Royal power comes from God; hence the person of the king is sacred and it is sacrilege to conspire against him. No one may rightfully resist the king's commands; his subjects owe him obedience in all matters. To the violence of a king the people can only oppose respectful remonstrances and prayers for his conversion. A king, indeed, ought not to be a tyrant, but he can be one in perfect security. "As in God are united every perfection and virtue, so all the power of all the individuals in a community is united in the person of the king."

How unwise it may be to concentrate authority in the hands of one man is shown by the melancholy record of the wars of Louis XIV. To make France powerful and gain fame for himself, he plunged his country into a series of struggles from which it came out completely exhausted. Louis was served by excellent engineers and commanders, who developed siegecraft, improved artillery, and recruited, equipped, and provisioned larger bodies of troops than had ever before appeared on European battlefields. The use of distinctive uniforms for soldiers, the custom of marching in step, field hospitals, and ambulances were some of the innovations of this time. Louis dreamed of dominating all western Europe, but his aggressions provoked against him a constantly increasing number of allies, who in the end proved to be too strong even for the king's able generals and fine armies.

Four great wars filled a large part of Louis' reign. The first

¹ *La politique tirée de l'Écriture Sainte.*

three were undertaken to extend the dominions of France as far as the Rhine. That river in ancient times had separated Gaul and Germany, and Louis regarded it as a "natural boundary" of France. He did secure several strips of territory to the east and northeast of France, particularly Alsace. The Alsatians, though of Teutonic extraction, in process of time considered themselves French and lost all desire for union with any of the German states. The greater part of Lorraine was not added to France until after the middle of the eighteenth century, during the reign of Louis's successor. The Lorrainers, likewise, became thoroughly French in feeling.

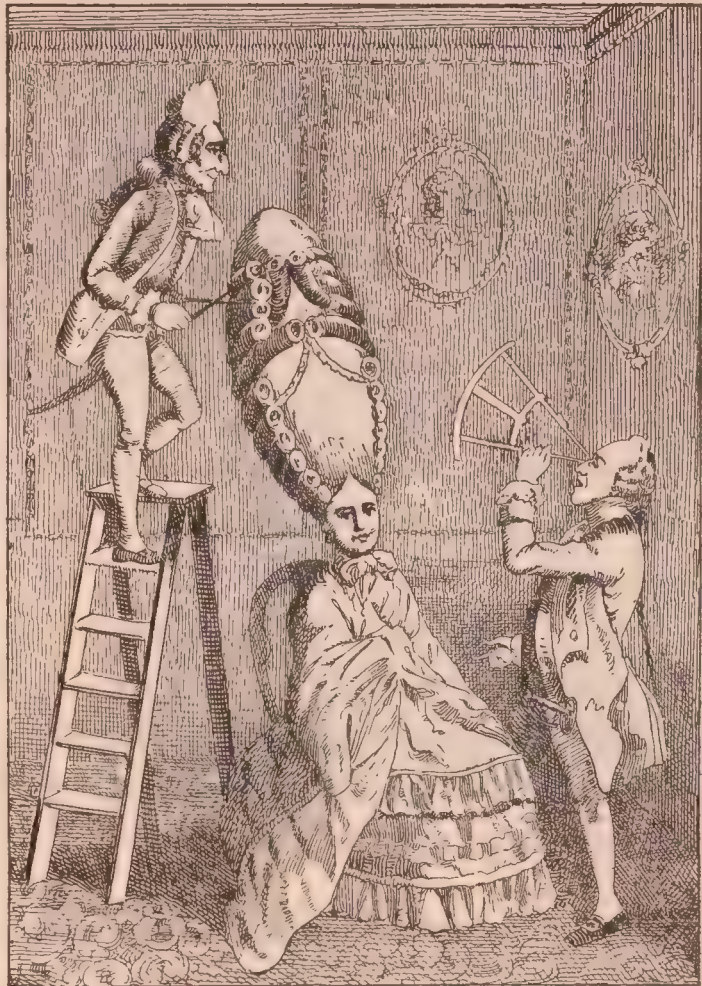
Alsace and
Lorraine

The fourth great war arose out of dynastic rivalries and ambitions. The king of Spain, who

War of the
Spanish
Succession,
1701-1713

lacked children or brothers to succeed him, bequeathed his vast dominions in Europe and America to one of Louis's

grandsons, in the hope that the French might be strong enough to keep them undivided. Louis accepted the inheritance, but other European rulers looked on with dismay at the prospect of so great an enlargement of France. A united Franco-Spanish empire would be too strong for its neighbors, would disturb the delicately adjusted "balance of power" between the



"RIDICULOUS TASTE, OR THE LADIES' ABSURDITY"

One of the many caricatures of the extravagant fashions in headdress of both sexes during the eighteenth century.

various countries. The result was the War of the Spanish Succession, in which France and Spain faced a Grand Alliance of England, Austria, Holland, Portugal, and several of the German principalities. Europe had never known before a war that concerned so many states and peoples. It continued for more than a decade, until the exhaustion of both sides led to the conclusion of the Peace of Utrecht in 1713. The Allies agreed to recognize Louis's grandson as king of Spain and her colonies, on condition, however, that the Spanish and French crowns should never be united. Louis was allowed to keep the Continental territories acquired earlier in his reign, but he had to surrender to England various colonial possessions of France (§ 121). The war and the peace that followed it thus checkmated his ambitious design of becoming master of western Europe.

The price of the king's warlike policy was a heavy one. France paid it in the shape of famine and pestilence, excessive taxes, huge debts, and the impoverishment of the people. Louis, now a very old man, survived the Peace of Utrecht only two years. As he lay dying, he turned to his little heir ¹ and said, "Try to keep peace with your neighbors. I have been too fond of war; do not imitate me in that, or in my too great expenditure."

107. Russia under Peter the Great

The Russians at the opening of modern times seemed to be rather an Asiatic than a European people. Three hundred years of Mongol rule had isolated them from their Slavic neighbors and had interrupted the stream of civilizing influences which in earlier days flowed into Russia from the Byzantine Empire. Most of the Russians were ignorant, superstitious peasants, who lived secluded lives in small farming villages scattered over the plains and throughout the forests. Even the inhabitants of the towns lacked the education and enlightened manners of the western peoples, whose

¹ His great-grandson, then a child of five years. The reign of Louis XV covered the period 1715-1774.

ways they disliked and whose religion, whether Catholicism or Protestantism, they condemned as heretical. Russia, in short, needed to be restored to Europe, and Europe needed to be introduced to Russia. This formed the special work of the Romanovs, a dynasty which began in 1613 with Michael Romanov. The family of tsars descended from him occupied the Russian throne until our own day.¹ His grandson was the celebrated Peter the Great (1689–1725).

Peter became sole tsar when only seventeen years of age. An English con- **Peter the Great**

temporary, who knew him well, described him as “a man of very hot temper, soon inflamed, and very brutal in his passion.” After a mutiny of his bodyguard he edified the court by himself slicing off the heads of the culprits. In order to quell opposition in



PETER THE GREAT

his family, he had his wife whipped by the knout and ordered his own son to be tortured and executed. He was coarse, gluttonous, and utterly without personal dignity. Yet Peter could often be frank and good-humored, and he was as loyal to his friends as he was treacherous to his foes. Whatever his weaknesses, few men have done more than Peter to change the course of history, and few have better deserved the appellation of “the Great.”

Peter began his work as a reformer by sending fifty young Russians of the best families to Venice, Holland, **Europeaniza-** and England, to absorb all they could of European **tion of Russia** ideas. He afterward came in person, traveling *incognito* as

¹ The last tsar, Nicholas II, abdicated in 1917.

"Peter Mikhailov" and making himself familiar with the arts and customs of western Europe. These he proceeded to introduce into Russia. The long Asiatic robes of Russian nobles had to give way to short German jackets and hose. Long beards, which the people considered sacred, had to be shaved, or else a tax paid for the privilege of wearing one. Women,



A CONTEMPORARY CARICATURE OF
PETER THE GREAT

previously kept in seclusion, were permitted to appear in public without veils and to mingle at dances and entertainments with men. A Russian order of chivalry was founded. The Bible was translated into the language of the people and sold at popular prices. Peter adopted the "Julian calendar," in place of the old Russian calendar, which began the year on the first of September, supposed to be the date of the creation. He also improved the Russian alphabet by omitting some of its cumbersome

letters and by simplifying others.

Peter found in Russia no regular army; he organized one after the German fashion. The soldiers (except the mounted warriors known as Cossacks) were uniformed and armed like European troops. He found no fleet; he built one, modeled upon that of Holland. He opened mines, cut canals, laid out roads, introduced sheep breeding, and fostered by protective tariffs the growth of silk and woolen manufactures. He instituted a police system and a postal service. He established schools of medicine, engineering, and navigation, as well as those of lower grade. He also framed a code of laws based upon the legal systems of western Europe.

Recon-
struction of
Russia

The remaking of Russia according to European models formed only half of Peter's program. His foreign policy was equally ambitious. He realized that Russia needed **St. Petersburg** readier access to the sea than could be found through the Arctic port of Archangel. Peter made little headway against the Turks, who controlled the Black Sea, but twenty years of intermittent warfare with the Swedes enabled him to acquire the Swedish provinces on the eastern shore of the Baltic. Here in the swamps of the river Neva, not far from the Gulf of Finland, Peter built a new and splendid capital, giving it the German name of (St.) Petersburg.¹ He had at last realized his long-cherished dream of opening a "window" through which the Russian people might look into Europe.

108. Austria and Maria Theresa

The Hapsburgs were originally feudal lords of a small district in what is now northern Switzerland, where the ruins of their ancestral castle ² may still be seen. Count Rudolf, **Hapsburg** the real maker of the family fortunes, secured the **dynasty** archduchy of Austria, with its capital of Vienna, and in 1273 was chosen Holy Roman Emperor. The imperial title afterward became hereditary in the Hapsburg dynasty.

The name "Austria" was loosely applied to all the territories which the Hapsburgs gradually acquired by conquest, marriage, or inheritance. They ruled in the eighteenth **The Haps-** century over the most extraordinary jumble of **burg realm** peoples to be found in Europe. There were Germans in Austria proper and Silesia, Czechs in Bohemia and Moravia, Magyars, Slovaks, Rumanians, Croatians, and Slovenians in Hungary and its dependencies, Italians in Milan and Tuscany, and Flemings and Walloons in the Netherlands. It was impossible to group such widely scattered peoples into one centralized state or to form them into a federation. Their sole bond of union was a common allegiance to the Hapsburg monarch.

¹ In 1914 the name was changed to the Slavic equivalent, Petrograd. In 1924, after the death of Lenin, Petrograd became Leningrad.

² German *Habichtsburg* (Hawks' Burgh).

The Hapsburg realm threatened to break up in the eighteenth century upon the death of the emperor Charles VI, who lacked male heirs. Charles, however, had made a so-called Pragmatic Sanction, or solemn compact, declaring his dominions to be indivisible and leaving them to his eldest daughter, Maria Theresa. Most of the European powers pledged themselves by treaty to observe this arrangement.

The emperor died in 1740 and Maria Theresa became archduchess of Austria, queen of Hungary, queen of Bohemia, and sovereign of all the other Hapsburg lands. She was then only twenty-three years old, strikingly handsome, and gifted with much charm of manner. Her youth, her beauty, and her sex might have entitled her to consideration by those states which had agreed to respect the Pragmatic Sanction. But a paper bulwark could not safeguard Austria against Prussia and Prussia's allies.

109. Prussia and Frederick the Great

Prussia, the creator of modern Germany, was the creation of the Hohenzollerns.¹ It would be hard to name another European dynasty with so many able, ambitious, and unscrupulous rulers. The Hohenzollerns prided themselves on the fact that almost every member of the family enlarged the possessions received from his ancestors. They did this by purchase, by inheritance, by shrewd diplomacy, and, most of all, by hard fighting. When Frederick the Great (1740-1786) mounted the throne, their dominions included the mark of Brandenburg, which had formed in the Middle Ages a German colony beyond the Elbe, Pomerania, and East Prussia, along the Baltic coast east of the Vistula. There were also smaller Hohenzollern territories in central and western Germany.

¹ The name is derived from that of their castle on the heights of Zollern in southern Germany. Emperor William II, who abdicated in 1918, was the twenty-fourth ruler of the line.

Only a strong hand could hold together the scattered possessions of the Hohenzollerns. Their hand was strong. No monarchs of the age exercised more unlimited **Prussian** authority or required more complete obedience **absolutism** from their subjects. According to the Hohenzollern principle, the government could not be too absolute, provided it was efficient. The ruler, working through his ministers, who were merely his clerks, must foster agriculture, industry, and commerce, promote education, and act as the guide of his people in religion and morals.

The Hohenzollerns devoted themselves consistently to the **Prussian** upbuilding of **militarism** their military forces. They wanted an army powerful enough to defend a kingdom without natural boundaries and stretching in detached provinces all the way from the Rhine to the Niemen. The soldiers at first were volunteers, recruited in different parts of Germany, but it became necessary to fill up the gaps in the ranks by compulsory levies among the peasants. Carefully trained officers, appointed from the nobility and advanced only on merit, enforced an iron discipline. The soldiers, it was said, feared their commanders more than they did the enemy.

Frederick the Great became king at the age of twenty-eight. He was rather below the average height and inclined **Frederick** to stoutness, good looking, with the fair hair of **the Great** North Germans and blue-gray eyes of extraordinary brilliancy.



FREDERICK THE GREAT
After a painting by H. Pataky.

By nature he seems to have been thoroughly selfish, unsympathetic, and crafty. He was not a man to inspire affection among his intimates, but with the mass of his subjects he was undeniably popular. Innumerable stories circulated in Prussia about the simplicity, good humor, and devotion to duty of old "Father Fritz."

The year of Frederick's accession saw the beginning of a great European war. The responsibility for it rests on his shoulders. The Prussian king coveted Silesia, an Austrian province lying south of Brandenburg and mainly German in population. Frederick suddenly led his army into Silesia and overran the country without much difficulty. No justification existed for this action. As the king afterward confessed in his *Memoirs*, "Ambition, interest, and desire of making people talk about me carried the day; and I decided for war." Frederick's action precipitated a general European conflict. France, Spain, and Bavaria allied themselves with Prussia, while Great Britain and Holland, anxious to preserve the balance of power, took the side of Austria. Things might have gone hard with Maria Theresa but for the courage and energy which she displayed and the support of her Hungarian subjects. All the warring countries finally agreed to a mutual restoration of conquests (with the exception of Silesia) and signed the Peace of Aix-la-Chapelle.

Maria Theresa still hoped to recover her lost province. As most of the European sovereigns were either afraid or jealous of Frederick, she found no great difficulty in forming a coalition against him. Russia, France, Sweden, and Saxony entered it. Great Britain, however, was this time an ally of Prussia. British gold subsidized the Prussian armies, and British troops, by fighting the French in Germany, India, and America, weakened Prussia's most dangerous enemy. Frederick conducted a purely defensive warfare, thrusting now here and now there against his slower-moving adversaries, who never learned to act in concert and exert their full force simultaneously. Even so, the struggle

**War of the
Austrian
Succession,
1740-1748**

**Seven Years'
War, 1756-
1763**

was desperately unequal. The Russians occupied East Prussia, penetrated Brandenburg, and even captured Berlin. Faced by the gradual wearing down of his armies, an empty treasury, and an impoverished country, Frederick more than once thought of suicide. What saved him was the accession of a new tsar. This ruler happened to be a warm admirer of the Prussian king and at once withdrew from the war. Maria Theresa, deprived of her eastern ally, now had to come to terms and leave Frederick in secure possession of Silesia. Soon afterward the Peace of Paris between France and Great Britain brought the Seven Years' War to an end.

This most bloody contest, which cost the lives of nearly a million men, seemed to settle little or nothing except the possession of Silesia. Yet the Seven Years' War **Position** really marks an epoch in the political history of **of Prussia** Europe. The young Prussian kingdom appeared henceforth as one of the great powers of the Continent and as the only rival in Germany of the old Hapsburg monarchy. It was inevitable from this time that Prussia and Austria should struggle for predominance, and that the smaller German states should group themselves around one or the other. Frederick, of course, like all the Hohenzollerns, fought simply for the aggrandizement of Prussia, but the results of his work were disclosed a century later when the German Empire came into being.

110. The Puritan Revolution in England

When absolutism prevailed, everything depended upon the personal character of the sovereign. A Peter the Great might set his country upon the road to civilization; a **Two revolu-** Louis XIV, on the contrary, might plunge his **tions in** people into indescribable misery as the result of **England** needless wars and extravagant expenditures. As time went on, it began to appear more and more unreasonable that a single person should have the power to make the laws, levy the taxes, spend the revenues, declare war, and conclude peace according to his own inclination. During the seventeenth century two

revolutions overthrew absolutism in England and replaced it with a *limited* monarchy, that is, a monarchy controlled by Parliament. We shall now learn how the English people, as represented in Parliament, became more powerful than their kings.

Absolutism in England dated from the time of the Tudors. Henry VII humbled the nobles, while Henry VIII and Elizabeth Tudor abso- brought the Church into dependence on the Crown. lutism These three sovereigns, though despotic, were excellent rulers and were popular with the influential middle class in town and country. The Tudors gave England order and prosperity, if not political liberty.

The English Parliament in the thirteenth century had become a body representative of the different estates of the realm, and in the fourteenth century it had separated into the two houses of Lords and Commons (§ 80). Parliament under the Tudors enjoyed considerable authority at this time. The kings, who were in continual need of money, often summoned it, sought its advice upon important questions, and readily listened to its requests. The despotic Tudors, on the other hand, made Parliament their servant. Henry VII called it together on only five occasions during his reign; Henry VIII persuaded or frightened it into doing anything he pleased; and Elizabeth consulted it as infrequently as possible. Parliament under the Tudors did not abandon its claims to a share in the government, but it had little chance to exercise them.

The death of Elizabeth in 1603 ended the Tudor dynasty and placed James I,¹ the first of the Stuarts, on the English throne. James I and Parliament England and Scotland were now joined in a personal union, though each country retained its own Parliament, laws, and established Church. The unmistakable purpose of James to rule as an absolute monarch aroused much opposition in Parliament. That body felt little sympathy with a king who proclaimed himself the source of all law. When James, always extravagant and a poor financier, came before it

¹ James VI of Scotland. His mother, Mary Queen of Scots, was a granddaughter of Henry VII, the first of the Tudors.

for money, Parliament refused to give him any unless grievances were redressed. James would not yield, but got along as best he could by levying customs duties, selling titles of nobility, and imposing excessive fines, in spite of the protests of Parliament.

A religious controversy helped to embitter the dispute between James and Parliament. The king, who was a devout Angli-

can, made himself

Puritanism

very unpopular with the Puritans, as the reformers within the Church of England were called. The Puritans had at first no intention of separating from the national or established Church, but they wished to "purify" it of certain



A PURITAN FAMILY

Illustration in an edition of the *Psalms* published in 1563.

customs which they described as "Romish." Among these were the use of the surplice, of the ring in the marriage service, and of the sign of the cross in baptism. Some Puritans wanted to get rid of the *Book of Common Prayer* altogether. Since the Puritans had a large majority in the House of Commons, it was inevitable that the parliamentary struggle against Stuart absolutism should assume in part a religious character.

The political and religious difficulties which marked the reign of James I did not disappear when his son, Charles I, came to the throne. Almost immediately he began to quarrel with Parliament. When that body withheld supplies, Charles resorted to forced loans from the wealthy and even imprisoned a number of persons who refused to contribute. Such arbitrary acts showed plainly that Charles would play the tyrant if he could. The king's attitude at last led Parliament to a bold assertion of its authority. It now presented to Charles the celebrated Petition of Right. One of the

**Charles I and
Parliament**

most important clauses provided that loans without parliamentary sanction should be considered illegal. Another clause declared that no one should be arrested or imprisoned except according to the law of the land. The Petition thus repeated and reinforced some of the leading principles of Magna Carta (§ 80). The people of England, speaking this time through their elected representatives, asserted once more their right to limit the power of kings.

Charles signed the Petition, in order to secure parliamentary consent to taxation, but he did not observe it. His autocratic rule, coupled with his harsh treatment of the Puritans, at length provoked a revolution and civil war in England. Around the king rallied nearly all the nobles, the Anglican clergy, the Roman Catholics, a majority of the "squires," or country gentry, and the upper classes generally. The parliamentarians, who opposed him, were mostly recruited from the trading classes in the towns and the small landowners in the country. The working people remained as a rule indifferent and took little part in the struggle.

Outbreak of
the Puritan
Revolution,
1642

June 14th 1645.
Haukebowe.

your most humble servant
Oliver Cromwell

SPECIMEN OF CROMWELL'S HANDWRITING

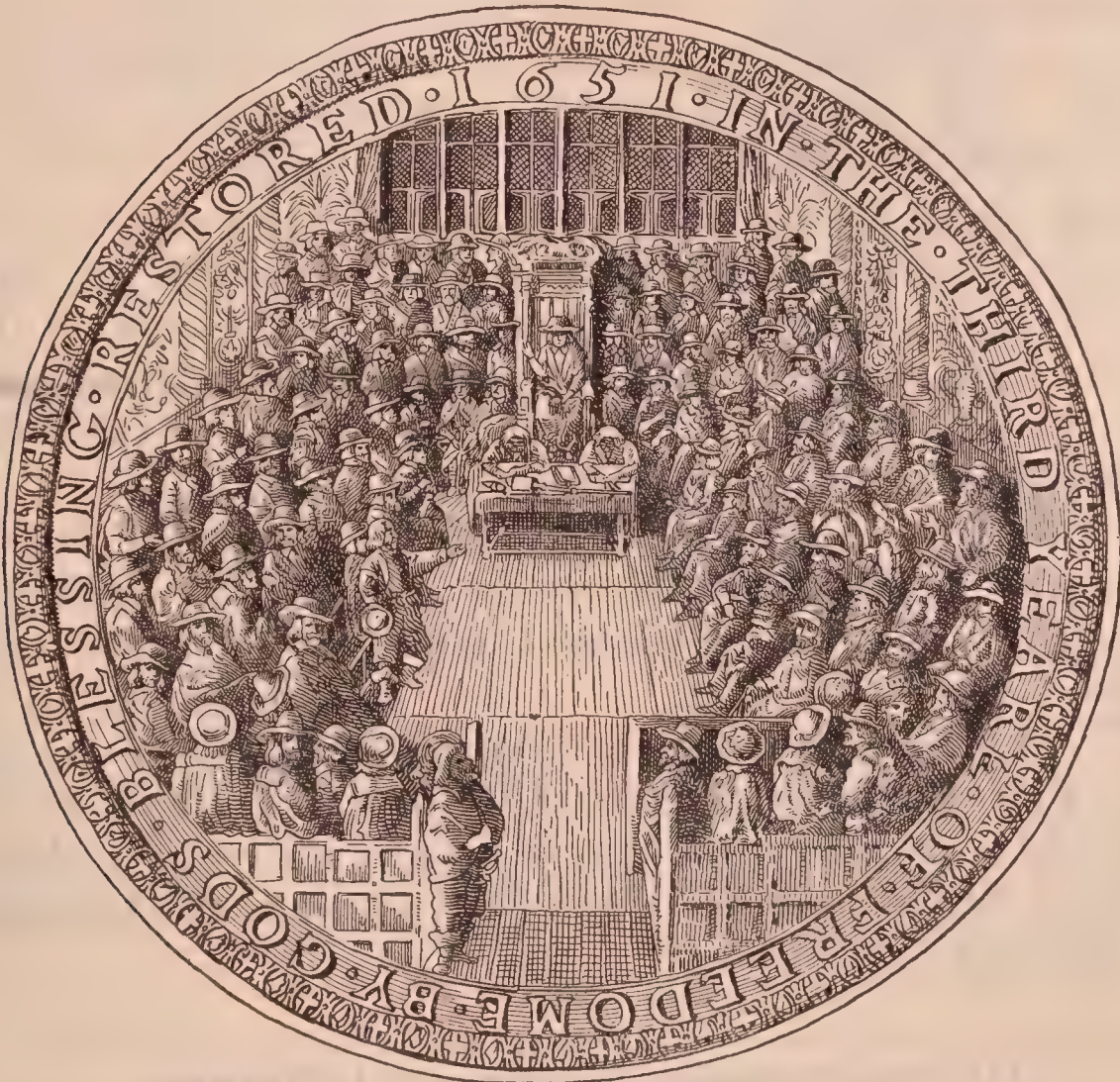
Fortune favored the royalists until Oliver Cromwell took command of the parliamentary forces. A country gentleman from the east of England, Cromwell had represented the University of Cambridge in Parliament and had there displayed great boldness in opposing the royal government. An unfriendly critic at this time describes "his countenance swollen and reddish, his voice sharp and untuneable, and his eloquence full of fervor." Though a zealous Puritan, who believed himself to be the chosen agent of the Lord, Cromwell was not an ascetic. He hunted, hawked, played bowls and other games, had an ear for music, and valued art and learning. In public life he showed himself a statesman of much insight

Oliver
Cromwell

and a military genius. Cromwell's decisive victories resulted in the collapse of the royalist cause and the triumph of the parliamentarians.

Charles I was now brought for trial before a High Court of Justice composed of his bitterest enemies. He refused to acknowledge the right of the court to try him and made no defense whatever. Charles was speedily convicted and sentenced to be beheaded, "as a tyrant, traitor, murderer, and public enemy to the good of the

Execution of
Charles I,
1649



GREAT SEAL OF ENGLAND UNDER THE COMMONWEALTH (REDUCED)

The reverse represents the House of Commons in session.

people." He met death with quiet dignity on a scaffold erected in front of Whitehall Palace in London. The king's execution went far beyond the wishes of most Englishmen; "cruel necessity" formed its only justification; but it established once for

all in England the principle that rulers are responsible to their subjects.

Sweeping changes in the government of England followed the execution of Charles I. The kingship and the House of Lords were abolished, and the House of Commons was placed in sole control of legislation. England now became a Commonwealth, or national republic. This lasted only a short time and then gave way to the military dictatorship of Cromwell. He was really as powerful as any English king, but his reluctance to play the autocrat led him to accept a so-called Instrument of Government drawn up by some of his officers and notable as the only written constitution which England has ever had. The Instrument of Government vested supreme authority in a single person styled the Lord Protector, holding office for life. Cromwell as Lord Protector ruled wisely and well until his death in 1658 left the army without a master and the nation without a strong man at the head of affairs. Two years later Parliament called the eldest son of Charles I to the throne of his father.

It seemed, indeed, as if the Puritan Revolution had been a complete failure. But this was hardly true. The revolution arrested the growth of absolutism and divine right in England. It created among Englishmen a lasting hostility to despotic rule, whether exercised by King, Parliament, Protector, or army. Furthermore, it sent forth into the world ideas of popular sovereignty, which, during the eighteenth century, helped to produce the American and French revolutions.

111. The "Glorious Revolution" in England

Charles II pledged himself to maintain Magna Carta, the Petition of Right, and various statutes limiting the royal power.

The people of England wished to have a king, but they also wished their king to govern by the advice of Parliament. Charles, less obstinate and more clever than his father, recognized this fact, and, when a conflict threatened

with his ministers or Parliament, always avoided it by timely concessions. Whatever happened, he used to say, he was resolved "never to set out on his travels again." Charles's charm of manner, wit, and genial humor made him a popular monarch, in spite of his grave faults of character. He was a king who "never said a foolish thing and never did a wise one."

One of the most important events belonging to the reign of Charles

II was the pas- sage by Parlia-

**Habeas
Corpus Act,
1679**

ment of the Habeas Corpus Act. The writ of *habeas corpus*¹ is an order, issued by a judge, requiring a person held in custody to be brought before the court. If upon examination good reason is shown for keeping the prisoner, he is to be given a trial; otherwise he must either be freed or released on bail. This writ had been long used in England, and one of



A POLITICIAN

After a cartoon by W. Hogarth.

the clauses of Magna Carta expressly provided against arbitrary imprisonment. It had always been possible, however, for the king or his ministers to order the arrest of a person considered dangerous to the State, without making any formal charge against him. The Habeas Corpus Act established the principle that every man, not charged with or convicted of a known crime, is entitled to his liberty. Most of the British possessions where the Common Law prevails have accepted the act, and it has been adopted by the United States.

The reign of Charles II also saw the beginning of the modern party system in Parliament. Two opposing parties took shape, very largely out of a religious controversy. The king, from his

¹ A Latin phrase meaning, "You may have the body."

long life in France, was partial to Roman Catholicism, though he did not formally embrace that faith until the moment of death. His brother James, the heir to the throne, became an avowed Roman Catholic, much to the disgust of many members of Parliament. A bill was now brought forward to exclude Prince James from the succession, because of his conversion. Its supporters received the nickname of Whigs, while those who opposed it were called Tories. The bill did not pass the House of Lords, but the two parties in Parliament continued to divide on other questions. They survive to-day as the Liberals and the Conservatives, and still dispute the government of England between them.

James II lacked the attractive personality which had made his brother a popular ruler; moreover, he was a staunch believer in the divine right of kings. James soon managed to make enemies of most of his Protestant subjects by "suspending" the laws against Roman Catholics and by appointing them to positions of authority and influence. He also dismissed Parliament. Englishmen might have tolerated James to the end of his reign (he was then nearing sixty), in the hope that he would be succeeded by his Protestant daughter Mary. But the birth in 1688 of a son to his Roman Catholic second wife changed the whole situation by opening up the prospect of a Roman Catholic succession to the throne. At last a number of Whig and Tory leaders invited William, prince of Orange, stadholder or governor-general of Holland, to rescue England from Stuart despotism.¹

William landed in England with a small army and marched unopposed to London. James II, deserted by his retainers and soldiers, soon found himself alone. He fled to France, where he lived the remainder of his days as a pensioner at the French court. Parliament granted the throne conjointly to William and Mary, William to rule during his lifetime and Mary to have the succession

¹ William was Mary's husband.

if she survived him.¹ Should they have no children, the throne was to go to Mary's sister Anne.

Parliament took care to continue its own authority and the Protestant religion by enacting the Bill of Rights, which has a place by the side of Magna Carta and the Petition of Right among the great documents of English constitutional history. This Act decreed that the sovereign must henceforth be a member of the Anglican Church. It forbade him to "suspend" the operation of the laws, or to levy money or maintain a standing army except by consent of Parliament. It also declared that election of members of Parliament should be free, that they should enjoy freedom of speech and action within the two Houses; and that excessive bail should not be required, or excessive fines imposed, or cruel and unusual punishments inflicted. Finally, it affirmed the right of subjects to petition the sovereign and ordered the holding of frequent Parliaments. These were not new principles of political liberty, but now the English people were strong enough to give them the binding form of laws. They reappear in the first ten amendments to the Constitution of the United States.

The Revolution of 1688-1689 struck a final blow at absolutism and divine right in England. An English king became henceforth the servant of Parliament, holding office only on good behavior. An Act of Parliament had made him and an Act of Parliament might depose him.

The "Glorious Revolution"

It is well to remember, however, that the Revolution did not form a popular movement. It was a successful struggle for parliamentary supremacy on the part of the upper classes. The government of England still remained far removed from democracy.

The supremacy won by Parliament was safeguarded, a few years later, by the passage of the Act of Settlement. It provided that in case William III or his sister-in-law Anne died without heirs, the crown should pass to Sophia, electress of Hanover, and her descendants.

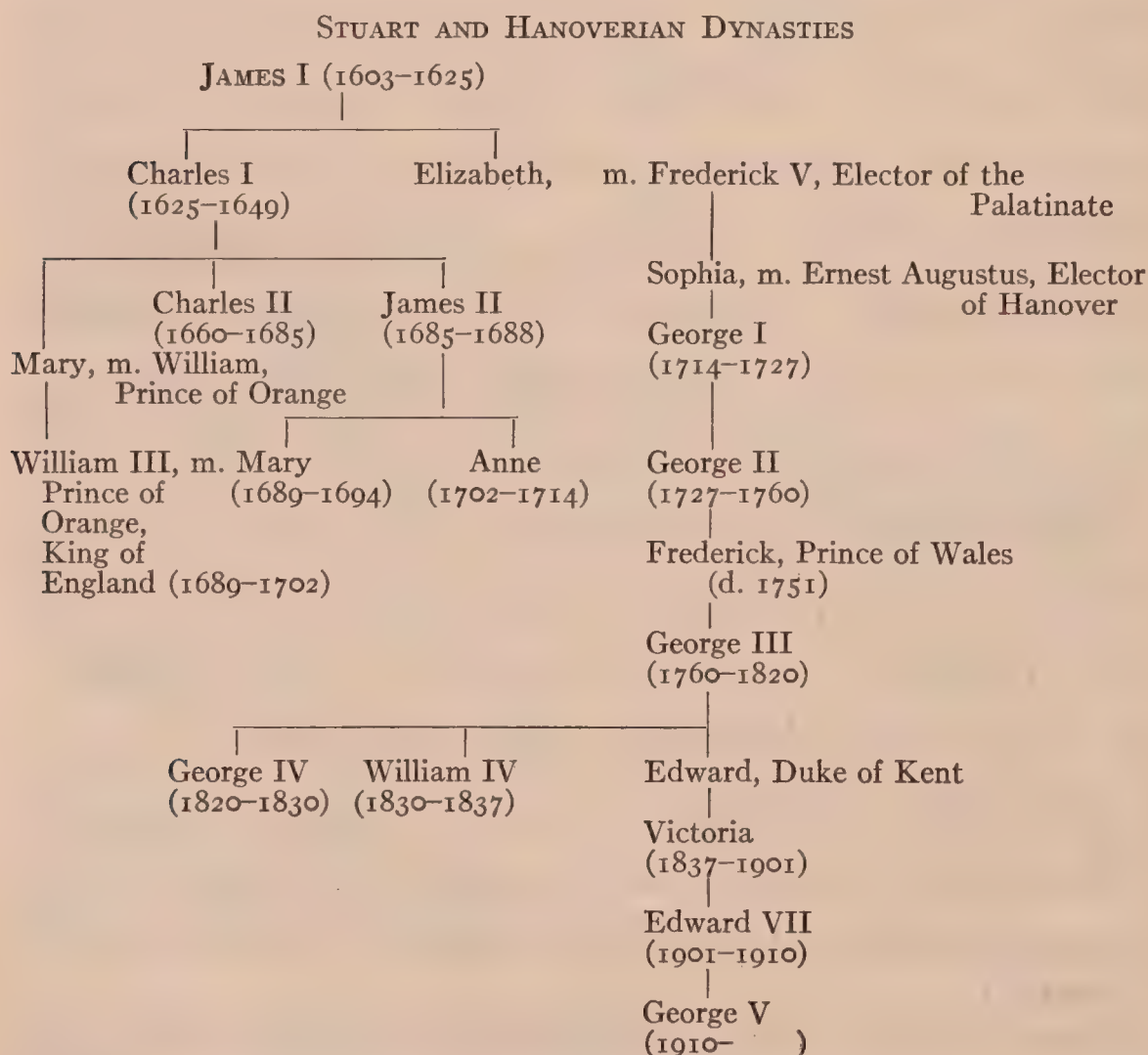
Act of Settlement, 1701

She was the granddaughter of James I and a Protestant. This

¹ Mary, however, died in 1694.

arrangement deliberately excluded a number of nearer representatives of the Stuart house from the succession, because they were Roman Catholics. Parliament thus asserted in the strongest way the right of the English people to choose their own rulers.

Queen Anne died in 1714, and in accordance with the Act of Settlement, George I, the son of Sophia of Hanover, ascended the throne. He was the first member of the Hanoverian dynasty, which has since continued to reign in Great Britain. In 1917, however, the official name of the English ruling family was changed to "House of Windsor."



112. The Reformers

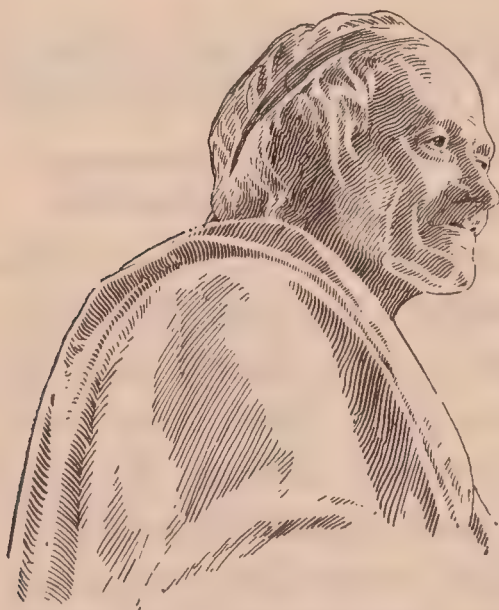
The abuses of the Old Régime were not greater in the seven-
 The reform-
 ing spirit
 The abuses of the Old Régime were not greater in the seven-
 teenth and eighteenth centuries than for hundreds
 of years before, but now they were to be seriously
 attacked by thinkers who applied the test of *reasonableness*

to every institution. It was felt that the time had come when mankind might well discard many ideas and customs, once serviceable perhaps, but now outworn. The chief obstacle in the way of progress seemed to be human ignorance, prejudice, and excessive regard for the past. Systematic and accurate knowledge would destroy this attachment to "the good old days" and would enable man to create more reasonable and enlightened institutions. In other words, thinkers were stirred by the reforming spirit.

How the spirit of free inquiry acted as a revolutionary ferment is well illustrated in the case of John Locke, an eminent English philosopher. In his *Two Treatises on Government*, **Rationalism** published in 1689 shortly after the "Glorious Revo- **in politics** lution," he developed a theory of politics utterly opposed to the old doctrine of the divine right of kings. According to Locke, all men possess certain natural rights to life, liberty, and the ownership of property. To preserve these rights they have entered into a contract with one another, agreeing that the majority shall have power to make and execute all necessary laws. If the government, thus created, breaks the contract by violating man's natural rights, it has no longer any claim to the obedience of its subjects and may be overthrown by them. To say that all government exists, or should exist, by the consent of the governed is to set up the doctrine of popular sovereignty. The American colonists in their controversy with George III and his ministers upheld this doctrine, and there are passages in the Declaration of Independence which reproduce the very words of Locke and other English writers. But their ideas found the heartiest reception in France. Enlightened members of the nobility and *bourgeoisie*, weary of royal despotism, took them up and spread them among the people.

France during the eighteenth century had not been able to maintain the high position among European states to which she had been raised by Louis XIV, and in the struggle for colonial empire she had been defeated by Great Britain (§ 121). Her intellectual leader- **Intellectual leadership of France** ship compensated in part for what she had lost. Throughout

this century France gave birth to a succession of thinkers, whose ideas fell like rain upon the parched soil of the Old Régime. Some of them had lived for a time in Great Britain as refugees from the persecution which too bold thinking involved at home. Their life there made them acquainted with the British system of limited monarchy and parliamentary control of legislation. They wished to secure for France and other Continental countries at least an equal measure of political liberty.



VOLTAIRE

A statue by J. A. Houdon in the Comédie Française, Paris.

A nobleman, lawyer, and judge, Montesquieu spent twenty years **Montesquieu, 1689-1755** in composing a single book on the *Spirit of Laws*. It is a classic in political science. There was nothing revolutionary in Montesquieu's conclusions. He examined each form of government in order to determine its excellencies and defects. The British constitution seemed to him most admirable, as combining the virtues of monarchy, aristocracy, and democracy. Montesquieu especially insisted upon the necessity of separating the

executive, legislative, and judicial functions of government, instead of combining them in the person of a single ruler. This idea influenced the French revolutionists and also had great weight with the framers of the Constitution of the United States.

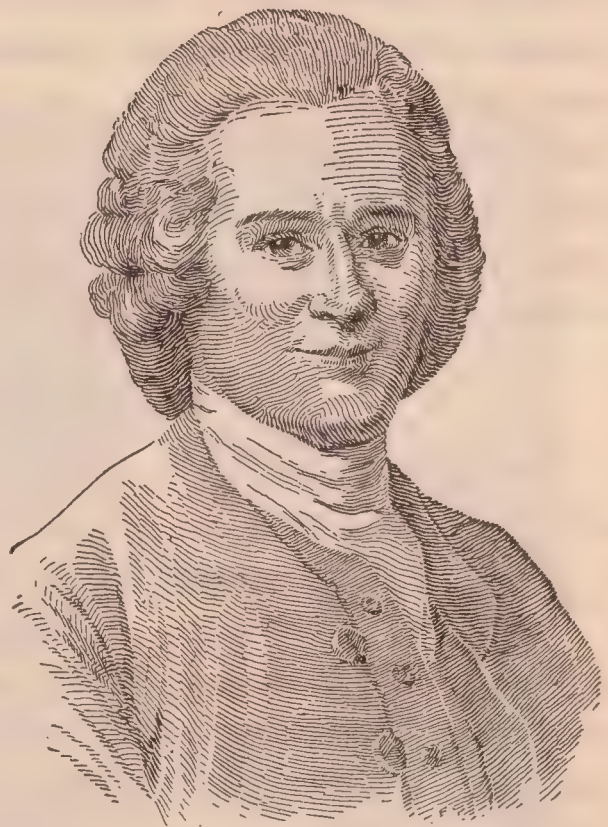
The foremost figure among the "philosophers" was Voltaire, who sprang from the *bourgeoisie*. For more than half a century he poured forth a succession of poems, **Voltaire, 1694-1778** dramas, essays, biographies, histories, and other works, so clearly written, so witty, and so sensible as to win the applause of his contemporaries. Voltaire did not confine his criticisms of the Old Régime to politics; he also condemned in unsparing terms the religious intolerance of the age. His work here was needed in the eighteenth century.

If Voltaire was the destroyer of the old, Rousseau was the prophet of the new. This son of a Geneva watchmaker, who wandered from one European capital to another, **Rousseau,** made a failure of everything he undertook and died **1712-1778** poverty-stricken and demented. The discouragements and miseries of his career found expression in what he wrote. Rousseau felt only contempt for the boasted civilization of the age. He loved to picture what he supposed was once the "state of nature," before governments had arisen, before the strong had begun to oppress the weak, when nobody owned the land, and when there were no taxes and no wars. "Back to nature" was Rousseau's cry.

Such fancies Rousseau applied to politics in what was his most important book, the *Social Contract*. **The "Social Contract," 1762**

Starting with the statement that "man was born free and everywhere he is in chains," he went on to describe a purely ideal state of society in which the citizens are ruled

neither by kings nor parliaments, but themselves make the laws directly. The only way to reform the world, according to Rousseau, was to restore the sovereignty of the people, with "Liberty, Equality, Fraternity" for all. As we have just learned, the idea that governments and laws arise by voluntary agreements among men, who may overthrow them when necessary, was not new; but Rousseau first made it widely popular. His countrymen read the *Social Contract* with intense interest, and during the French Revolution they proceeded to put its democratic teachings into effect.



JEAN JACQUES ROUSSEAU

After the painting in the Musée Carnavalet, Paris.

Rousseau, Voltaire, and Montesquieu were among the contributors to the famous *Encyclopedia*, a work in seventeen volumes, which appeared after the middle of the eighteenth century. It formed a storehouse of all the scientific and historical knowledge of the age. The Encyclopedists, as its editors are known, sought to guide opinion, as well as to give information. They were radical thinkers, who combined in a great effort to throw the light of reason on the dark places of the social order. Among the abuses attacked by them were religious intolerance, the slave trade, the cruel criminal law, and the unjust system of taxation. The Encyclopedists even ventured to criticize absolutism in government. Their work thus set in motion a current of revolt which did much to undermine the Old Régime in France.

113. The Enlightened Despots

The ideas of the "philosophers" spread throughout those parts of Europe where French models were followed. Even kings and statesmen began to be affected by the spirit of reform. European rulers did not intend to surrender the least fraction of absolute power; they were still autocrats who believed in government by one strong man rather than by the democratic many; but with their despotism they combined a real desire for the welfare of their subjects. They took measures to secure religious toleration, to relieve poverty, to codify the laws, to provide elementary education, and to encourage scientific research. These activities have won for them the name of the "enlightened despots."

In Russia Catherine the Great, who reigned during the latter part of the eighteenth century, posed as an enlightened despot.

But Catherine paid little more than lip-service to the ideas of the French thinkers. If she abolished torture, she did not do away with the knout; for capital punishment she only substituted the living death of exile in Siberia. Her toleration of dissenters from the Orthodox, or Greek Church stopped short of allowing them to build chapels for public worship, and her passion for legislative reform grew cold when she

found that she must begin by freeing the serfs. Catherine's real attitude is exhibited in a letter to the governor of Moscow: "My dear prince, do not complain that the Russians have no desire for instruction; if I institute schools it is not for us, it is for Europe, where we must keep our position in public opinion. But the day when our peasants shall wish to become educated both you and I will lose our places."

Catherine's contemporary, Frederick the Great, was a despot more sincere and more enlightened. He worked harder and had fewer pleasures than the Great

any other king of his day.

Although Frederick's resources had been so completely drained by the Seven Years' War that it was necessary for him to melt the silver in the royal palaces and debase the currency, his vigorous measures soon restored the national prosperity. * He labored in a hundred ways to make Prussia the best-governed state in Europe.



CATHERINE II

After a painting by Van Wilk.

Thus, he founded elementary schools so that his subjects could learn at least to read and write, and reformed the courts so that everybody from high to low might be assured of impartial justice. A liberal in religion, the correspondent and friend of Voltaire, Frederick declared that every one should be allowed to get to heaven in his own way, and backed up his declaration by putting Roman Catholics on an equality with Protestants throughout the Prussian dominions. No less than thirty volumes, all in French, contain the poems, letters, and books on history, politics, and military matters which Frederick managed to compose in the spare moments of

a busy life. This philosopher on the throne held the attention of his generation in the world of ideas as well as in that of diplomacy and war.

In Austria, Joseph II,¹ the eldest son of Maria Theresa, presented a less successful type of the enlightened despot. Joseph II wished to make over the various peoples in the Hapsburg realm, with all their differences of race, speech, and religion, into a single unified nation. German officials sent out from Vienna were to administer the affairs of each province. The army was to be built up by compulsory service after the Prussian model. German was to be used everywhere as the official language. Most unwisely, however, Joseph tried to do in a short lifetime what all the Hapsburg rulers after him could not accomplish. The result was that his measures to Germanize Hungarians, Bohemians, Italians, and Netherlands only aroused hostility and did not survive his death. The sentence that the king himself proposed as his epitaph was a truthful summary of his reign: "Here lies the man who, with the best intentions, never succeeded in anything."

Paternal government had two serious weaknesses. First, the despots could not determine the policy of their successors.

Failure of paternalism An able and liberal-minded ruler might be followed by a ruler who was indolent, extravagant, and unprogressive. In Prussia, for instance, the weak reign of Frederick the Great's successor undid much of his work. The same thing happened in Spain and Portugal. Second, the despots, however enlightened, treated their subjects as children and made reforms without first discovering whether reformation was popularly desired. Their work, therefore, often did not endure, as was the case in Austria. Paternalism in government consequently gave way to popular sovereignty and democracy. How these were brought in by the French Revolution and the other revolutionary movements that followed it will be told in a later chapter.

¹ Holy Roman Emperor, 1765-1790, and sole ruler of the Hapsburg dominions, 1780-1790.

Studies

1. What is the essential distinction between a "limited" or "constitutional" monarchy and an "absolute" or "autocratic" monarchy?
2. "The evils of European society were rooted in feudalism and entrenched in privilege." Comment on this statement.
3. Describe those features of the Old Régime which led to the demand for "Liberty, Equality, Fraternity."
4. Give some account of the wars of Louis XIV and show how far the "natural boundaries" of France were reached during his reign.
5. How was Russia until the time of Peter the Great rather an "annex of Asia" than a part of Europe?
6. "Russia is the last-born child of European civilization." Comment on this statement.
7. Account for the development of both absolutism and militarism in Prussia.
8. Why were the reformers within the Church of England called Puritans?
9. Trace the downfall of divine right as a political doctrine in seventeenth-century England.
10. Show that the Revolution of 1688-1689 was a "preserving" and not a "destroying" revolution.
11. What circumstances gave rise to (a) the Petition of Right, (b) The Bill of Rights, and (c) the Act of Settlement?
12. Using the genealogical table (on page 386), show the claims of the Hanoverians to the English throne.
13. How did Locke's theory of the social contract provide the intellectual justification for the "Glorious Revolution"?
14. Why has Rousseau's *Social Contract* been called "the Bible of the French Revolution" and the "gospel of modern democracy"?
15. "No reform can produce real good unless it is the work of public opinion, and unless the people themselves take the initiative." Discuss the justice of this statement.
16. Why is it better for a nation to make mistakes in the course of self-government than to be ruled, however wisely, by an irresponsible monarch?
17. Why did not the reforms of the enlightened despots make a revolution unnecessary?

CHAPTER XIII

COMMERCE AND COLONIES DURING THE SEVENTEENTH AND EIGHTEENTH CENTURIES ¹

114. Mercantilism and Trading Companies

PORTUGAL and Spain had chiefly profited by the geographical discoveries and colonizing movements of the fifteenth and sixteenth centuries. The decline of these two countries enabled other European nations to step into their place as rivals for commerce, colonies, and the control of the seas. The Dutch were first in the field, followed later by the French and the English.

**New rivals
for colonial
empire**

Many motives inspired colonial expansion in the seventeenth and eighteenth centuries. Political aims had considerable weight. Holland, France, and England wanted possessions overseas as a balance to those obtained by Portugal and Spain. The religious impulse also played a part, as when Jesuit missionaries penetrated the American wilderness to convert the Indians to Christianity and when the Pilgrim Fathers sought in the New World a refuge from persecution. But the main motive for colonization was *economic* in character. Colonies were planted in order to furnish the home land with raw materials for its manufactures, new markets, and favorable opportunities for the investment of capital in commerce and industry.

**Motives for
colonization**

Most European statesmen at this time accepted the principles of the mercantile system. Mercantilism is the name given to

¹ Webster, *Readings in Modern European History*, chapter x, "The Aborigines of the Pacific"; chapter xi, "The Pilgrim Fathers"; chapter xii, "The Autobiography of Benjamin Franklin"; chapter xiii, "Burke's Defense of the American Colonists"; chapter xiv, "Washington's Farewell Address."



ENGLISH TRADING COMPANIES

Area of Trading
(1564) Year of Charter

Scale of Miles
0 500 1000 2000 3000

THE MATTHEWS-NORTHROP WORKS, BUFFALO, N.Y.

the economic doctrine that stressed the importance of foreign trade, or commerce — “merchandising” — as a source of national wealth. Some Mercantilists even argued that the prosperity of a nation is in exact proportion to the amount of money in circulation within its borders. They urged, therefore, that each country should so conduct its dealings with other countries as to attract to itself the largest possible share of the precious metals. This could be most easily done by fostering exports of manufactures, through bounties and special privileges, and by discouraging imports, except of raw materials. If the country sold more to foreigners than it bought of them, then there would be a “favorable balance of trade,” and this balance the foreigners would have to make up in coin or bullion.

Large and flourishing colonies seemed essential to the success of the mercantile system. Colonies were viewed simply as estates to be worked for the advantage of the country fortunate enough to possess them. The home government tried to prevent other governments from trading with its dependencies. It also either prohibited or placed serious restrictions on colonial manufactures which might compete with those of the mother country. Portugal and Spain in earlier times, and now Holland, France, and England, pursued this colonial policy.

The home government did not itself engage in colonial commerce. It granted this privilege to private companies organized for the purpose. A company, in return for the monopoly of trade with the inhabitants of a colony, was expected to govern and protect them.

The first form of association was the regulated company. Each member, after paying the entrance fee, traded with his own capital at his own risk and kept his profits to himself. This loose association afterward gave way to the joint-stock company. The members contributed to a common fund and, instead of trading themselves, intrusted the management of the business to a board of directors. Any one who invested his capital would then receive

The
mercantile
system

Mercantilism
and colonial
policy

Trading
companies

Regulated
and joint-
stock
companies

a "dividend" on his "shares" of the joint stock, provided the enterprise was successful. Joint-stock companies thus formed a connecting link with modern corporations.

Trading companies were very numerous. For instance, Holland, France, England, Sweden, and Denmark, as well as Scotland and Prussia, each chartered its own "East India Company." England had many trading companies, particularly those which operated in the Baltic lands, Russia, Turkey, India, Morocco, West Africa, and North America.

115. The Dutch Colonial Empire

The Low Countries, or Netherlands, now divided between Belgium and Holland, belonged to Spain in the sixteenth century. The Dutch, who lived in the northern provinces of the Netherlands, were governed despotically by the Spanish monarch, Philip II (son of the Holy Roman Emperor, Charles V). He also tried by cruel persecutions to stamp out their Protestant faith. As a result, they formed in 1579 the Union of Utrecht and two years later declared their independence of Spain. They won their freedom only after a long and hard contest. Under a resourceful leader, William the Silent, the Dutch resisted stubbornly behind the walls of their cities and on more than one occasion repelled the Spaniards by cutting the dikes and letting in the sea. The long struggle bound the Dutch together and made them one nation. The republic which they founded ought to be of special interest to Americans. Holland had the earliest system of common schools supported by taxation, early adopted the principles of religious toleration and freedom of the press, and in the Union of Utrecht gave to the world the first written constitution of a modern state.

The Dutch, living in a small territory which was never capable of supporting more than a fraction of the inhabitants by agriculture, naturally became seamen. They built up an extensive transport trade between the Mediterranean and the Baltic lands. After the

discovery of the Cape route to the East Indies (§ 97), Dutch traders met Portuguese merchants at Lisbon and there obtained spices and other eastern commodities for distribution throughout Europe. The rupture with Spain really turned to the commercial advantage of the Dutch. They now began to make expeditions directly to the East Indies, whose trade had been monopolized by Portugal and Spain for almost a century.



EAST INDIES

They also captured many Portuguese and Spanish ships, secured commercial ports on the coasts of Africa and India, and established themselves securely in the Far East.

The Dutch government presently chartered the East India Company and gave to it the monopoly of trade and rule from the Cape of Good Hope eastward to the Strait of Magellan. The company operated chiefly in the rich islands of the Malay Archipelago. Here much bitter fighting took place with the Portuguese, who were finally driven from nearly all of their eastern possessions. Ceylon, Malacca, Sumatra, Java, Celebes, and the Moluccas, or Spice Islands, passed into the hands of the Dutch. The headquarters

**Dutch
East India
Company**

of the Dutch East India Company were located at Batavia in Java. This city still remains one of the leading commercial centers of the Far East.

The Dutch possessions included the Cape of Good Hope, where the Dutch East India Company made a permanent settlement (Cape Town). It was intended, at first, to be simply a way-station or port of refreshment for ships on the route to the Indies. Before long, however, Dutch emigrants began to arrive in increasing numbers, together with French Protestants who had left their native land to escape persecution. These farmer-settlers, or Boers, passed slowly



NEW AMSTERDAM IN 1655

After Van der Donck's *New Netherland*.

into the interior and laid there the foundation of Dutch sway in South Africa. The Cape of Good Hope became a British possession at the opening of the nineteenth century, but the Boer republics retained their independence until our own day.

Fired by their success and enriched by their gains in the East, the Dutch started out to form another colonial empire in the West. It was a Dutchman, Henry Hudson, who, seeking a northwest passage to the East Indies, discovered in 1609 the river which bears his name. The Dutch sent out ships to trade with the natives and built a fort on Manhattan Island. The Dutch West India Company soon received a charter for commerce and colonization between the west coast of Africa and the east coast of the Americas. The

**The Dutch
in America**

company's little station on Manhattan Island became the flourishing port of New Amsterdam, from which the Dutch settlement of New Netherland spread up the Hudson River. The company also secured a large part of Guiana, as well as some of the West Indies.

The Dutch for a time were the leaders of commercial Europe. They owned more merchant ships than any other people and almost monopolized the carrying trade from the East Indies and between the Mediterranean and the Baltic. Though afterward outstripped by France and England in the race for commerce and colonies, Holland still keeps most of the tropical dependencies acquired in the seventeenth century. These are about sixty times as large and six times as populous as the mother country.

116. Rivalry of the French and English in India

The Portuguese and later the Dutch enjoyed a profitable trade with India, which supplied them with cotton, indigo, spices, dyes, drugs, precious stones, and other articles of luxury in European demand. In the seventeenth century, however, the French and the English became the principal competitors for Indian trade, and in the eighteenth century the rivalry between them led to the defeat of the French and the secure establishment of England's rule over India. A region half as large as Europe began to pass under the control of a single European power.

The conquest of India was made possible by the decline of the Mogul (or Mongol) Empire, which had been founded by the Turkish chieftain Baber in the sixteenth century. That empire, though renowned for its pomp and magnificence, never achieved a real unification of India. The country continued to be a collection of separate provinces, whose inhabitants were isolated from one another by differences of race, language, and religion. The Indian peoples had no feeling of nationality, and when the Mogul Empire broke up they were ready, with perfect indifference, to accept any other government able to keep order among them.

Neither France nor England began by making annexations in India. Each country merely established an East India company, giving to it a monopoly of trade between India and the home land. The French company, chartered during the reign of Louis XIV, had its headquarters at Pondicherry, on the southeastern coast of India. The English company, which received its first charter from Queen

The East
India
companies

Elizabeth, possessed three widely separated settlements at Bombay, Madras, and Calcutta.

The French were the first to attempt the task of empire making in India, under the leadership of Dupleix, the able governor-general of Pondicherry. Dupleix saw clearly that the break-up of the Mogul Empire and the defenseless condition of the native states opened the way to the European conquest of India. In order that the French might profit by this unique opportunity, he entered into alliance with some of the In-

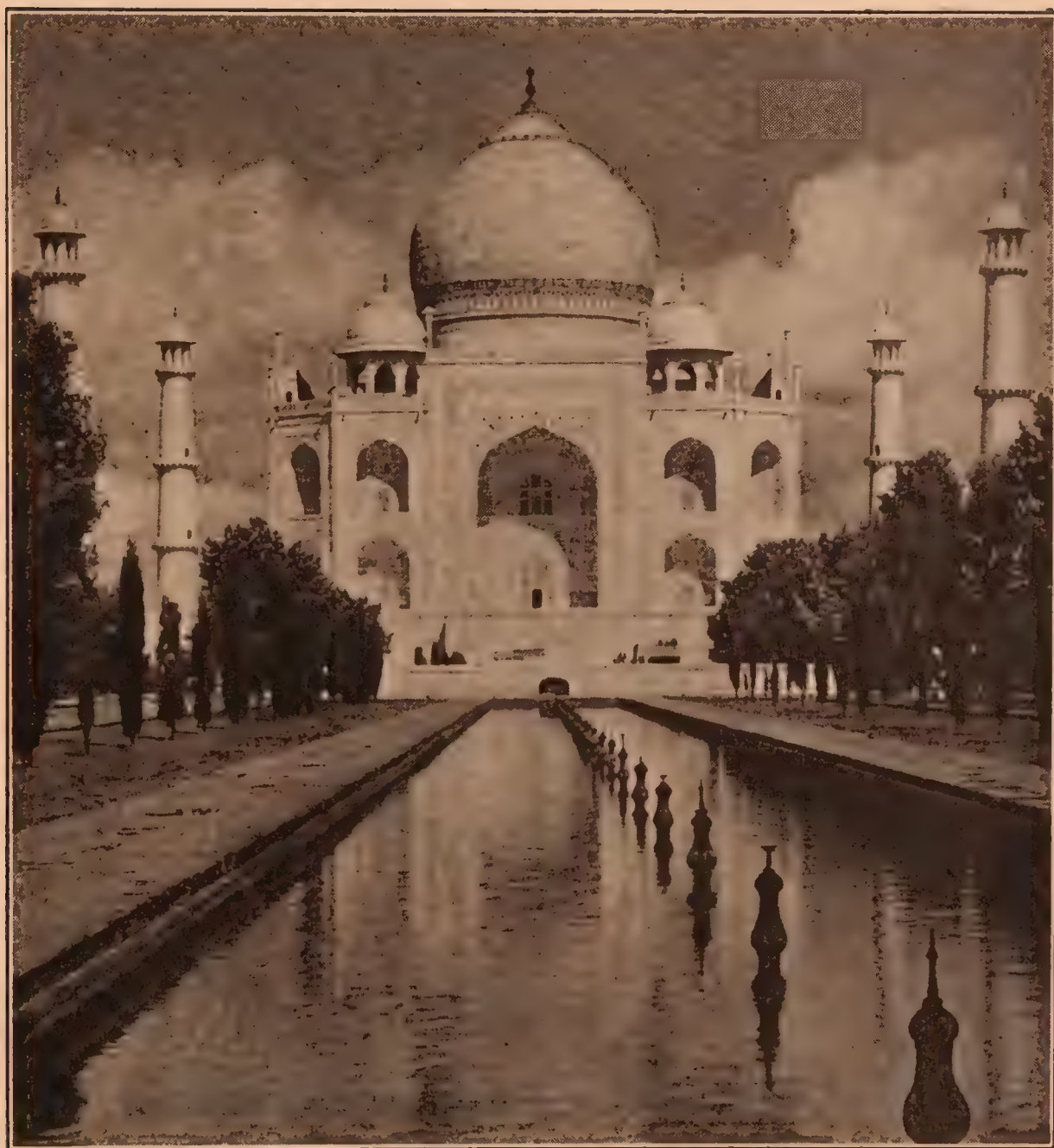
Dupleix



A MOGUL EMPEROR

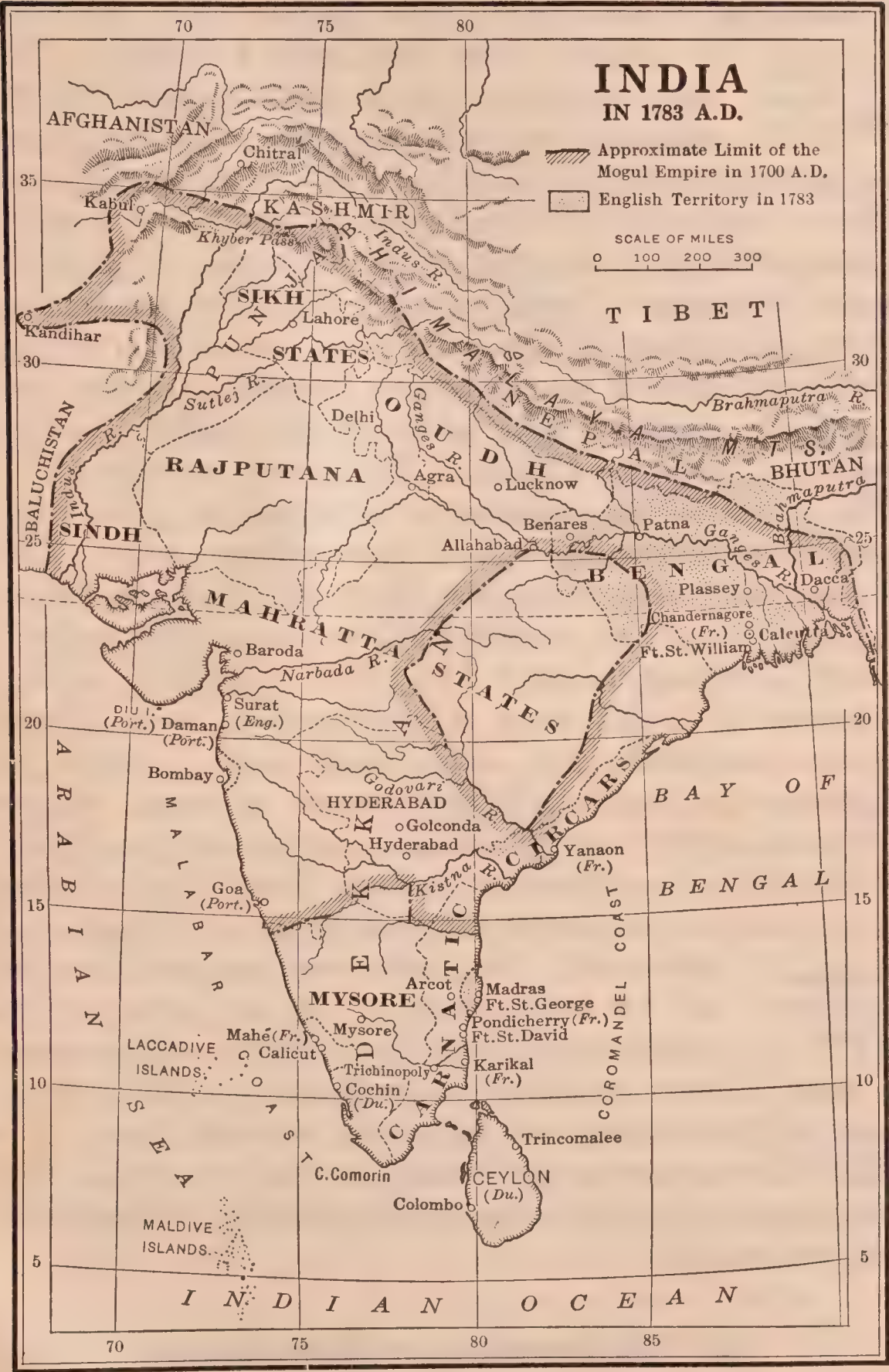
dian princes, fortified Pondicherry, and managed to form an army by enlisting native soldiers ("sepoys"), who were drilled by French officers. The English afterward did the same thing, and to this day "sepoys" comprise the bulk of the Indian forces of Great Britain. Upon the outbreak of the War of the Austrian Succession (§ 109) the French captured Madras, but it was restored to the English by the Peace of Aix-la-Chapelle. Dupleix continued, however, to extend French influence in the south and east of India.

The English could not look unconcernedly upon the progress



THE TAJ MAHAL, AGRA

Erected by the Mogul emperor, Shah Jehan, as a tomb for his favorite wife, Muntaz Mahal. It was begun in 1632 A.D. and was completed in twenty-two years. The material is pure white marble, inlaid with jasper, agate, and other precious stones. The building rests on a marble terrace, at each corner of which rises a tall, graceful minaret. The extreme delicacy of the Taj Mahal and the richness of its ornamentation make it a masterpiece of architecture.



of their French rivals, and it was a young Englishman, Robert Clive, whose genius checkmated Dupleix's ambitious schemes. To Clive, more than any other man, Great Britain owes

the beginning of her present Indian Empire. Clive had been a clerk in the employ of the East India Company at Madras, but he soon got an ensign's commission and entered upon a military career. His first success was gained in southeastern India. Here he managed to overthrow an upstart prince whom Dupleix supported and to restore English influence in that part of the peninsula. Dupleix was recalled in disgrace to France, where he died a disappointed man.

Clive now found an opportunity for even greater service. The native ruler of Bengal, a man ferocious in temper and consumed with hatred of the English, suddenly captured Calcutta. He allowed one hundred and forty-six prisoners to be confined in a tiny room, where they passed the sultry night without water. Next morning only twenty-three came forth alive from the "Black Hole." This atrocity was sufficiently avenged by the wonderful victory of Plassey, in which Clive, with a handful of soldiers, overthrew an Indian army of fifty thousand men. Plassey showed conclusively that native troops were no match for Europeans and made the English masters of Bengal, with its rich delta, mighty river (the Ganges), and teeming population.

Meanwhile, the outbreak of the Seven Years' War in Europe (§ 109) renewed the contest between France and England on Indian soil. The English were completely successful, for their control of the sea prevented the French government from sending reinforcements to India. France recovered her territorial possessions by the Peace of Paris in 1763, but agreed not to fortify them. This meant that she gave up her dream of an empire in India. England henceforth enjoyed a free hand in shaping the destinies of that vast region.

Battle of Plassey, 1757

The Seven Years' War in India

117. The Settlement of North America

Magellan's discovery of a strait leading into the Pacific aroused hope that a similar passage, beyond the regions controlled by Spain, might exist in North America. A French

navigator, Jacques Cartier, made several voyages between 1534-1542 to look for it. Cartier found the great gulf and river which he named after St. Lawrence and also tried to establish a settlement near where Quebec now stands. His venture was not successful, and the French did not undertake further colonization of Canada until the first decade of the seventeenth century.

**Lateness of
French
colonization**

The first great name in Canadian history is that of Samuel de Champlain, who enjoyed the patronage of Henry IV. Champlain explored the coast of Maine and Massachusetts, discovered the beautiful lake now called after him, traced the course of the St. Lawrence River, and also came upon lakes Ontario and Huron. He set up a permanent French post at Quebec in 1608, and three years later founded Montreal.

**Champlain
and Canada**

During the reign of Louis XIV the exploration of Canada went on with renewed energy. The French, hitherto, had been spurred by the hope of finding in the Great Lakes a western passage to Cathay. Joliet, the fur trader, and Marquette, the Jesuit missionary, believed that they had actually found the highway uniting the Atlantic and the Pacific, when their birchbark canoes first glided into the upper Mississippi. It was reserved for the greatest of French explorers, Robert de La Salle, to discover the true character of the "Father of Waters" and to perform the feat of descending it to the sea. He took possession of all the territory drained by the Mississippi for Louis XIV, naming it Louisiana.

**La Salle and
Louisiana**

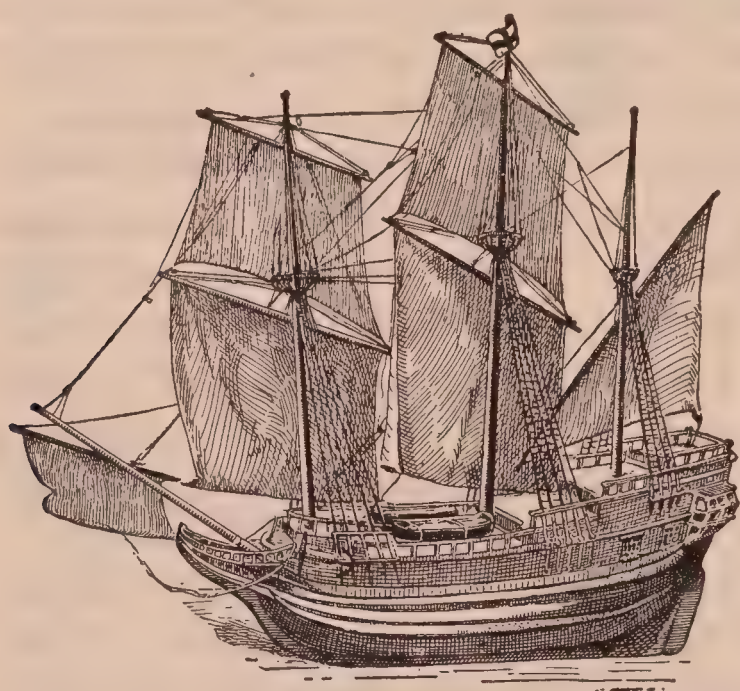
Where La Salle had shown the way, missionaries, fur traders, hunters, and adventurers quickly followed. The French now began to realize the importance of the Mississippi Valley, which time was to prove the most extensive fertile area in the world. Efforts were made to occupy it and to connect it with Canada by a chain of forts reaching from Quebec and Montreal on the St. Lawrence to New Orleans¹ at the mouth of the Mississippi. All of the continent west of the Alleghenies was to become New France.

New France

¹ Named after the Duc d'Orléans, who was regent of France during the minority of Louis XV. See page 370, note 1.

However ambitious this design, it seemed not impossible of fulfillment. New France, a single royal province under one military governor, offered a united front to the divided English colonies. The population, though small compared with the number of the English colonists, consisted mostly of men of military age, good fighters, and aided by numerous Indian allies. Lack of home support

**Strength and
weakness of
New France**



“THE MAYFLOWER”

A model of the tiny vessel in which the Pilgrims, numbering one hundred and two men, women, and children, sailed from Plymouth, England, in 1620. In the Smithsonian Institution at Washington.

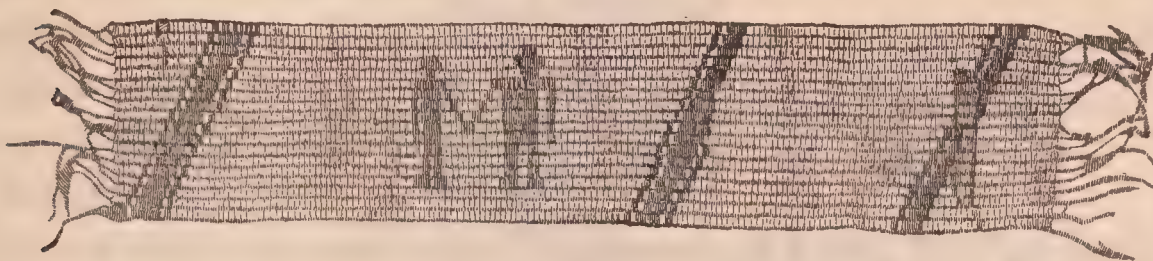
largely offset these real advantages. While the French were contending for colonial supremacy, they were constantly at war in Europe. They wasted on European battlefields the resources which might otherwise have been expended in America. Furthermore, the despotism of Louis XIV and Louis XV hampered private enterprise in New France by vexatious restrictions on

trade and industry, and at the same time deprived the inhabitants of training in self-government. The French settlers never breathed the air of liberty, while the English colonists in political matters were left almost entirely to themselves. The failure of France to become a world power at this time was due, therefore, chiefly to the unfortunate policies of her rulers.

The English based their claim to the right to colonize North America on the discoveries of John Cabot, an Italian mariner in the service of the Tudor king, Henry VII. Cabot in 1497-1498 made two voyages across the Atlantic and explored the North American coast from Labrador almost to Florida. As he found in the New World

**Lateness of
English
colonization**

neither gold nor openings for profitable trade, his expeditions were considered a failure. Other discoveries were made by English seamen seeking a route to India by the Northwest Passage. The names Frobisher Bay, Davis Strait, and Baffin Land still preserve the memory of the daring navigators who first explored the channels leading into the Arctic Ocean. During Elizabeth's reign Sir Walter Raleigh planted a settlement in the region then called Virginia, after the "Virgin Queen," but lack of support from home caused it to perish miserably.



THE PENN TREATY BELT

A belt of white wampum with two figures in the middle in dark colored beads representing an Indian and a white man (the latter with a hat) who clasp hands as a sign of friendship. This belt was given to William Penn in 1682, when he made a treaty with the Indians on the Delaware. In the collections of the Pennsylvania Historical Society, Philadelphia.

The first permanent settlements of Englishmen in America were made at Jamestown, Virginia (1607), and Plymouth (1620), during the reign of James I. The reign of Charles English colonies I saw the foundation of Massachusetts and Maryland, and that of Charles II, the foundation of Pennsylvania and the Carolinas. By the end of the seventeenth century Massachusetts had absorbed Plymouth and had thrown out the offshoots which presently became Rhode Island, Connecticut, and New Hampshire. The Dutch colony of New Netherland soon passed into the hands of the English and became New York. Charles II granted it to his brother James, duke of York and Albany, who afterward reigned as James II. James, in turn, bestowed the region between the Hudson and Delaware rivers upon two court favorites, and it received the name of New Jersey. The small Swedish settlement on the Delaware, which had been established by the South Company of Sweden, was annexed by the Dutch and then by the English. Delaware

later became a separate colony. Georgia, the southernmost of the English colonies, was not settled until the reign of George II, in whose honor it was named.

Both New England and the southern colonies were chiefly

English in blood. Many

Anglo-Saxon emigrants also came from

other parts of the British

Isles. The emigrants from

Continental Europe in-

cluded French Protestants

and Germans from the

Rhine districts. The pop-

ulation of the middle col-

onies was far more mixed.

Besides English and a

sprinkling of Scotch and

Irish, it comprised Dutch

in New York, Swedes in

Delaware, and Germans

in Pennsylvania. But

neither France, Holland,

Sweden, nor Germany con-

tributed largely to the set-

tlement of the Thirteen

Colonies.

Poor Richard, 1733.

A N

Almanack

For the Year of Chriff

1 7 3 3,

Being the First after LEAP YEAR:

And makes since the Creation

	Years
By the Account of the Eastern Greeks	7241
By the Latin Church, when \odot ent. γ	6932
By the Computation of <i>W. W.</i>	5742
By the Roman Chronology	5682
By the Jewish Rabbies	5494

Wherein is contained

The Lunations, Eclipses, Judgment of the Weather, Spring Tides, Planets Motions & mutual Aspects, Sun and Moon's Rising and Setting, Length of Days, Time of High Water, Fairs, Courts, and observable Days

Fitted to the Latitude of Forty Degrees, and a Meridian of Five Hours West from London, but may without sensible Error, serve all the adjacent Places, even from Newfoundland to South-Carolina.

By *RICHARD SAUNDERS*, Philom.

PHILADELPHIA:

Printed and sold by *B. FRANKLIN*, at the New Printing Office near the Market.

The Third Impression.

A TITLE-PAGE OF "POOR RICHARD'S

ALMANAC "

Reduced facsimile.

118. The Thirteen Colonies

The English language

Language prevailed al-

and folk- most every-

literature where in the

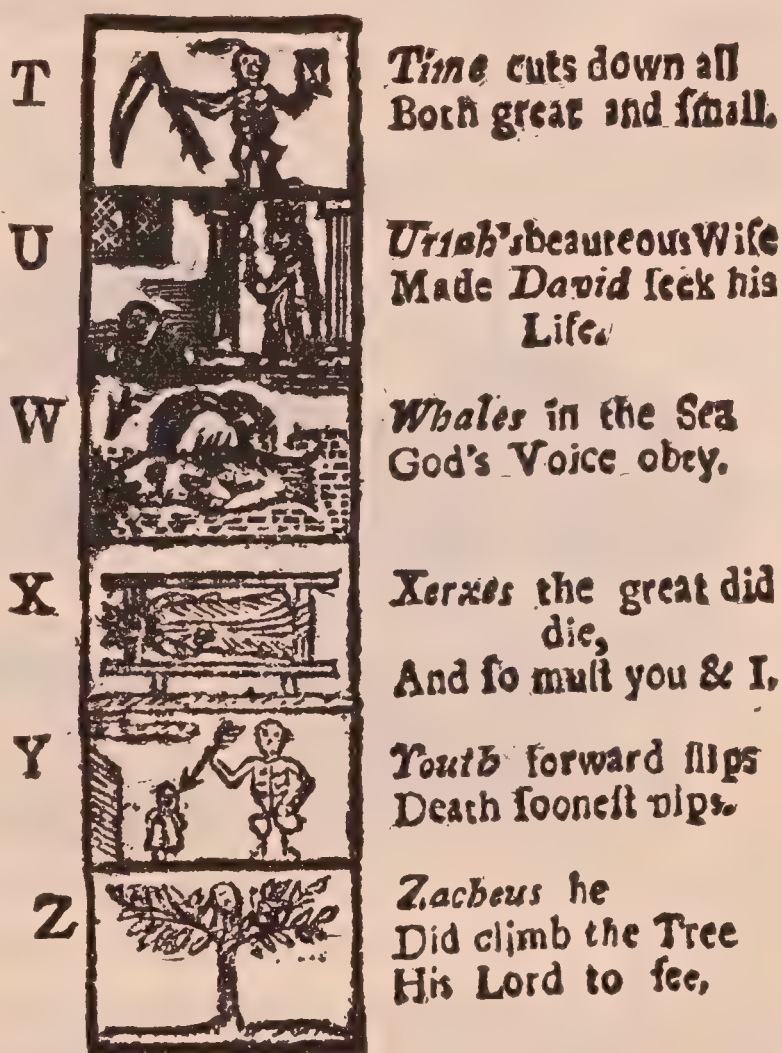
colonies, not, however, without quaint modifications of spelling and pronunciation introduced by emigrants from different parts of the mother country. The emigrants also brought many proverbs and traditional sayings, some of which were

afterward printed by Benjamin Franklin in *Poor Richard's Almanac*. Old ballads, once sung in medieval England, were chanted in colonial America. Old fairy tales and nursery rhymes, which had delighted generations of English children, found equally appreciative audiences in the American wilderness. These varieties of folk-literature were not at first

written down, but were carried in the memory by young and old. Nearly all the popular festivals of the colonists came from England. The only important exception was Thanksgiving Day, which the Pilgrims began to celebrate immediately after their first harvest. Many superstitions of the Middle Ages, including those relating to astrology, unlucky days, demons, and magic (§ 92), crossed the Atlantic to the New World. The belief in witchcraft was

likewise very common, and at Salem, Massachusetts, in 1692, twenty persons suffered death for this supposed crime. Witchcraft persecutions also occurred in several other colonies.

Almost every variety of Protestantism was represented in the colonies. The Church of England from the start had its strongholds in Virginia, Maryland, and the Carolinas, and later in New York. After the Revolutionary War it took the name of the Protestant Episcopal Church, but



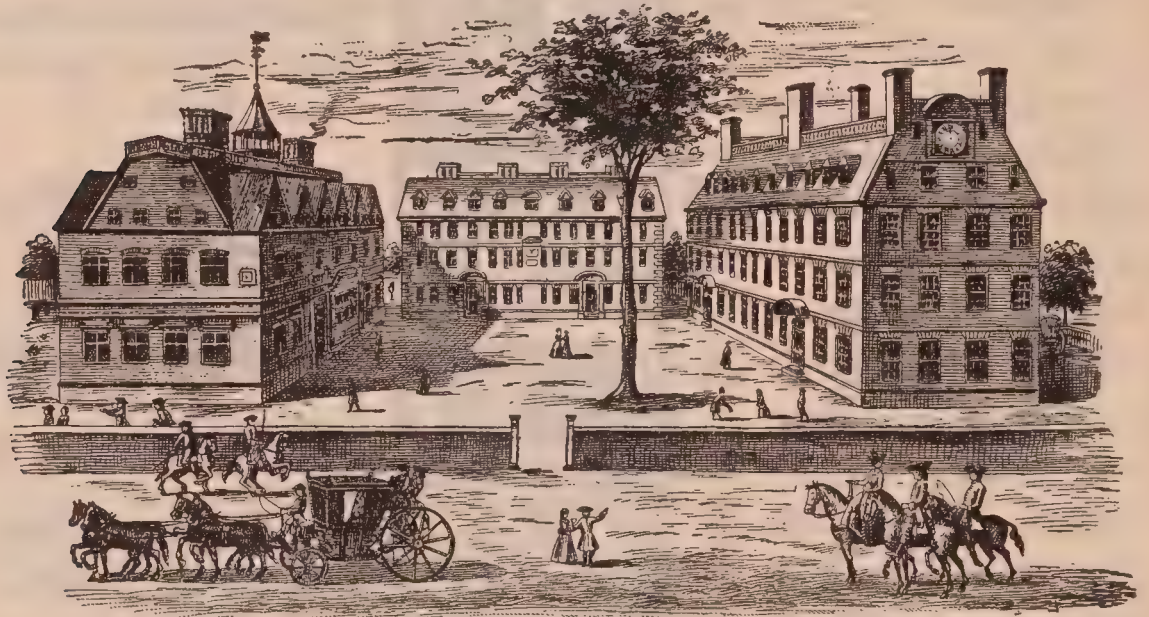
A PAGE FROM THE "NEW ENGLAND PRIMER"
Reduced facsimile.

Religion

retained nearly all the Anglican doctrines and ceremonies. Puritanism flourished in New England, especially in Massachusetts and Connecticut. Baptists were numerous in Rhode Island, and Quakers in Pennsylvania.

The Puritan clergy were generally well educated, and some of them were very learned. They introduced into the New World the English tradition in favor of higher education. Harvard College was founded as early as 1636, and Yale, in 1701. Before the Revolution colleges or universities also existed in Rhode Island (Brown), New Hamp-

Higher
education



HARVARD COLLEGE IN THE EIGHTEENTH CENTURY

After an early picture in the possession of the Massachusetts Historical Society.

shire (Dartmouth), New York (King's, later Columbia), New Jersey (Rutgers and Princeton), Pennsylvania (University of Pennsylvania), and Virginia (William and Mary¹). These institutions devoted themselves chiefly to the training of ministers.

New England led the other colonies in popular education. A Massachusetts law, enacted as early as 1647, required every town of fifty families to establish an elementary school where children could learn to read and write. The teachers were to be paid either by the parents of the children or by public taxation. Every town of one hundred families was

Common
schools

¹ Named after King William III and his queen (§ 111).

further required to set up a grammar school, in which students might be prepared for college. This law became the model for similar legislation throughout the United States. The middle and southern colonies did not have a system of free public education.

119. Economic Development of the Colonies

Farming was the chief occupation in colonial times. The colonials not only fed themselves, but also exported large quantities of wheat, rice, tobacco, indigo, and other **Colonial** products to the West Indies and the mother coun- **agriculture** try. Many vegetables and fruits known in Europe early made their way to America, but did not displace the native potato in importance. The clearing of the land for agriculture led to a large export of lumber in the shape of boards, shingles, masts, and spars, and to the production of naval stores, such as tar, pitch, and turpentine. Cattle raising was carried on to a considerable extent, especially in the southern colonies. New England found a source of wealth in its fisheries of cod, mackerel, and whale, while all the colonies enjoyed a very profitable trade in furs.

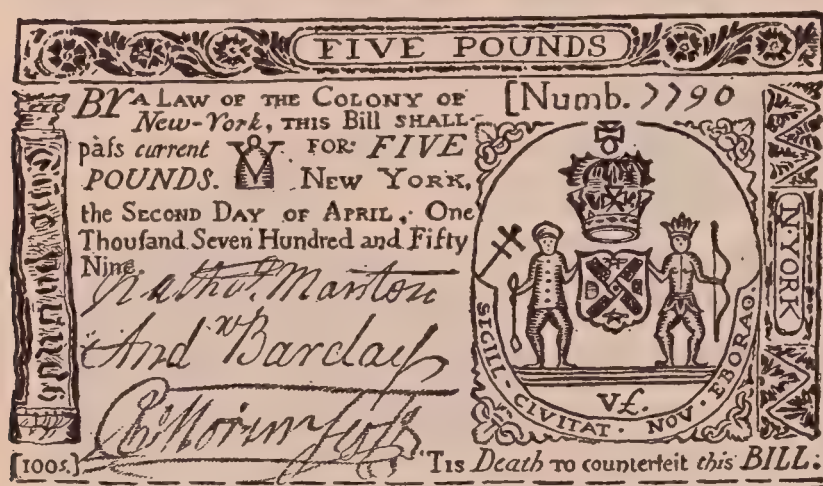
Different systems of land holding existed in colonial America. Small farms generally prevailed in New England and the middle colonies. In New York, however, there were **Land holding** extensive estates on the Hudson, originally granted to the Dutch colonists and by them subdivided and rented out to tenant farmers. No aristocrats in America so nearly resembled the feudal nobility of the Old World as these Dutch proprietors, or patroons. Virginia and Maryland proved to be well adapted to tobacco farming on a large scale. The colonists settled, not in compact villages, but in great plantations along the banks of the rivers. As time went on, the size of the plantations steadily increased and rose as high as twenty thousand acres. They were cultivated by white servants and negro slaves, neither of whom had any rights in the soil. The outcome of these conditions was social inequality and the

growth of an aristocratic class of planters. A similar aristocracy grew up in the Carolinas and Georgia, where rice and indigo competed with tobacco as staple crops.

The development of the colonies created a keen demand for unskilled labor. Laborers were few and wages were high.

White servants On New England farms and those in the middle colonies the work was largely performed by the owner and the members of his family, sometimes with the assistance of hired "help." Indentured¹ white servants also

formed an important element in many colonies, particularly in Virginia, Maryland, and Pennsylvania. The prevalence of negro slavery in the South made it difficult for indentured servants to find



NEW YORK COLONIAL PAPER MONEY

profitable and honorable employment after the expiration of their term of service.

The first negroes arrived in 1619 — a fateful date in American history — from a Dutch ship which touched at Jamestown.

Negro slavery Thus began the African slave trade, which was to be carried on for nearly two hundred years. Slaves were brought from the West Indies and afterward direct from Africa to the colonies. They were least numerous in New England, not because of any widespread moral sentiment against keeping them, but simply because New England had no plantations of tobacco, rice, and cotton on which their labor could be profitably employed.

The contrasts between North and South in systems of land tenure and labor make it easy to understand why Maryland,

¹ An indenture is a contract by which an apprentice is bound to a master, or a servant to service in a colony.

Virginia, and the Carolinas remained chiefly agricultural during the colonial era, while Pennsylvania, New York, and Massachusetts developed both manufactures and commerce.

There were many household industries, such as making nails and other small articles of iron, pottery, wooden implements, shoes, and coarse textiles. The distillation of molasses into rum, much of which was sent to West Africa in exchange for slaves, formed a profitable business. Shipbuilding became a very important industry in New England. That section also had an extensive commerce with other colonies, the West Indies, and Europe. The development of manufactures in the colonies was retarded by lack of capital and credit, scarcity of labor, high wages, and the greater profits often to be gained from agriculture, lumbering, and the fisheries.

Colonial
manufactures
and commerce



BENJAMIN FRANKLIN

After a medallion by Nini in the National Portrait Gallery, London.

120. Political Development of the Colonies

All the colonists possessed the private rights which Englishmen had won during centuries of struggle against despotic kings. Free speech, freedom from arbitrary imprisonment as secured by the writ of *habeas corpus* (§ 111), and trial by jury formed part of our inheritance from England. These and other private rights were embodied in the Common Law, as introduced into colonial America. At the time of the Revolution the Common Law was adopted by the several states, thus becoming the foundation of our own legal system.

The private
rights of Eng-
lishmen

The English principle of representation was also carried to the

New World. Each colony had a representative assembly modeled after the House of Commons. Virginia early led the

**Representa-
tive assem-
blies** way, with the establishment in 1619 of the House of Burgesses, which consisted of deputies freely elected by the inhabitants of each settlement.

A few years later the freemen of each Massachusetts town were allowed to send two deputies to act for them at the General Court of the colony. New York, which had been a Dutch possession, was the last of the colonies to adopt representative self-government.

The assemblies of Virginia, Massachusetts, New York, and the other colonies were more truly representative of the great body of the people than was the English Parliament of the period. In England, a small number of persons — nobles, country squires, and rich merchants — controlled elections to the House of Commons. In the colonies all free adult white men, who owned a moderate amount of property, usually had the right to vote. Religious qualifications, limiting the franchise to Protestants, also existed in some of the colonies.

The separation of Parliament into two houses, which had prevailed in England since the fourteenth century, accustomed the colonists to the bicameral system. In all but two of the colonies the legislature consisted of a representative assembly, forming a lower house, and a small council, forming an upper house.¹ The council assisted the governor and had some power of amending the acts of the assembly.

The unit of representation in the assemblies of the southern colonies was the county, corresponding to the English shire.

**County and
town gov-
ernment** The county also formed a judicial area. Justices of the peace, chosen from the more important land-owners of the county, met regularly as a court to try cases and assess taxes. The citizens of a New England town, or township, governed themselves directly and sent their own

¹ Pennsylvania and Georgia did not adopt the bicameral system until after the Revolution.

representatives to the colonial assemblies. They discussed in frequent town meetings all local affairs, made appropriations for all local expenses, and chose the town officials. The titles of these officials, as well as their functions, were often borrowed from the mother-land, showing that the colonists reproduced on American soil the characteristic features of old English local government. The middle colonies adopted a mixture of the New England and southern systems. Here both town and county were found, each with its elective officers.

No close political ties united the colonies. The differences between them in industries, religion, manners, and customs prevented their effective coöperation. Yet there had been preparation for union and signs of its coming. As early as 1643 Massachusetts, Connecticut, New Haven (then a separate colony), and Plymouth entered into a league "for mutual help and strength in all our future concerns."

This league, known as the United Colonies of New England, held together for forty years. Delegates from seven colonies met in the Albany Congress of 1754 and discussed Benjamin Franklin's plan for forming a defensive union of all the colonies against the power of France. The plan fell through, but it set men to thinking about the advantages of federation.



JOIN OR DIE

A device printed in Franklin's newspaper, the *Pennsylvania Gazette*, shows a wriggling rattlesnake cut into pieces, with the initial letter of a colony on each piece.

121. Rivalry of the French and English in North America

The struggle between France and England began, both in the Old World and the New, in 1689, when the "Glorious Revolution" drove out James II and placed William of Orange on the English throne as William III (§ III). The Dutch and English, who had previously been enemies, now became friends and united in resistance

European
and colonial
wars

to Louis XIV. The French king not only threatened the Dutch, but also angered the English by receiving the fugitive James and aiding him in efforts to win back his crown. England at once joined a league of the states of Europe against France. The struggle extended beyond the Continent, for each of the rivals tried to destroy the commerce and annex the colonies of the other.

The first period of conflict closed in 1713, with the Peace of Utrecht. England secured Newfoundland, Acadia (rechristened Nova Scotia), and the extensive region drained by the rivers flowing into Hudson Bay. France, however, kept the best part of her American territories and retained control of the St. Lawrence and the Mississippi. The possession of these two waterways gave her a strong strategic position in the interior of the continent.

The two great European wars which came between 1740 and 1763 were naturally reflected in the New World. The War of the Austrian Succession, known in American history as King George's War, proved to be indecisive. The Seven Years' War, similarly known as the French and Indian War, resulted in the expulsion of the French from North America. France had no resources to cope with those of England in America, and the English command of the sea proved decisive. One French post after another was captured. Wolfe defeated the gallant Montcalm under the walls of Quebec and the fall of that stronghold quickly followed. What remained of the French army at Montreal also surrendered. The British flag was now raised over Canada, where it has flown ever since.

The second period of conflict closed in 1763, with the Peace of Paris. France ceded to England all her North American possessions east of the Mississippi, except two small islands kept for fishing purposes off the coast of Newfoundland. Spain, which had also been involved in the war, gave up Florida to England, receiving as compensation the French territories west of the Mississippi. New France was now only a memory. But modern Canada has

**Provisions
of the Peace
of Utrecht,
1713**

**King
George's
War and the
French and
Indian War**

**Provisions
of the
Peace of
Paris, 1763**

two millions of Frenchmen, who still hold aloof from the British in language and religion, while Louisiana, though shrunk to the dimensions of an American state, still retains in its laws and in many customs of its people the French tradition.

The Peace of Paris marked a turning point in the history of the Thirteen Colonies. Relieved of pressure from without and free to expand toward the west and south, they now felt less keenly their dependence on England. Close ties, the ties of common interests, com-

England and
the Thirteen
Colonies

EUROPEAN AND COLONIAL WARS, 1689-1783

IN EUROPE	DATES	CONTESTANTS	TREATY	IN AMERICA
War of the League of Augsburg	1689-1697	France <i>vs.</i> Great Britain, Holland, Spain, Austria, Sweden, etc.	Ryswick	King William's War
War of the Spanish Succession	1701-1713	France, Spain, Bavaria <i>vs.</i> Great Britain, Holland, Austria, Portugal, Savoy, Prussia, etc.	Utrecht and Rastatt	Queen Anne's War
War of the Austrian Succession	1740-1748	Prussia, France, Spain, Bavaria <i>vs.</i> Austria, Great Britain, Holland	Aix-la-Chapelle	King George's War (1744-1748)
Seven Years' War	1756-1763	Prussia, Great Britain <i>vs.</i> Austria, France, Russia, Sweden, Saxony	Paris and Hubertusburg	French and Indian War (1754-1763)
War of the American Revolution	1776-1783	Great Britain <i>vs.</i> United States, France, Spain, Holland	Paris and Versailles	

mon ideals, and a common origin, still attached them to the mother country; but these were soon to be rudely broken by the American Revolution.

122. The American Revolution

English colonists in the New World had long been drawing apart from Englishmen in the Old World. The political training received by the colonists in their local meetings and provincial assemblies fitted them for self-government, while the hard conditions of life in America fostered their energy, self-reliance, and impatience of restraint. The important part which they played in the conquest of Canada gave them confidence in their military abilities and showed them the value of coöperation. Renewed interference of Great Britain in what they deemed their private concerns before long called forth their united resistance.

Some of the grievances of which the colonists complained were the outcome of the British colonial policy. The home government discouraged the manufacture in the colonies of goods that could be made in England. **Restrictions on colonial manufactures** Parliament, for instance, prohibited the export of woollens, not only to the British Isles and the Continent, but also from one colony to another, and forbade the colonists to set up mills for making wrought iron or its finished products. Such regulations aimed to give British manufacturers a monopoly of the colonial markets.

The home government also interfered with the commerce of the colonies. As early as 1660 Parliament passed a "Navigation Act" providing that sugar, tobacco, cotton, and indigo might not be exported direct from the colonies to foreign countries, but must be first brought to England, where duties were paid on them. A subsequent Act required all imports into the colonies from Continental Europe to have been actually shipped from an English port, thus compelling the colonists to go to England for their supplies. **Restrictions on colonial commerce**

All this legislation was not so repressive as one would suppose, partly because it was so constantly evaded and partly because Great Britain formed the natural market for most colonial products. Moreover, the home government gave some special favors in the shape of "bounties," or sums of money to encourage the production of food and raw materials needed in Great Britain. Twenty-four colonial industries were aided in this manner. Colonial shipping was also fostered, for ships built in the colonies enjoyed the same exclusive privileges in the carrying trade as British-built ships. In fact, the restrictions which the American colonists had to endure were light, compared with the shackles laid by Spain and France upon their colonial possessions. It must always be remembered, finally, that Great Britain defended the colonists in return for trade privileges. As long as her help was needed against the French, they did not protest seriously against the legislation of Parliament.



A STAMP OF 1765

After the close of the Seven Years' War George III and his ministers determined to keep British troops in America as a protection against outbreaks by the French or Indians. The colonists, to whose safety an army would add, were expected to pay for its partial support. Parliament, accordingly, took steps to enforce the laws regulating colonial commerce and also passed the Stamp Act (1765). The protests of the colonists led to the repeal of this obnoxious measure, but it was soon replaced by the Townshend Acts (1767), levying duties on certain commodities imported into America. These Acts, in turn, were repealed three years later. Parliament, however, kept a small duty on tea, in order that the colonists might not think that it had abandoned its assumed right to tax them.

The Stamp Act and the Townshend Acts thus brought up the whole question as to the extent of parliamentary control

over the colonists. They argued that taxes could be rightfully voted only by their own representative assemblies. It was a "No taxation without representation" natural attitude for them to take, since Parliament, sitting three thousand miles away, had little insight into American affairs. The British view was that Parliament really represented all Englishmen and hence might tax them wherever they lived. This view can also be understood, for the "Glorious Revolution" had definitely established

When in the course of human events it becomes necessary for ^{one} people to dissolve the political bands which have connected them with another, and to ~~assume among the powers of the earth the separate and equal station to which the laws of nature & of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.~~

We hold these truths to be ^{self-evident} that all men are created equal & independent; that ^{they are endowed by their creator with unalienable rights} ~~from that equal creation they derive~~ ^{rights that} ~~unalienable~~ ^{inalienable}, among ^{these} ~~which~~ are ~~the pursuit of~~ life, liberty, & the pursuit of happiness; that to secure these ^{rights}, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government ~~shall~~ becomes destructive of these ends, it is the right of the people to alter

OPENING LINES OF THE DECLARATION OF INDEPENDENCE

A reduced facsimile of the first lines of Jefferson's original draft.

the supremacy of Parliament in England (§ III). In any case, however, taxation of the colonies was clearly contrary to custom and very unwise in the face of the popular feeling which it aroused in America.

Some British statesmen themselves took up the cause of the colonists. Edmund Burke, the great Irish orator, declared that the idea of a virtual representation of America in Parliament was "the most contemptible idea that ever entered the head of a man." Even William Pitt (then earl of Chatham), while maintaining the right of Parliament to legislate for America, applauded the "manly wisdom and calm resolution" displayed by the colonists.

Attitude
of British
statesmen

But these were the voices of a minority, of a helpless minority. Parliament was then utterly unrepresentative of the people and was packed with the supporters of George III (the "king's friends"). To this would-be despot, therefore, belongs the chief responsibility for the measures of oppression which provoked the resistance of the Thirteen Colonies.

The colonists were so opposed to the principle of parliamentary taxation that they refused to buy tea from British merchants and in Boston even boarded a tea ship and threw the cargo into the water. Parliament replied to the "Boston Tea Party" by closing the harbor of that city to commerce and by depriving Massachusetts of self-government. These measures, instead of bringing the stubborn colony to terms, only aroused the fears of her neighbors and led to the meeting of delegates from all the colonies, except Georgia, in the First Continental Congress. It recommended a policy of non-intercourse with Great Britain until the colonists had recovered their "just rights and liberties." The Second Congress, which met after blood had been shed at Lexington and Concord, prepared for war and appointed George Washington to command the colonial forces. On July 4, 1776, after the failure of all plans for conciliation with the mother country, it declared that "these united colonies are, and of right ought to be, free and independent states."

**Declaration
of Independ-
ence, 1776**

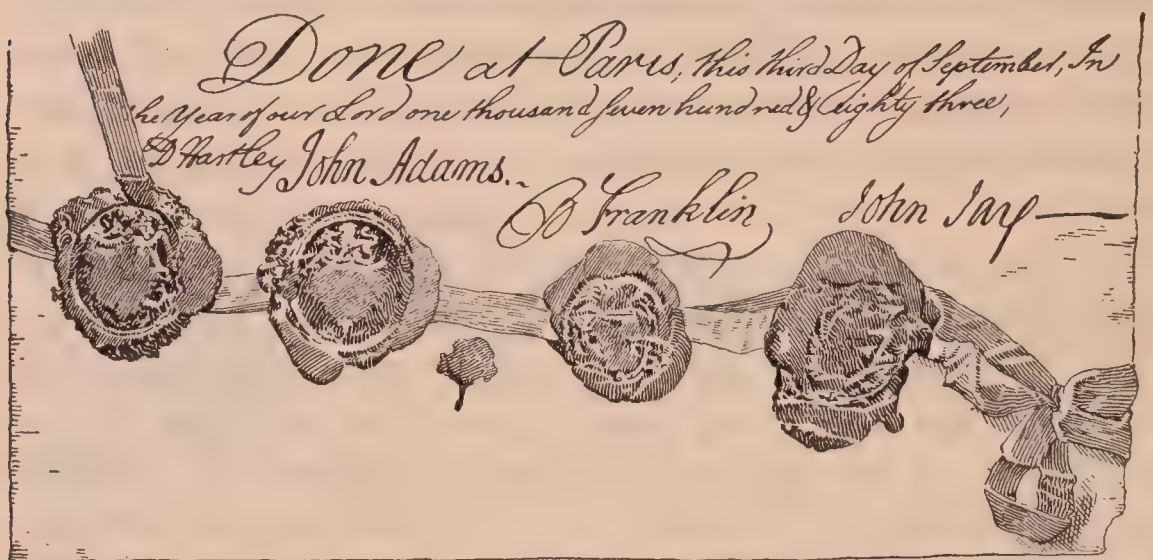
No colony at first contained a large majority in favor of separation, and even after the Declaration of Independence numerous loyalists, or "Tories," continued to favor the British cause. After the conclusion of peace the "Tories" emigrated in great numbers to Canada, where they were the first English settlers. They prospered in their new home, and their descendants, who form a considerable part of the Canadian population, are to-day among the most devoted members of the British Empire.

Even had the colonists been unanimous in resistance to Great Britain, they stood little chance of winning against a wealthy country with a population nearly three times their own, trained armies aided by German mercenaries, and a power-

ful navy. When, however, the resources of France were thrown into the scale, the issue became less doubtful. France, still smarting from the losses suffered in the Seven Years' War, desired to recover as much as possible of her colonial dominions and secretly aided the Americans with money and supplies for some time before the victory at Saratoga led her to enter into a formal alliance with them.

The French alliance, 1778

The war now merged into a European conflict, in which France was joined by Spain and Holland. Great Britain



SIGNATURES OF THE TREATY OF PARIS, 1783

From the original document in the Department of State, Washington.

needed all her reserve power to prevent rebellion in Ireland, defend Gibraltar, and keep her possessions in the West Indies and India. The struggle in America practically closed in 1781, when Cornwallis, blockaded at Yorktown by a French fleet and closely invested by the combined French and American armies, surrendered the largest British force still in the colonies. Nearly two years passed, however, before the contestants made peace.

Close of the Revolutionary War

The Treaty of Paris between Great Britain and the United States recognized the independence of the former Thirteen Colonies and fixed their boundaries at Canada and the Great Lakes, the Atlantic Ocean, Florida, and the Mississippi River. The Treaty of Versailles

Treaties of Paris and Versailles, 1783



NORTH AMERICA AFTER THE PEACE OF PARIS, 1783 A.D.

between Great Britain, France, and Spain restored to France a few colonial possessions and gave to Spain the Florida territory (§ 121). Holland, which concluded a separate peace with Great Britain, was obliged to cede to that country some stations in

India and to throw open to British merchants the valuable trade of the East Indies.

The successful revolt of the Thirteen Colonies dealt a staggering blow at the old colonial policy. The Americans continued to trade with the mother country from self-interest, although they were no longer compelled to do so by law. The result was that British commerce with the United States doubled within fifteen years after the close of the Revolutionary War. This formed an object-lesson on the uselessness of commercial restrictions.

**Effects of
American
independence**

The American War of Independence reacted almost at once on Europe. The Declaration of Independence, setting forth the "unalienable rights of man" as against feudal privilege and oppression, provided eager leaders in France with a formula of liberty which they were not slow in applying to their own country. The French Revolution of 1789 was the child of the American Revolution. Early in the nineteenth century still another revolutionary movement stripped Spain and Portugal of all their continental possessions in the New World. America was, indeed, teaching by example.

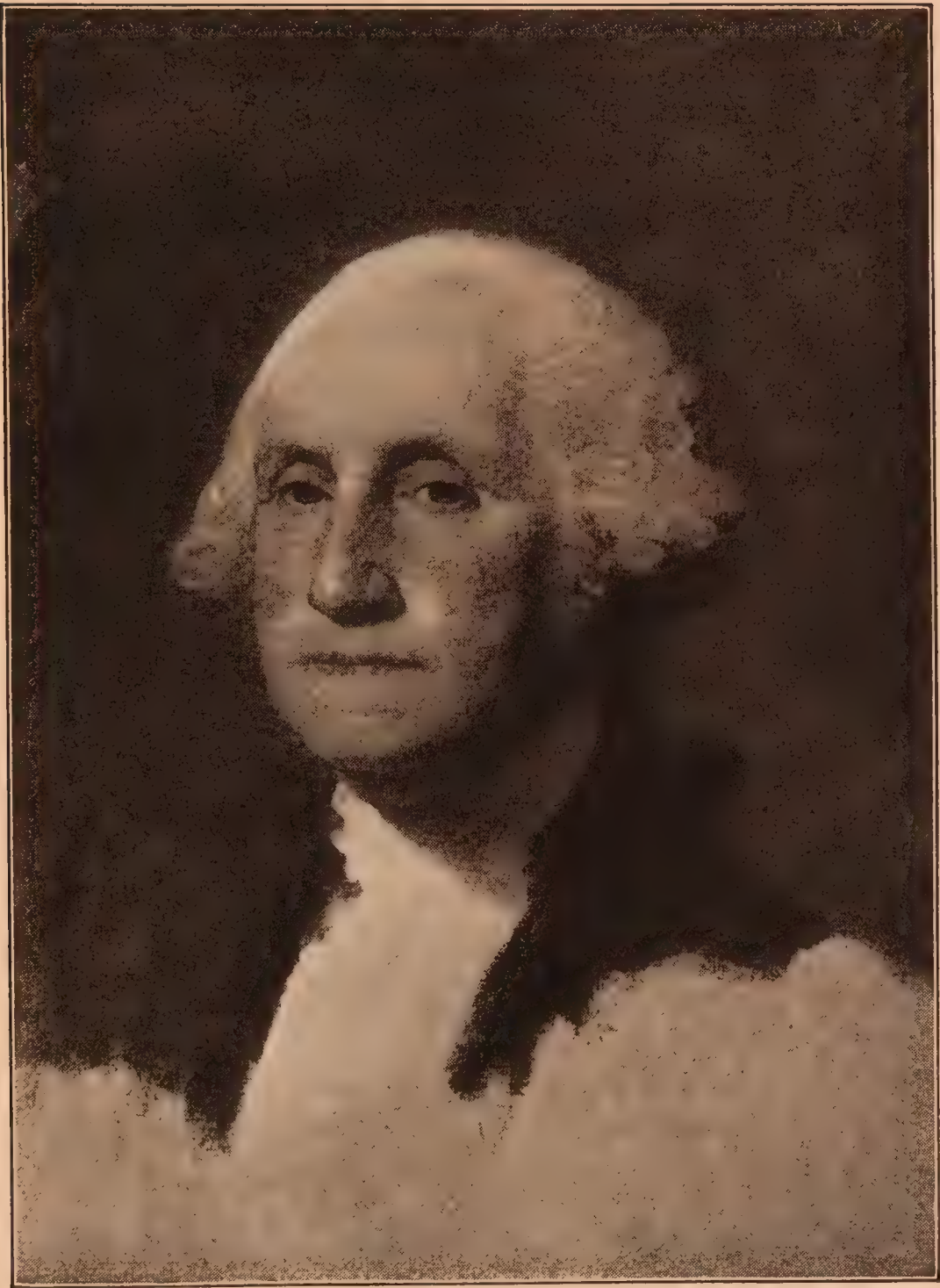
**America
teaching
by example**

123. Formation of the United States

The Continental Congress, which had framed the Declaration of Independence in 1776, continued to govern the United States until the adoption of the Articles of Confederation in 1781. The Articles established a mere league of states. The authority of Congress was practically limited to war, peace, and foreign affairs. It could not levy taxes, could not regulate interstate commerce, and had no power to enforce obedience on either a state or an individual. Every attempt to amend the Articles by legislative action failed, and the weak and clumsy government which they had set up threatened to collapse.

**Articles of
Confederation,
1781**

Such were the distressing circumstances under which the Federal Convention met at Philadelphia in May, 1787. To this



WASHINGTON

After the painting by Gilbert Stuart.
Museum of Fine Arts, Boston.

body the states sent fifty-five delegates, including Washington, who presided, Franklin, James Madison, and Alexander Hamilton. Instead of merely amending the Articles, they prepared an entirely new constitution. This task took them four months.

**The Federal
Convention,
1787**

Necessary though the Constitution was, if the American people were not to face anarchy and civil war, it satisfied neither the advocates of states' rights nor the extreme democrats. Nearly a year passed before eleven states ratified the instrument. North Carolina and Rhode Island did not ratify it until after the inauguration of Washington as President in 1789.

**Ratification
of the
Constitution,
1787-1789**

The concessions made to the opponents of the Constitution, as originally framed, were embodied in the first ten amendments. These provided for religious freedom, the separation of Church and State, free speech, a free press, the privileges of assembly and petition, the right to bear arms, speedy and public jury trials, and other safeguards of personal liberty. In short, the amendments were a Bill of Rights (§ 111) for the American people.

**The first ten
amendments,
1791**

The Constitution, in many features, reflects the political experience of the colonists and their familiarity with British methods of government. Accustomed to a legislature of two chambers, they kept this arrangement in the Senate and House of Representatives, but made the upper, as well as the lower, chamber elective. The President's powers of military command, appointment, and veto resembled those of the colonial governor, but the framers of the Constitution made the Presidency an elective office. The national courts resembled those of the colonies. The Supreme Court, with its power of declaring Acts of Congress unconstitutional, was modeled on the Privy Council of Great Britain, which had formerly exercised the right of annulling Acts of the colonial assemblies.

**Sources of
the Consti-
tution**

The new federal government was not completely democratic in character. The Constitution, instead of providing for the election of a President by direct vote of the people, set up the

machinery of the Electoral College, which still functions. Similarly, members of the Senate were chosen by the state legislatures, but this rule has now been changed by the recent adoption of a constitutional amendment providing for popular election of senators. The Constitution itself can be amended only slowly and with much difficulty. As a matter of fact, there have been only nineteen amendments altogether, and ten of these were made at one time. However, the progress of democratic sentiment in the country at large since 1789 has tended to democratize the Constitution. The extension of the suffrage first to poor men, who were formerly excluded by a property qualification, then to negroes (after the Civil War), and finally to women (in 1920) means that practically every adult citizen now enjoys the right to vote, not only in state elections, but also in federal elections for senators, representatives, and presidential electors. Universal suffrage in the states secures political democracy in the nation.

**The Consti-
tution and
democracy**

124. Progress of Geographical Discovery

Great Britain soon found at least partial compensation for the loss of the Thirteen Colonies in the occupation of Australia and the islands of the Pacific. That vast ocean, covering more than one-third of the globe, remained little known to Europeans until the latter part of the eighteenth century. Soon after Magellan's voyage the Spaniards established a regular commercial route between Mexico and the Philippines and gradually discovered some of the archipelagoes which stud the intervening seas. Sir Francis Drake's circumnavigation of the world (1577-1580) first drew the attention of Englishmen to the Pacific Ocean, but a long time passed before they began its systematic exploration.

**Early ex-
ploration of
the Pacific**

The unveiling of the Pacific was closely connected with the Antarctic problem. Geographers from the time of the Greeks had a vague idea that a region of continental proportions lay southeast of the Indian Ocean. The idea found expression in Ptolemy's map of the

**The "Great
South
Land"**



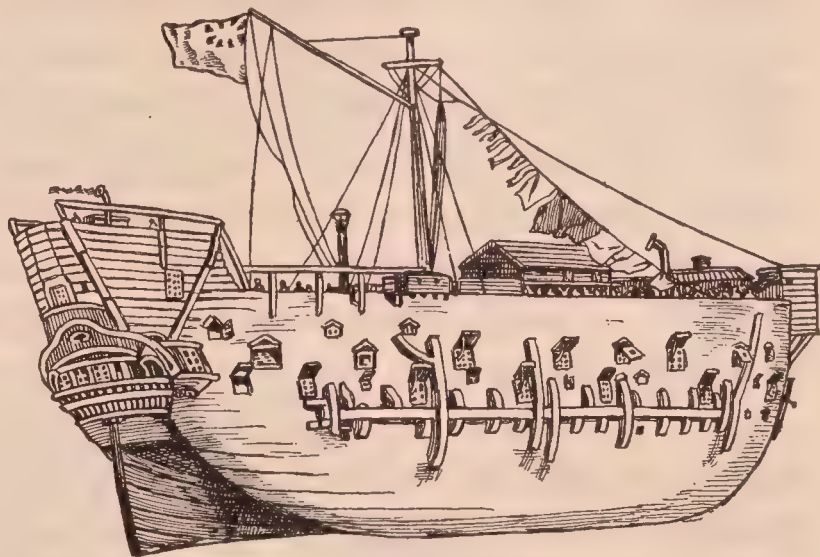


world (§ 61), and Marco Polo during his stay in China heard about it. After the Dutch became established in the East Indies, they made renewed search for the "Great South Land" and carefully explored the western coast of Australia, or "New Holland."

In 1642 the Dutch East India Company sent Abel Tasman from Batavia to investigate the real extent of Australia. Tasman's two voyages — among the most notable on record — led to the discovery of Van Diemen's Land (Tasmania) and New Zealand, and proved conclusively that Australia had no connection with the supposed

Antarctic continent.¹ The Dutch, however, manifested little interest in the regions which they had found, and more than one hundred years passed before Tasman's work was continued by Captain James Cook.

This famous navigator, the son of a farm laborer, entered the British navy at an early age and by his unaided efforts rose to high command. Cook's first voyage in the Pacific resulted in the exploration of the coast of New Zealand and the eastern shore of Australia. The second voyage finally settled the question as to the existence of a southern continent, for Cook sailed three times across the Pacific Ocean without finding it. At the instance of George III, Cook undertook a third voyage to locate, if possible, an opening on the coast of Alaska which would lead into Hudson Bay. He followed the American



THE "DISCOVERY"

Captain Cook's ship in his last voyage. When this drawing was made, the ship was being used as a coaling-vessel at Newcastle; hence the addition of steam funnels.

**Tasman's
voyages,
1642-43,
1644**

**Cook's
voyages in
the Pacific,
1768-1779**

¹ For Tasman's route see the map on page 562.

coast through Bering Strait until an unbroken ice field barred further progress. On the return from the Arctic region Cook visited the Hawaiian Islands, where he was murdered by the natives.

Captain Cook on his third voyage was the first British navigator to sight Alaska. Here, however, he had been preceded by the Russians, who reached the Pacific by way of Siberia and the Arctic Ocean. It still remained uncertain whether or not Siberia was joined to the northern part of the New World. Peter the Great, who showed a keen interest in geographical discovery, commissioned Vitus Bering, a Dane in the Russian service, to solve the problem. Bering explored the strait and sea named after him and made clear the relation between North America and Asia.

The eighteenth century thus added greatly to man's knowledge of the world. Cook's voyages, in particular, left the main outlines of the southern part of the globe substantially as they are known to-day. From this time systematic exploration for scientific purposes more and more took the place of voyages by private adventurers for the sake of warfare or plunder. Geographical discovery must be included, therefore, among the influences which made the eighteenth century so conspicuously an age of enlightenment.

Studies

1. What was meant by the saying that colonies were "like so many farms of the mother country"? 2. According to the mercantile theory, what constituted a "favorable" and what an "unfavorable" balance of trade? 3. How was the colonial policy based on mercantilism opposed to modern ideas of commercial freedom? 4. Why was the joint-stock company a more successful method of fostering colonial trade than the regulated company? 5. Name the principal English trading companies and indicate in what regions they operated (map facing page 394). 6. Show that the seventeenth century belonged commercially to the Dutch, as the sixteenth century had belonged to the Portuguese and Spaniards. 7. On the map (page 397) indicate what East Indian islands still remain in Dutch possession. 8. Why was it possible for European powers to secure dominions in India? 9. Identify these dates in American colonial history: 1607;

1620; 1713; 1763; 1776; 1783; and 1789. 10. "The breaking of Spain's power is an incident of the first importance in the history of the English colonies." Comment on this statement. 11. Show that as a result of the Seven Years' War "the kingdom of Great Britain became the British Empire." 12. What is meant by the "transit of civilization" from England to America? 13. Compare the social and industrial conditions in the South with those in New England during the colonial period. 14. Show that "no taxation without representation" was a slogan which could hardly have arisen in any but an English country. 15. Mention some of the accusations against George III as set forth in the Declaration of Independence. 16. "The Declaration of Independence was the formal announcement of democratic ideas that had their tap-root in English soil." Comment on this statement. 17. "The history of the origin and development of the American nation is one chapter in the history of the development of English freedom." Comment on this statement. 18. In what sense was the American Revolution "a civil war within the British Empire"? 19. Trace on the map (page 421) the boundaries of the United States in 1783. 20. Show that the Constitution of the United States established, not a confederation, but a federal state. 21. Trace on the map (between pages 424-425) the three voyages of Captain Cook.



PENN'S COTTAGE, PHILADELPHIA

This was the first brick building erected (1682) in Philadelphia. It is now in Fairmount Park.

CHAPTER XIV

ECONOMIC TRANSFORMATION

125. Improvements in Manufacturing

THE year 1776, the year of the Declaration of Independence, also marks, approximately, the commencement of those great changes in manufacturing, transportation, commerce, and agriculture which, within a century and a half, have made over and are still making over modern life. They started in Great Britain, spread thence to the Continent and the United States, and now extend throughout the civilized world. We live in an age of machinery, of invention, and of applied science unlike any previous epoch in history. Ours is an *industrial age*.

Great Britain took the lead in the new industrial movement. Her damp climate proved to be very favorable to the manufacture of textiles, her swift streams supplied abundant water power for machinery, and beneath her soil lay stores of coal and iron ore. There were other favoring circumstances. Industry in Great Britain was less fettered by guild restrictions than on the Continent. She possessed more surplus capital for investment, more skilled laborers, and a larger merchant marine than any other country. Furthermore, Great Britain had come out from the Seven Years' War victorious over all her rivals for maritime and commercial supremacy. Her trade in the markets of the world grew by leaps and bounds after 1763. The enormous demand for British goods in its turn stimulated the mechanical genius of British artisans and so produced the era of the great inventions.

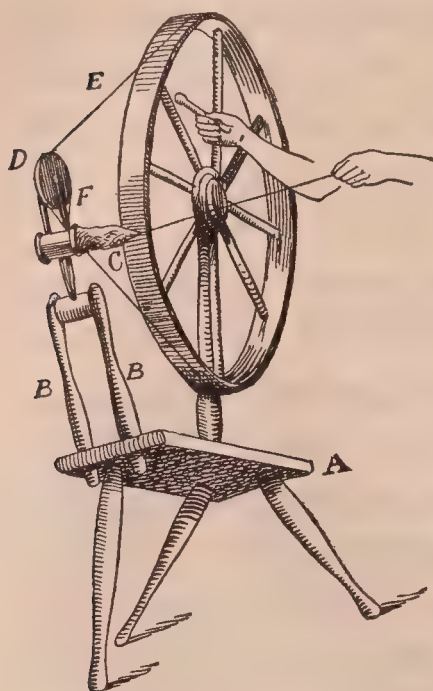
Man has advanced from savagery to civilization chiefly

through invention. Beginning in prehistoric times, he slowly discovered how to supplement hands and feet and teeth and nails by the use of tools. It was a forward step from the tool to the machine, which, when supplied **Invention** with muscular energy, only needed to be directed by man to do his work. The highest type of machine is one driven by natural forces — by wind, waterfall, steam, gas, or electricity. The invention of tools and machinery thus gives to man an ever-increasing control over nature.

A list of prehistoric tools and machines would include many kinds of implements, first of stone and then of metal: levers, rollers, and wedges; bows-and-arrows, slings, and lassos; oars, sails, and rudders; fishing nets, **Development of invention** lines, and hooks; the plow and the wheeled cart; the needle, bellows, and potter's wheel; the distaff and spindle for spinning; and the hand loom for weaving. Few important additions were made to this list in antiquity, even by such cultivated peoples as the Egyptians, Babylonians, Greeks, and Romans. The Middle Ages were also singularly barren of inventions. It was only toward the close of the medieval period that gunpowder, the mariner's compass, paper, and movable type reached Europe from Asia (§ 91). More progress took place during the sixteenth and seventeenth centuries, which produced the telescope, microscope, thermometer and barometer, clocks and watches, sawmills driven by wind or water, an improved form of the windmill, and the useful though humble wheelbarrow. Manufacturing and transportation continued, however, to be carried on in much the same primitive way as before the dawn of history.

The revolution in manufacturing began with the textile industry. Old-fashioned spinning formed a slow, laborious process. The wool, flax, or cotton, having been fastened to a **Old-fashioned spinning** stick called the distaff, was twisted by hand into yarn or thread and wound upon a spindle. The spinning wheel — long known in India and not unknown in Europe as early as the fourteenth century — afterward came into general use. The spinner now no longer held the spindle in her hand, but set

it upon a frame and connected it by a belt to the wheel, which, when revolved, turned the spindle. The later addition of a treadle to move the wheel freed both hands of the spinner, so that she could twist two threads instead of one.



A SPINNING WHEEL

A band or cord (E) connected the large wheel with the small wheel (D). Another cord (F) connected the small wheel with the grooved pulley or wharve, on the spindle (C). The revolutions of the large wheel turned the small wheel very rapidly, thus communicating motion to the spindle through the wharve.

Weaving was done on the hand loom, a wooden frame to which vertical threads (the warp) were attached. Horizontal threads (the weft or woof) were inserted by means of an enlarged needle or shuttle. The invention of the "flying shuttle" in the eighteenth century enabled the operator, by pulling a cord, to jerk the shuttle back and forth without the aid of an assistant. This simple device not only saved labor but also doubled the speed of weaving.

The demand for thread and yarn quickly outran the supply, for the spinners could not keep up with the weavers. Hargreaves's "spinning jenny," 1764 Prizes were then offered

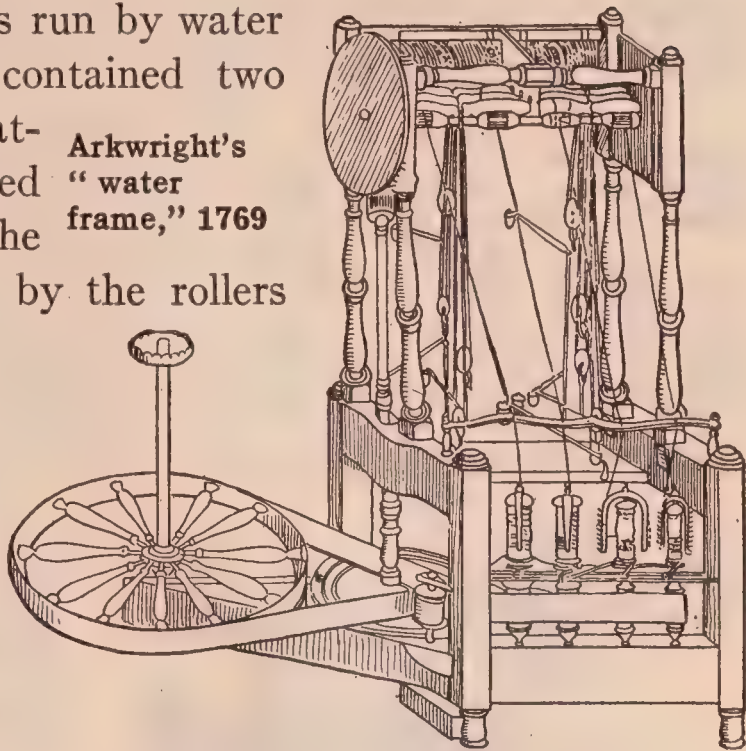
for a better machine than the spinning wheel. At length, James Hargreaves, a poor workman of Lancashire in northern England, devised what he named the "spinning jenny," in compliment to his industrious wife. This machine carried a number of spindles turned by cords or belts from the same wheel, and was operated by hand. It was a simple affair, but it spun at first eight threads, then sixteen, and within the inventor's own lifetime eighty, thus doing the work of many spinning wheels.

The thread spun by the "spinning jenny" was so frail that it could be used only for the weft. The spinners needed a machine to produce a hard, strong thread for the warp. Richard Arkwright met this need by the invention of the "water frame,"



so called because it was run by water power. The machine contained two sets of rollers, one rotating at a higher speed than the other. The cotton was drawn out by the rollers to the required fineness and was then twisted into thread by revolving spindles.

Arkwright's
"water
frame," 1769



ARKWRIGHT'S SPINNING MACHINE

As patented in 1769. Above, draft rollers; below, flyer spindles; at the left, wheel which propelled the entire mechanism.

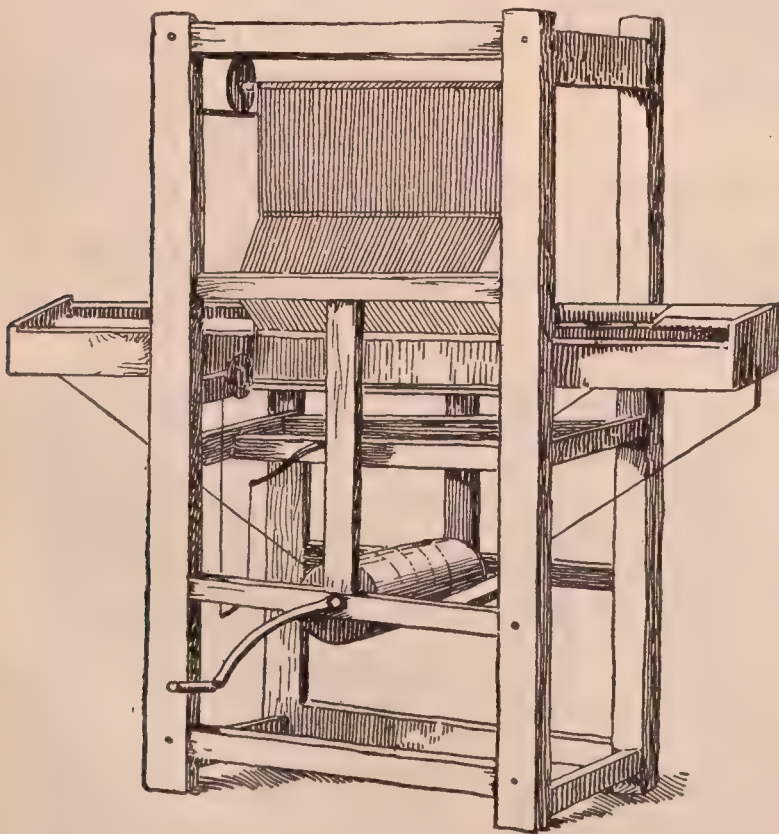
Samuel Crompton soon combined the essential features of the

Crompton's
"mule,"
1779

Hargreaves and Arkwright machines into what became known

as the "mule," because of its hybrid origin. When the mechanism

was drawn out on its wheels one way, the strands of cotton were stretched and twisted into threads; when it was run back the other way, the spun threads were wound on spindles. The "mule" has been steadily improved, and at the present time it may carry several thousand spindles.



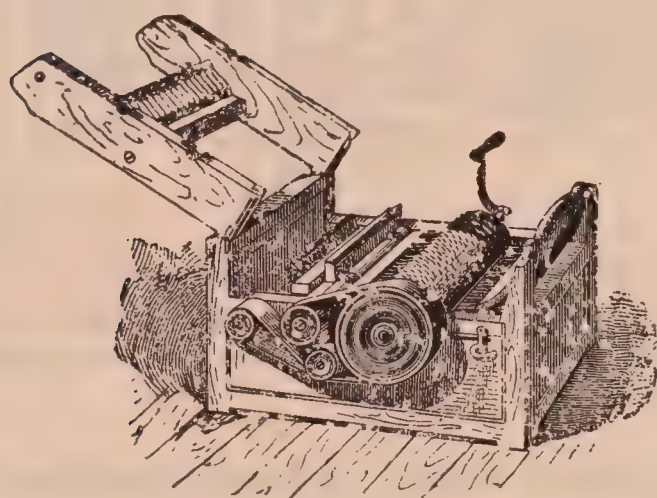
CARTWRIGHT'S FIRST POWER LOOM

The shuttle was propelled mechanically through the long, trough-shaped form extending out at the sides.

These three inventions again upset the

balance in the textile industry, for now the spinners could produce more thread and yarn than the weavers could convert into cloth. The invention which revolutionized weaving was made by Edmund Cartwright, an English clergyman, who had never even seen a weaver at work. He constructed a loom with an automatic shuttle operated by water power. Improvements in this machine enable a single operator to produce more cloth than two hundred men could weave on the old-fashioned hand loom.

• Cartwright's
power loom,
1785



WHITNEY'S COTTON GIN

After the original model.

Both spinners and weavers required for the new machinery an abundant supply of raw material. They found it in cotton, which previously had been much less used than either wool or flax. Eli Whitney of Connecticut, while visiting a cotton plantation in Georgia, conceived the idea of what he called an engine,

The cotton
gin, 1792

or gin, for separating the seeds from the raw cotton more rapidly than negro slaves could do it by hand. His cotton gin stimulated enormously American production of cotton for the mills of Great Britain.

What was to furnish motive power for the new machinery? Windmills were too unreliable to be profitably used. Human hands had at first operated Hargreaves's "spinning jenny," and horses had worked Arkwright's original machine. Both inventors, however, soon turned to water power to drive the wheel, and numerous mills were built along the streams of northern England. Then came steam power. The expansive force of steam, though known in antiquity, was first put to practical service at the close of the seventeenth century, when steam pumps were used for ridding mines of water. James Watt, a Scotchman of mechanical genius,

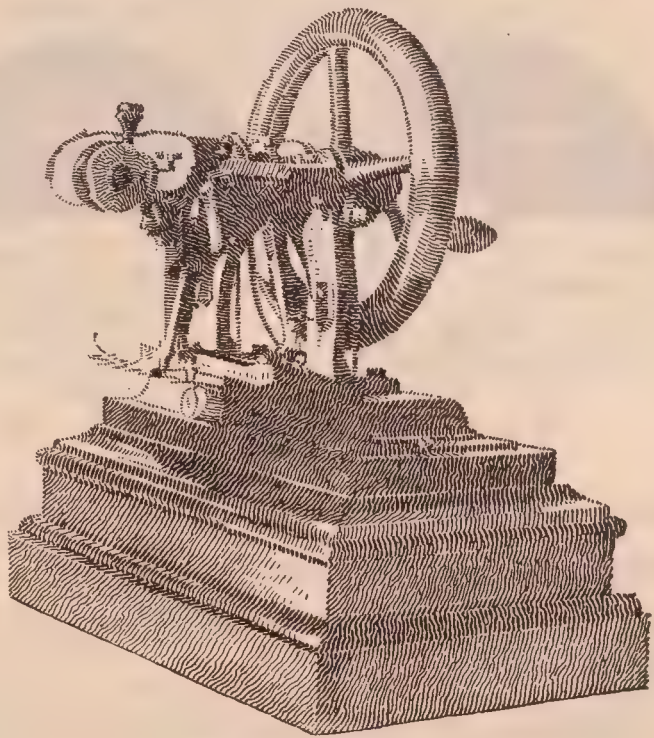
Watt's steam
engine, 1769–
1785

patented an improved steam pump in 1769 and afterward adapted his engine for the operation of spinning machines and looms in factories.

The nineteenth century has been called the age of steam. The steamboat, the steam locomotive, and the steam printing press are some of the children of Watt's epochal invention. Toward the close of the century electricity began to compete with steam as a motive force, after the invention of that mystic marvel of science, the dynamo, and in the twentieth century the light and portable gas engine came into use for automobiles, airplanes, and tractors.

The growing use of machinery called for an increased production of iron. Northern and north-central England contained vast deposits of iron ore, but until the latter part of the eighteenth century they had been little worked. Improved methods of smelting with coal and coke, by means of the blast furnace, were then adopted. Steel, a product of iron, whose toughness and hardness had been prized for ages, was not produced on a large scale until after the middle of the nineteenth century. Better methods of production now enable the poorest iron to be converted into excellent steel, thus opening up extensive fields of low-grade ore in France, Germany, and other countries. Steel in every form, from building-girders to watch springs, is now the mainstay of modern industry.

The use of iron and steel and the operation of the new machin-



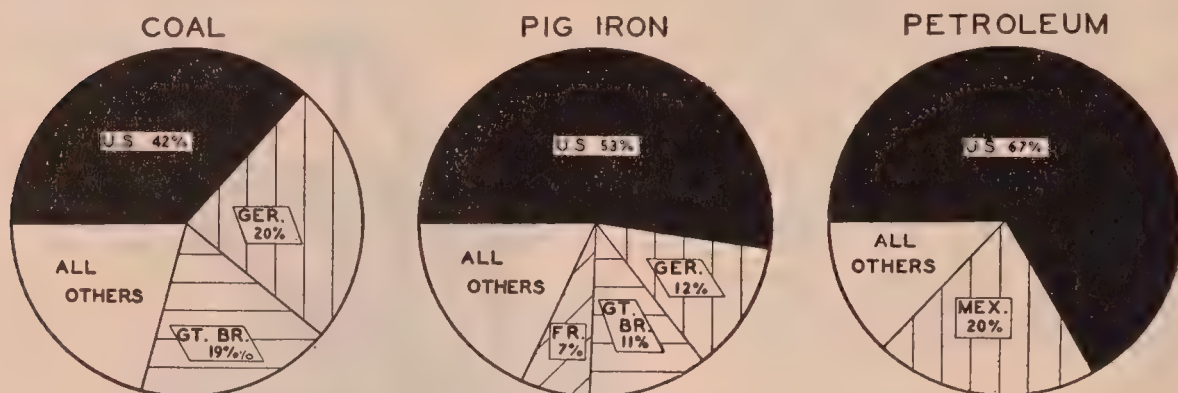
MODEL OF HOWE'S SEWING MACHINE

Elias Howe, an American inventor, took out a patent for the first practicable sewing machine in 1846. After the model in the U. S. National Museum, Washington.

ery required an abundant, inexpensive fuel. Coal had long been burned in small quantities for domestic purposes; applied to the steam engine and the blast furnace it was to become an almost boundless source of power and heat. Various improvements in mining cheapened its production, one of the most notable being the safety lamp, which protected miners against the deadly fire-damp and thus enabled the most dangerous mines to be worked with comparative safety. Great

The age
of coal

steam engine and the blast furnace it was to become an almost boundless source of power and heat.



WORLD PRODUCTION OF COAL, PIG IRON, AND PETROLEUM

Britain furnished nearly all the coal for manufacturing until the middle of the nineteenth century; later, much of the world's supply has come from the mines of France, Germany, and the United States.

Mineral oil, or petroleum, has become an industrial rival of coal, since the first oil well was sunk in Pennsylvania in 1859.

The age
of oil

There are now more than three hundred products of petroleum, the most important being kerosene for illumination, gasoline (petrol) for gas engines, and fuel oil for oil-burning ships and locomotives. The United States is still the chief producer of oil, but we now consume even more than we produce. Many new sources of supply will have to be opened up throughout the world, if the present enormous consumption of petroleum in the United States, Great Britain, and other countries is to continue indefinitely.

126. Improvements in Transportation

Civilized man until the nineteenth century continued to use the conveyances which had been invented by uncivilized

man in prehistoric times. Travel and transport were still on horseback, or in litters, wheeled carts, rowboats, **Old-fashioned** and sailboats. Various improvements produced **conveyances** the sedan chair, the stagecoach, and large ocean-going ships, without, however, finding any substitutes for muscles or wind as the motive power.

Most roads in western Europe scarcely deserved that name; **Roads** they were little more than track ways, either deep with mud or dusty and full of ruts. Passengers in stagecoaches seldom made more than fifty miles a day, while heavy goods had to be moved on pack horses.



A CITIZEN AND HIS WIFE

From a manuscript of the early seventeenth-century;
in the British Museum, London.



AN EIGHTEENTH-CENTURY STAGECOACH

After an old print.

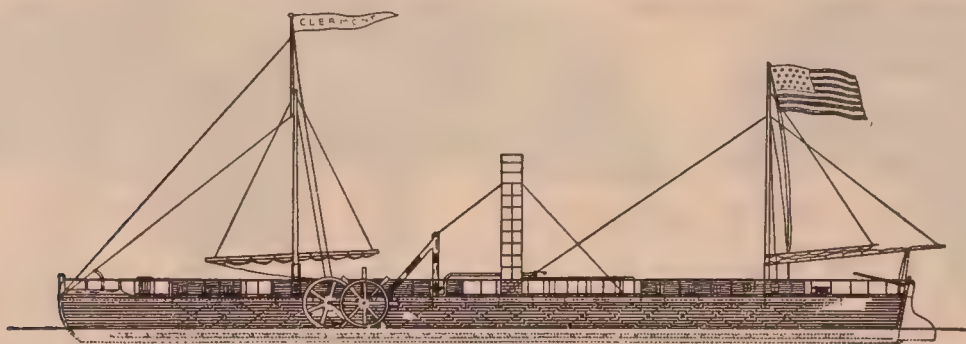
and it was not long before engineers covered the country with well-bottomed, well-drained, and well-surfaced highways. The splendid highways which attract the attention of Americans on the Continent were mainly built before the era of railroads.

duced by the new machinery increased the need for cheap and rapid transport. The turnpike system, allowing tolls to be charged for the use of roads, encouraged the investment of capital by private companies in these undertakings;

The expense of transportation by road led people in antiquity and the Middle Ages to send their goods by river routes, whenever possible. Canal-building in Europe began

Canals

toward the close of the medieval period, especially after the invention of locks for controlling the flow and level of the water. The great era of the canal was between 1775 and 1850, not only in Great Britain and on the Continent, but also in the United States. Canals relieved the highways of a large part of the growing traffic, but the usefulness of both



THE "CLERMONT" 1807

A reconstruction prepared by the Hudson-Fulton Celebration Committee, 1907.

declined after the introduction of railroads. Ship canals, however, have begun to be constructed within recent years, as a result of the general adoption of steam navigation on the ocean.

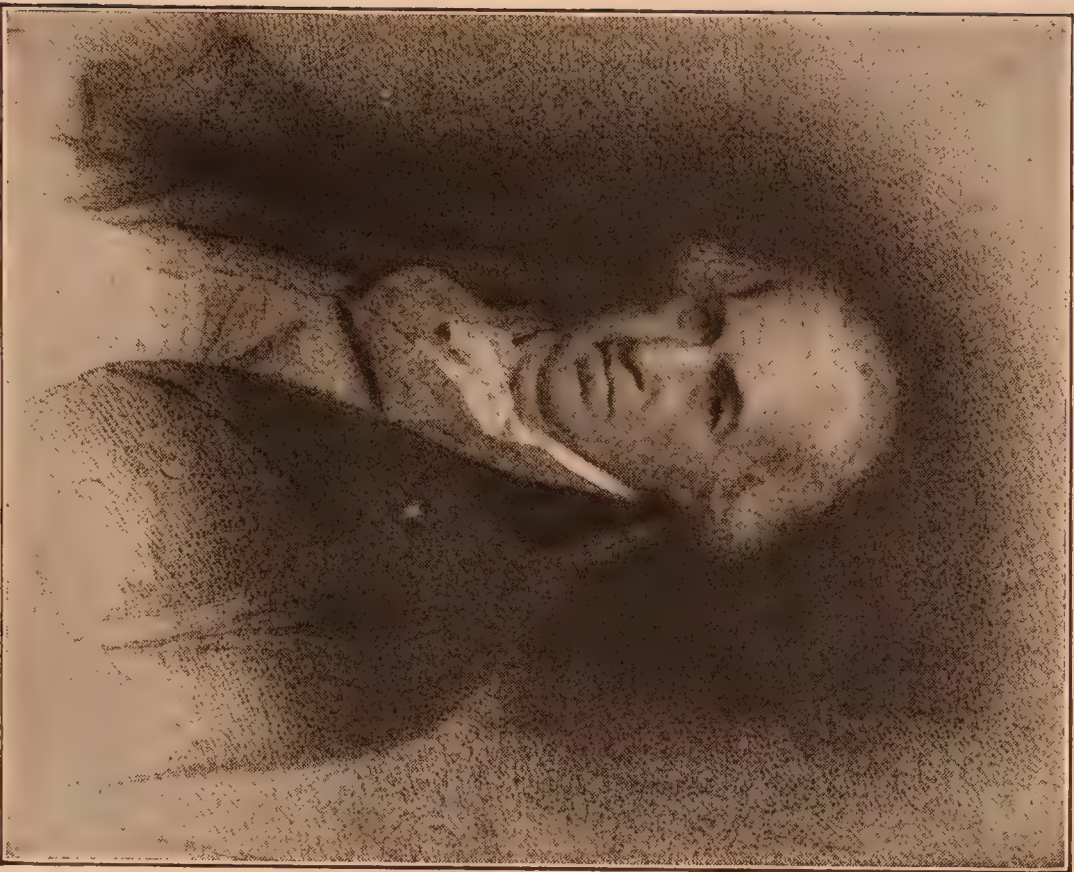
The earliest successful steamboat appears to have been a tug built in Scotland for towing canal boats. Robert Fulton, an

The steam-boat

American engineer who had lived in England and France, adapted the steamboat to river navigation. His side-wheeler, the *Clermont*, equipped with a Watt engine, began in 1807 to make regular trips on the Hudson between New York and Albany. Twelve years later an American vessel, provided with both sails and a steam engine, crossed the Atlantic in twenty-nine days. The first ship to cross without using sails or recoaling on the way was the *Great Western*, in 1838. The trip took her fifteen days.

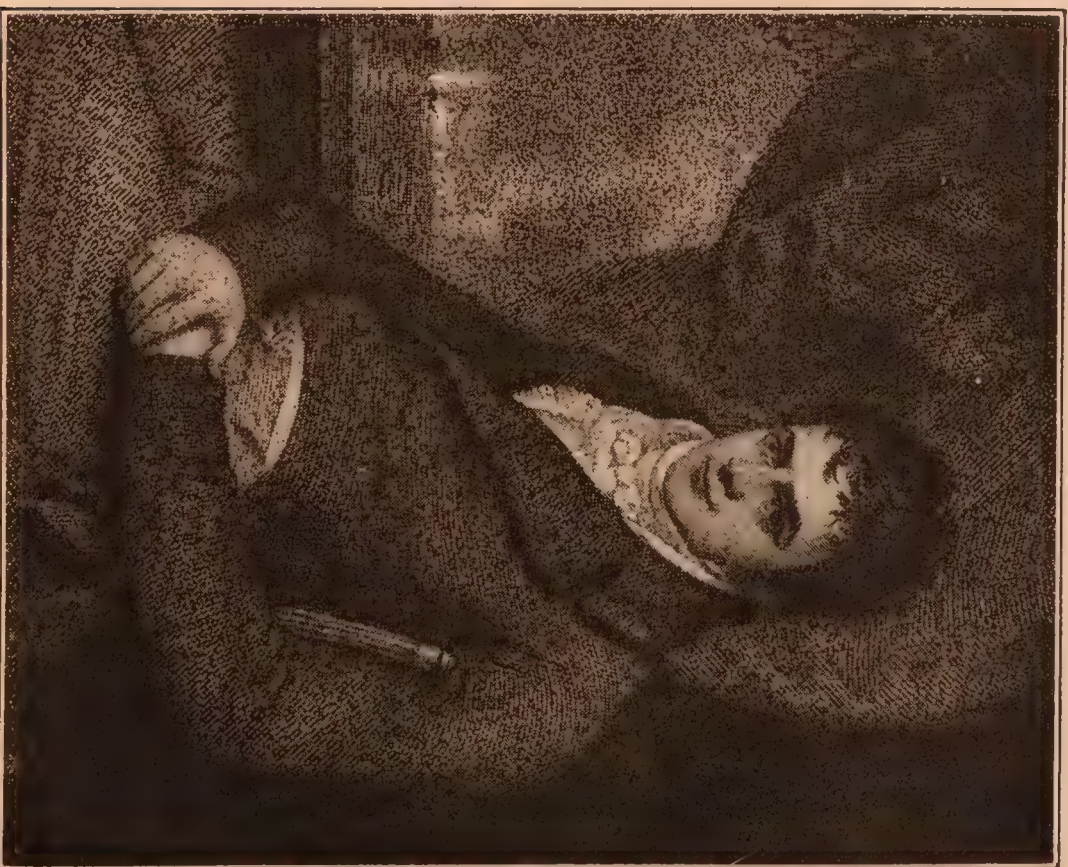
Various improvements since the middle of the nineteenth century added greatly to the efficiency of ocean steamers. Iron, and later steel, replaced wood in their construction, with a resulting gain in strength and

Steam navigation



JAMES WATT

After the painting by Sir William Beechey.



ROBERT FULTON

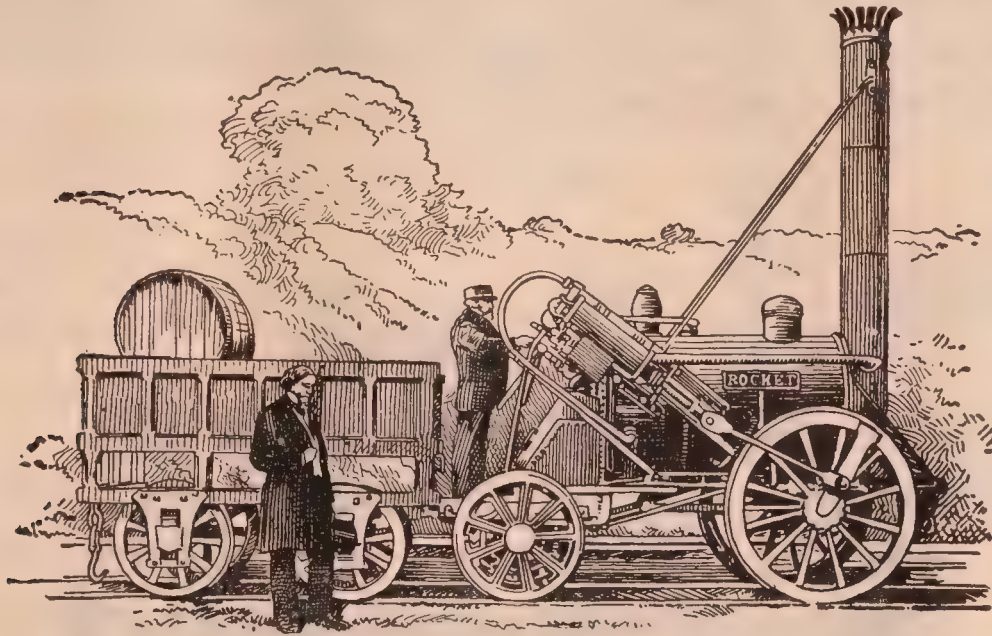
After the painting by Benjamin West.



EARLY PASSENGER TRAINS

Views on the Liverpool and Manchester Railway in 1831-32. The upper picture shows a train with first-class carriages and the mails; the lower picture shows second and third-class carriages.

buoyancy. Screw propellers were substituted for clumsy paddle wheels, and turbine engines, which apply the energy of a jet of steam to secure the rotation of a shaft, were introduced. The size of steamers, also, has so increased that the *Great Western*, a boat of 1378 tons and 212 feet in length, would appear a pygmy by the side of the fifty-thousand ton "leviathans" which now cross the Atlantic in five days.



THE "ROCKET" 1830

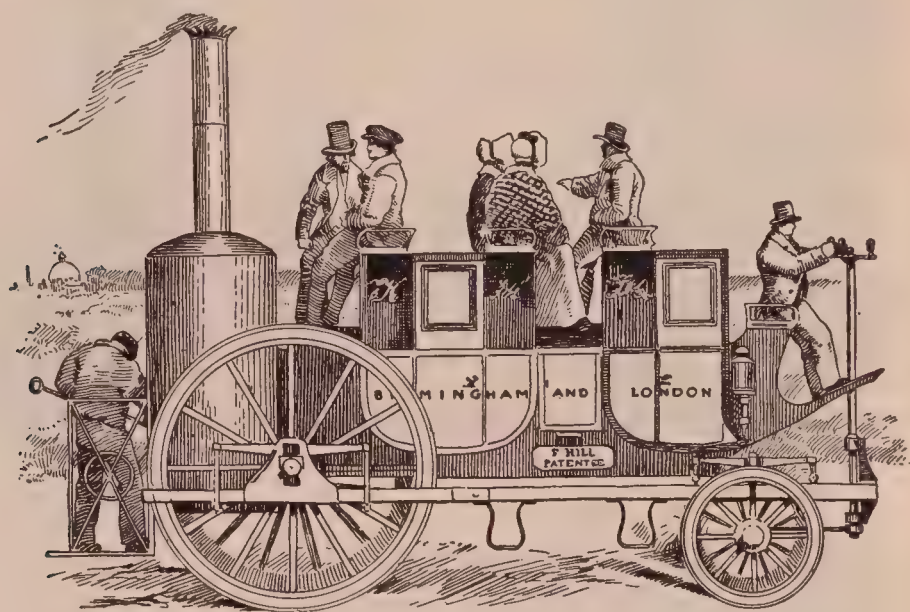
Built by Stephenson to compete in a trial of locomotive engines for the Liverpool and Manchester Railway. The greatest speed it attained in the trial was 29 miles an hour, but some years later it ran at the rate of 53 miles an hour. The total weight of the engine and tender was only about $7\frac{1}{2}$ tons.

Wooden or iron rails had long been used in mines and quarries to enable horses to draw heavy loads with ease. George Stephenson, who profited by the experiments of other inventors, produced in 1814 a successful locomotive for hauling coal from the mine to tide-water. He improved his model and eleven years later secured its adoption on the Stockton and Darlington Railway, the first line over which passengers and freight were carried by steam power. Stephenson also built the Liverpool and Manchester Railway, on which his famous engine, the *Rocket*, made its maiden trip.

Many technical improvements — the increased size of locomotives and cars, air brakes, and the use of steel rails in place

of iron rails which supported only light loads and wore out rapidly — have extended the usefulness of the railroad far beyond the dreams of its earlier promoters. The greatest development of railroad transportation came in the latter part of the nineteenth century, with the construction of great “trunk” lines and branches (“feeders”) radiating into the remotest districts. Western Europe and the United States are now covered with a network of railroads, and these are being extended rapidly to all civilized and even semicivilized lands.

**Railroad
transporta-
tion**



A PRECURSOR OF THE AUTOMOBILE

An old picture of F. Hill's steam carriage running between London and Birmingham, 1839-1843.

Modern electric traction dates from the early 'eighties of the last century, when the overhead trolley began to supplant horse cars and cable cars in cities. The development of the electric locomotive promises to bring about a partial substitution of electricity for steam on railroads through tunnels and over heavy grades.

**Electric
traction**

The earliest application of steam power to transportation was neither the railway nor the steam boat but the road engine.

**The
automobile**

As far back as 1801 an English inventor constructed a steam carriage for passengers. Repeated efforts were made during the next forty years to popularize the new

mode of travel in England, but bad roads and an unsympathetic public discouraged inventors. The automobile had to wait for the gas or "internal combustion" engine (as patented in the last decade of the nineteenth century) to become a commercial success. The United States far surpasses any other country in the wide use of the automobile.

The history of the airplane illustrates the truth that great inventions do not spring fully developed from the brain of one man, but, on the contrary, represent the long and patient experimentation of many men. An American scientist, S. P. Langley, who himself owed much to the work of others, pro-

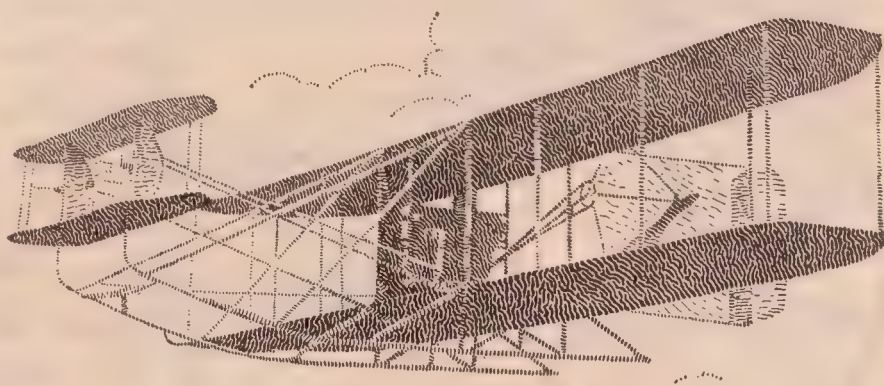
duced in 1903 a heavier-than-air machine which was driven by steam. The accidents attending its

first trials caused it to

be abandoned. Five years later the Wright Brothers, using an airplane fitted with a gas engine, first flew in public. The World War gave a great impetus to the development of the airplane. Its powers were strikingly revealed by two British aviators, Alcock and Brown, who in June, 1919, made a non-stop flight across the Atlantic from Newfoundland to Ireland, covering the distance in less than sixteen hours. Another remarkable achievement was the non-stop flight from New York to Paris made in May, 1927, by the American aviator, Charles A. Lindbergh, who flew alone in a machine of his own design. The airplane is now employed for carrying mail and, to some extent, for the transport of passengers. Its commercial use on a large scale may be looked for in the near future.

Two Frenchmen, the Montgolfier Brothers, invented the balloon in the latter part of the eighteenth century. Experi-

The airplane

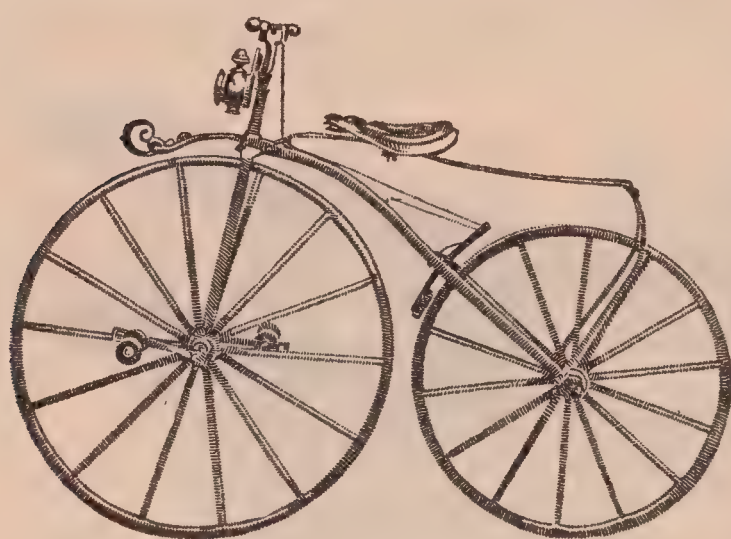


THE WRIGHT BIPLANE

As used by Orville Wright in the United States and Wilbur Wright in France for their first successful flights.

ments in balloon navigation continued throughout the nineteenth century, and finally Count Zeppelin, an officer in the German army, produced an airship which consisted, not of one balloon, but of a row of bags inclosed in an enormous shell of aluminium trellis work. It carried two cars, each provided with a gas motor. The trial of this Zeppelin in 1900 showed how nearly the problem of a dirigible balloon had been solved. Other successful airships were soon constructed in France and England. The World War stimulated their development, as was the case with the airplane.

The airship



A "BONESHAKER"

An early form of the bicycle, as patented in the United States in 1866. The machine had a wooden frame supported on two wooden wheels. These at first had iron tires, but rubber ones were later substituted for them.

To the British dirigible, the *R-34*, belongs the renown of having been the first to cross the Atlantic (July 2-6, 1919). The *R-34* carried a crew and passengers from Scotland to Long Island, covering the distance of 3200 miles in a trifle more than 108 hours. The return trip took only three days.

As far back as the Revolutionary War, an American inventor constructed a tiny submarine and tried, without success, to sink a British warship. Robert Fulton, encouraged by Napoleon, made several submarines. He descended in one of them to a depth of twenty-five feet, remained below for four hours, and succeeded in blowing up a small vessel with a torpedo. Under-water boats, propelled by steam power, were used by the Confederates in the Civil War. From about this time inventors in several countries worked on the problem of the submarine. One of the most successful was an Irish-American, J. P. Holland, who sold the boat named after him to the United States in 1898. The improvement of the submarine from this time is a familiar story. Thus, in the course of about

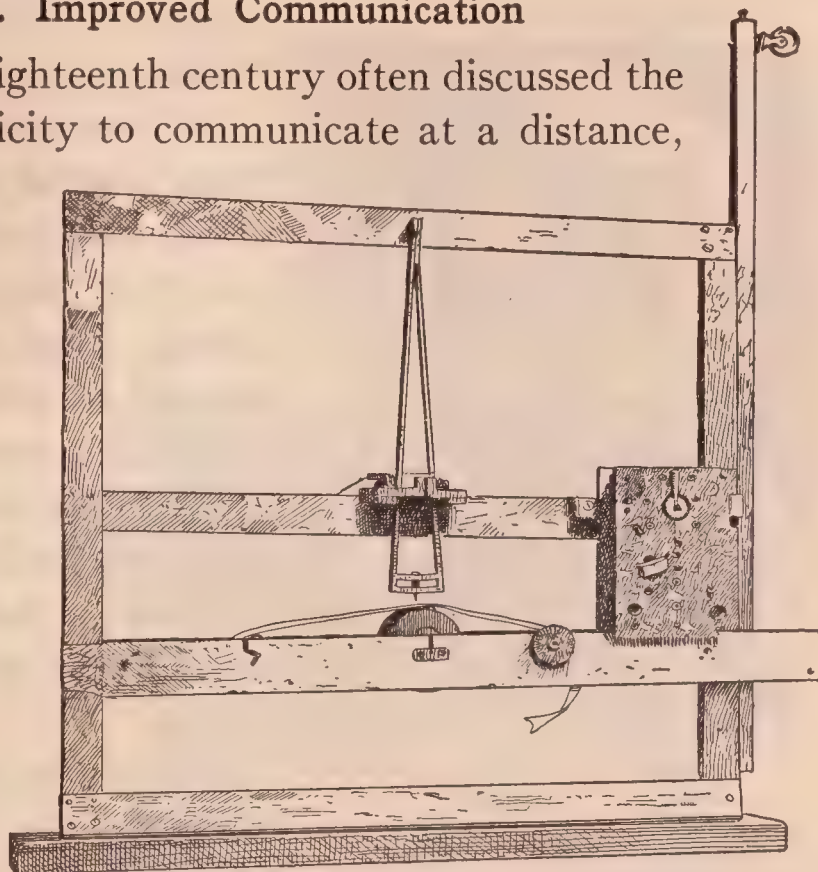
The submarine

a century, man has completed the conquest of land and air and sea.

127. Improved Communication

Scientists of the eighteenth century often discussed the idea of using electricity to communicate at a distance, but a

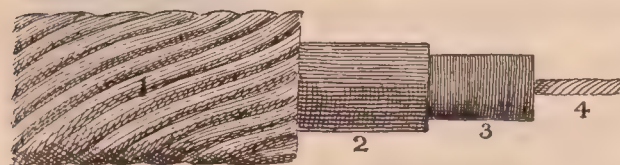
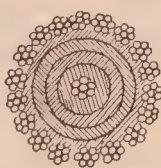
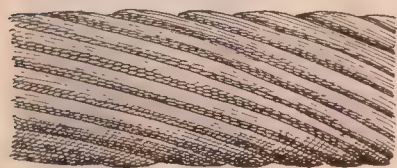
The telegraph practicable apparatus for converting the electric current into intelligible signs did not appear until the 'thirties of the nineteenth century. Samuel F. B. Morse, an American, deserves perhaps the greatest credit for the invention. He also



MORSE'S FIRST TELEGRAPH INSTRUMENT, 1837

In the U. S. National Museum, Washington.

devised the "Morse alphabet." The telegraph found an immediate use in running railroads and in the transmission of government messages. Later, it made its way into the business world.



THE ORIGINAL ATLANTIC CABLE

The illustration shows seven copper wires (4) forming a conductor; a wrapping of thread (3) soaked in pitch; several layers of gutta percha (2); and the covering of twisted wires (1).

Hardly any one at first believed that a telegraph line could be carried Submarine cables across the ocean.

Experiments soon showed, however, that wire cords, protected by wrappers of gutta percha, would conduct the electric current under

water. The first cable was laid from Dover to Calais. A group of American promoters, including Cyrus W. Field, then took up

the project of an Atlantic cable which should "moor the New World alongside the Old." Discouraging failures marked the



THOMAS A. EDISON

A bronze relief by Julio Kilenyi (1924).

enterprise. The first cables were broken by the ocean, and the line which was finally laid soon became useless, owing to the failure of its electrical insulation. After the Civil War Field renewed his efforts, which were crowned with success in 1866. There are now several thousand submarine telegraph lines in operation, bridging electrically all the oceans. In 1924 a message was flashed around the world in eighty seconds.

Experimentation with rude forms of the telephone began in the same decade which produced

the telegraph. Little progress took place until 1875, when Alexander Graham Bell, a native of Edinburgh but later a resident of Boston, patented his first instrument. Many improvements have since been made in it by Bell himself, Edison, and other inventors. Long-distance messages are now transmitted, not only on land, but also by means of special cables under the sea.

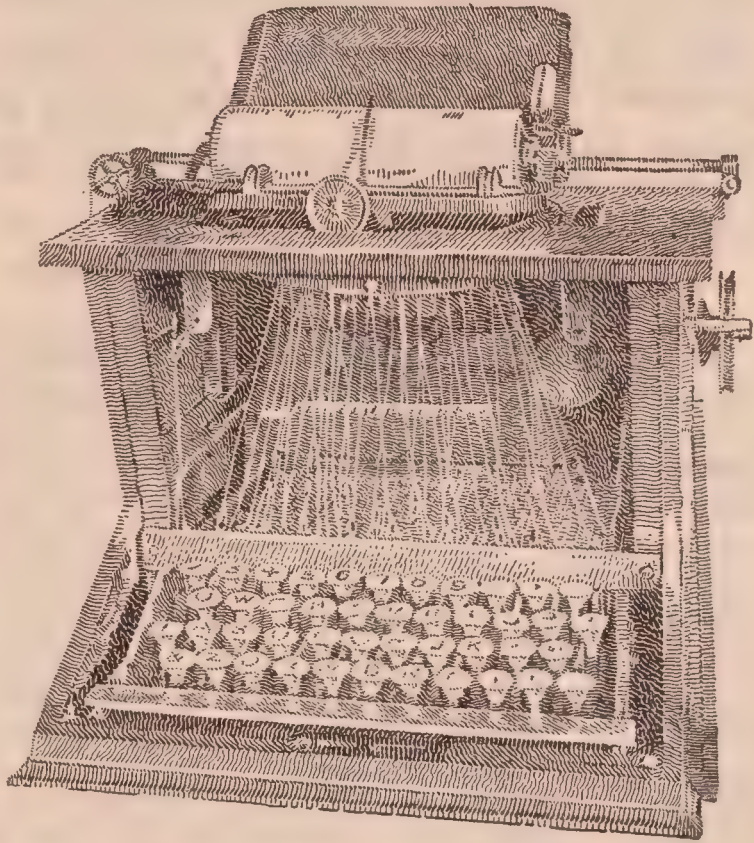
The invention of wireless telegraphy by the Italian, Marconi, may be said to date from 1899, when wireless messages were sent between France and England across the Channel. A trans-Atlantic service by "wireless" began eight years later, and since then the range of Marconi's apparatus has been greatly extended. The still more recent introduction of wireless or radio telephony promises to work another revolution in long-distance communication.



FIRST ADHESIVE
PENNY POST-
AGE STAMP

The design, a conventionalized head of Queen Victoria, was used without change from 1840 to 1870.

A regular postal service under government management existed in Europe as early as the seventeenth century, but it was slow, expensive, and little used. Stamps were unknown, prepayment of postage was considered an insult, and rates increased according to distance. The modern postal service began in Great Britain in 1840, with the adoption of a uniform charge irrespective of distance (penny postage), prepayment, and the use of stamps. These reforms soon spread to other countries and everywhere resulted in greatly increased use of the mails. The Universal Postal Union, which has a central office at Bern, Switzerland, makes arrangements for common rates of foreign postage and for coöperation in carrying the mails from country to country.



THE SHOLES (REMINGTON) TYPEWRITER (1873)

Various typewriting machines were invented during the nineteenth century, but it was not until the 'seventies that they began to come into general use.

Weekly and daily newspapers also began to appear in the seventeenth century, but they were luxuries reserved for subscribers of the middle and upper classes. The cheap newspaper for the masses is a product of the nineteenth century. The London *Times* installed the first steam printing press in 1814. A paper-making machine, which produced wide sheets of unlimited length, came into use soon after. To these inventions must be added the linotype machine, which in newspaper offices, where rapid composition is necessary, has largely superseded hand-work in setting type.

Many inventions in communication — the instantaneous camera, the cinematograph or motion picture, the phonograph, the automatic piano, the radio — are so new that we have scarcely as yet begun to realize their possibilities. Properly directed, they will furnish the common people in civilized countries with an education in art, music, and the drama which in former days could be secured only by persons of wealth and leisure. Their great service promises to be that of democratizing culture, as cheap newspapers and books have democratized knowledge.

**The new
communi-
cation**

128. Commerce

A tremendous expansion of commerce followed the improvements in manufacturing, transportation, and communication.

**Commercial
expansion**

The use of machinery in factories led to the production of commodities in enormous quantities for world-wide consumption. Macadamized roads, inland and ship canals, ocean steamships, and railroads reduced freight rates to a mere fraction of those once charged, while the telegraph, telephone, cheap postage, and newspapers made possible the rapid spread of information relating to crops and markets. It is estimated that the commerce of the world (including even backward countries) increased over twelve hundred per cent in the nineteenth century. During the first three decades of the twentieth century commercial expansion has been on a still more colossal scale.

The organization of commerce shows wonderful changes since the Middle Ages. There is now so steady a flow of com-

Exchanges

modities from producers through wholesalers and retailers to consumers that the old system of weekly markets and annual fairs is all but obsolete. Distinctively modern are produce exchanges for trade in the great staples (wheat, cotton, wool, sugar, etc.) and stock exchanges for buying and selling the stocks and bonds of corporations.

The modern system of insurance is an economic benefit, in view of the risks involved in most commercial undertakings.

For a small payment the farmer insures his growing crop against hail or windstorm; the merchant, his stock against fire; the shipowner, his vessel against loss at sea. Marine **Insurance companies** insurance arose in medieval Italy, but for centuries it has centered in London. The first fire insurance policies were written in London after a great fire in the reign of Charles II. Other forms of business insurance originated much more recently. The present tendency seems to be to insure against every possible misfortune which can be foreseen.

A commercial bank, as distinguished from a savings bank or a trust company, may be defined as an institution which deals in money and credit. It attracts the deposits of many persons, thus gaining control of great sums **Banks** available for loans to manufacturers and merchants. Banks do not increase the amount of capital (factory buildings, machinery, raw materials, etc.) in a community, but they help to put it at the disposal of active business men; in other words, banks make capital *fluid*. Furthermore, bank checks, drafts, and foreign bills of exchange provide a cheap and elastic substitute for money. It is possible through their use to discharge a large volume of indebtedness without the transfer of cash.

The earliest banks were the private establishments of moneyed men in Italian cities. Venice and Genoa founded public or state banks, and similar institutions arose in many **Develop-ment of banking** European capitals. All the great European banks, as well as the national banks of the United States, have the privilege of issuing redeemable notes which circulate in place of gold.

In spite of the extensive use of checks and bank notes, the growth of commerce continues to absorb immense quantities of gold, the money metal. The supply has kept **The gold supply** pace with the demand. The mines of California, Australia, South Africa, Alaska, and other countries produced in the second half of the nineteenth century nine times as much gold as had been produced between 1800 and 1850.

The supply of silver increased during the nineteenth century far in excess of the demand. Its declining value led the principal

commercial states to diminish or suspend silver coinage. Great Britain first abandoned the double or bimetallic standard and **The gold standard** adopted the single gold standard. Her example has been followed by the Continental nations, the British colonies, Japan, the South American republics, and the United States. China and Mexico are the only important countries which remain on a silver basis.

The almost universal use of gold as the standard of value results in a world market for money. Capitalists and bankers **International finance** in progressive countries are thus enabled to supply funds for investment in less progressive countries. Statisticians estimate that up to 1914 not less than twenty billion dollars had been invested abroad by Great Britain, about half of it in her colonies and about half in foreign lands. French investments in Russia and other countries totaled about ten billion dollars, while those of Germany abroad also reached an impressively high figure. All through the nineteenth century the United States was a debtor nation, because of the immense sums borrowed for the development of American railroads, mines, farms, and factories. This situation changed with startling suddenness during the World War, when the Allied nations purchased in the United States enormous amounts of food, raw materials, and munitions. Not only has the United States wiped off its indebtedness to Europe, but it has now made Europe heavily its debtor.

Commercial progress has been frequently interrupted by periods of depression called crises. Arising in one country, **Crises** perhaps as a result of bad banking, over-issue of paper money, speculation, unwise investments, or failure of crops, they tend to spread widely until all civilized countries are involved. What happens during a crisis is familiar to every one. Capitalists refuse to invest in new railroads, factories, and other undertakings; bankers will not lend money; merchants, unable to borrow, go into bankruptcy; and manufacturers, receiving fewer orders, either reduce their output or shut down their plants. Then follows a period of "hard times," with low prices, low wages, much unemployment, and widespread





destitution. The wave of prosperity sets in again, eventually, and times once more become "good." Crises have usually occurred at intervals of ten or eleven years, but recently with lessening severity. They may cease altogether as modern commerce becomes still more efficient.

Many obstacles impeding the exchange of goods in the Middle Ages disappeared in modern times. State police finally suppressed highway robbery. Piracy, once so common, became obsolete in the era of modern steam navigation. The burdensome tolls imposed by feudal lords on transportation and travel were no longer exacted, now that feudalism itself had died out. A movement also began to reduce the high duties levied by every European nation on imports and exports.

Great Britain went still further in the nineteenth century and adopted free trade. Having no reason to fear the competition of foreign manufacturers, it was to her advantage to lower or abolish the duties on imports, especially those on raw materials. She now imposes no restrictions whatever on exports and levies import duties only on a few articles, including coffee, tea, tobacco, alcoholic liquors, and sugar. Even these are for revenue, not for protection.

Another feature of the free-trade movement in Great Britain was the agitation against the Corn ¹Laws. These laws restricted or entirely prohibited the importation of wheat or other grains, in the interest of British farmers and landlords. Manufacturers, on the other hand, objected to legislation which made food dear for the working classes. Since the repeal of the laws Great Britain has secured the bulk of her food abroad, from the fertile wheat areas of the United States and the British colonies, and has paid for it with the products of her mines and factories.

The Navigation Acts (§ 122), after having been in operation for nearly two centuries, were also repealed. Foreign ships were henceforth allowed to compete with those of Great Britain in the carrying trade.

**Commercial
freedom**

**Free trade
in Great
Britain**

**Repeal of
the Corn
Laws, 1846**

**Repeal of the
Navigation
Acts, 1849**

¹ "Corn" to an Englishman means wheat; to a Scotsman or an Irishman, oats; and to an American, maize, or Indian corn.

Competition has resulted in lower freight rates and consequently in cheaper food for the British people.

The free-trade movement spread to the Continent, where it led at first to a general lowering of tariff walls. In the last quarter of the nineteenth century, however, **Protection on the Continent** France, Germany, and other countries returned to the policy of protection. They sought in this way to build up their own "infant industries" and even to compete with Great Britain in the industrial markets of the world.

The first American tariff was framed by the first Congress under the Constitution. It levied a few small protective duties.

Protection in the United States The United States afterward adopted protection on a more extensive scale, as a means of keeping alive the industries which had sprung up in the country when the second war with Great Britain stopped all imports of British manufactures. Later tariffs have generally raised duties, except for a few decades before the Civil War. In following a protective policy, the United States thus ranges itself with the principal Continental nations.

129. Agriculture and Land Tenure

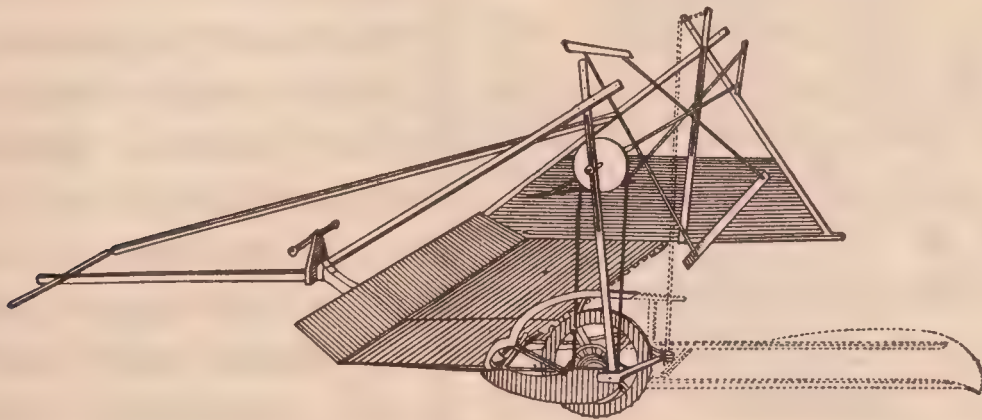
The agricultural system of the Middle Ages (§ 84), with its wasteful "open fields" and fallow lands, its backward methods, and its scanty yield, began to be revolutionized in

Agriculture in the seven-teenth and eighteenth centuries modern times. The Dutch were the first scientific farmers, and from them English farmers learned many secrets of tillage. Deeper plowing, more thorough pulverization of the ground, more diligent manuring, the shifting or rotation of crops from field to field, so that the soil would not have to lie fallow every third year, and the introduction of new crops, including turnips, clover, and rye, were some of the improvements which doubled the yield of agricultural land. The weight of cattle and sheep was also much increased through careful selection in breeding. It is significant of the revived interest in agriculture that George III contributed articles to a farm journal and that Washington, in his quiet

retreat at Mount Vernon, invented a plow and a rotary seed drill.

The improvements in agriculture have now extended to every progressive country. Machinery replaces the ancient scythe, sickle, flail, and other implements. One machine, of American invention, not only reaps the grain, but threshes it, winnows it, and delivers it into sacks at a single operation. The introduction of cheap artificial fertilizers makes profitable the cultivation of poor lands formerly allowed to lie idle. The advance of engineering science leads to the reclamation of marshes and arid wastes.

**Agriculture in
the nineteenth
and twentieth
centuries**



McCORMICK REAPER

The reaper with a vibrating cutter, as first patented by Cyrus H. McCormick in 1834. The inventor afterward established large works in Chicago for manufacturing the reaper and other agricultural machines.

Finally, steam navigation allows a country to draw supplies of wheat, meat, and other foodstuffs from the most distant regions, with the result that the specter of famine, so common in the Middle Ages, has well-nigh disappeared from the modern world.

The “open-field” system of cultivation, whereby the same person tilled many small strips in different parts of the manor, was so wasteful of time and labor that medieval farmers began to exchange their scattered strips for compact holdings which could be inclosed with hedges or fences and cultivated independently. This inclosure movement continued in western Europe all through the modern period, until at length the old “open fields” had been practically abandoned in favor of separate farms and individual tillage.

Inclosures

Inclosures meant better farming everywhere, but in Great Britain they also helped to create the large estates so characteristic of that country. The lord of the manor, not satisfied with inclosing his demesne lands, often managed to inclose those of the peasants as well, and even the meadows and forests, which had been formerly used by them



INCLOSURES IN ENGLAND IN THE
EIGHTEENTH CENTURY

Horizontal shading — Partially closed fields in 1700.
Vertical shading — Mainly open fields in 1700.

Britain ought to raise more of her own food supply. If the country were effectively blockaded in time of war, the starvation of its industrial population would soon result. As a result of the World War, millions of acres formerly withdrawn from cultivation were put under the plow. Efforts have also begun to break up the large estates by such heavy taxes that it will be no longer profitable to hold them.

In France a considerable part of the agricultural land belonged to the peasants even before the Revolution. Their possessions increased in the revolutionary era, as the result of

in common. At the present time ten thousand persons own two-thirds of all England and Wales; seventeen thousand persons own nine-tenths of Scotland. The rural population of Great Britain consists of a few landlords, numerous tenant farmers who rent their farms from the lords, and a still larger number of laborers who work for daily wages and have no interest in the soil they till.

British economists and statesmen have long felt that, as a mere matter of national safety, Great

**Agrarian
reform in
Great Britain**

legislation confiscating the estates of the Crown, the Church, and the nobles. France to-day is emphatically a country of small but prosperous and contented farmers. In no European state would an agitation for the abolition of private ownership of land have fewer chances of success.

The agrarian reforms of the French Revolution spread to Belgium, Holland, Switzerland, western Germany, and northern Italy, where peasant proprietorships are common. They are rare in much of Spain and in southern Italy and Sicily. Central and eastern Europe remained under the medieval manorial system throughout the nineteenth century. The land was owned by a few noble families and was worked by peasants, either as tenants or day laborers. Outside of Russia proper, there were five of these landed aristocracies in 1914: in eastern Germany, where serfdom disappeared only in the Napoleonic era; in Austria-Hungary, where it disappeared still later; in the Baltic provinces controlled by nobles of German origin; in Poland and Lithuania; and in Rumania. The revolutionary movements since 1914 promise to destroy the land monopoly of the aristocrats in all these countries. There will arise, instead, a new democratic society of peasant proprietors. This triumph of the small land owner in central and eastern Europe must be considered one of the most important economic results of the World War.

After the abolition of Russian serfdom in the nineteenth century the nobles were required to sell a portion of their estates to the peasants, about half of the agricultural area of European Russia thus changing hands. Except in certain districts where individual ownership prevailed, the farming land was intrusted to the entire village (*mir*) for redistribution at intervals among the inhabitants. All that the peasant really possessed in his own right was a house and a garden plot. The Russian Revolution of 1917 broke up the *mir* system and also enabled the peasants to take over the estates of the nobles. The Bolsheviki now in power in Russia have permitted this to be done, in order to win the support of

**French
peasant pro-
prietorships**

**Land tenure
in other
Continental
countries**

**Land tenure
in Russia**

the peasantry. If Russia adopts complete individual ownership of land, it will mark a significant step in the progress of that country, where about nine-tenths of the population live mainly or wholly by agriculture.

130. The Labor Movement

The great inventions, besides hastening the transition from hand-labor to machine-labor, also did much to separate labor and capital. No such separation was possible in the Middle Ages (§ 87). A master who belonged to a craft guild purchased his raw materials at the city market or at a fair, manufactured them in his own house, assisted by the members of his family and usually by a few journeymen and apprentices, and himself sold the finished article to the person who had ordered it. This guild system, as it is called, has not entirely disappeared. One may still have a pair of shoes made by a "custom" shoemaker or a suit of clothes made by a "custom" tailor.

The growing exclusiveness of the craft guilds, toward the close of the medieval period (§ 105), prevented many apprentices and journeymen from ever becoming masters. Consequently, workers often left the cities and settled in the country or in villages where there were no guild restrictions. The movement gave rise to the domestic system, as found, for example, in the British cotton industry. A middleman with some capital would purchase a supply of raw cotton and distribute it to the spinners and weavers to convert into cloth on their own spinning wheels and hand looms. They worked at home and usually eked out their wages by cultivating a small garden plot. Something akin to the domestic system still survives in the sweatshops of modern cities where clothing is made on "commission."

It is clear that under the domestic system the middleman who provided the raw materials, took all the risks and received all the profits. The workers, on the other hand, had to accept such wages and labor upon such con-

ditions as he was willing to offer. The separation of labor and capital, which thus began under the domestic system, became complete under the factory system. Arkwright's, Crompton's, and Cartwright's machines were too expensive for a single family to own; too large and heavy for use in private houses; and they needed water power or steam power to operate them. The consequence was that the domestic laborer abandoned his household industry and went with hundreds of others to work in a mill or factory. The capitalist employer now not only provided the raw materials and disposed of the finished product, but he also owned the machinery and the workshop. The word "manufacturer"¹ no longer applied to the hand-worker, but to the person who employed others to work for him.

The new conditions of industry fostered the growth of trade unions, which are combinations of wage earners to maintain or improve the conditions under which they labor. **Rise of trade unions** These associations began to appear in Great Britain during the eighteenth century, especially after the domestic system gave way to the factory system. The workers in any one establishment or occupation, being now thrown more closely together, came to realize their common interests and to appreciate the need for organization.

The unions immediately encountered opposition. The Common Law treated them as conspiracies in restraint of trade and hence as illegal. Moreover, the employers used **Trade unions prohibited** their influence in Parliament to secure the passage of a long series of Acts designed to prevent what were styled "unlawful combinations of workmen." The last of these Acts, passed in 1800, even provided the penalty of imprisonment at hard labor for persons who combined with others to raise wages, shorten hours, or in any way control the conditions of industry.

Agitation by trade-union leaders induced Parliament in 1825 to repeal all the Combination Acts and to **Trade unions legalized** replace them by a new and more liberal statute. Laborers might now lawfully meet together for the purpose

¹ Latin *manu, facere*, to make by hand. Manufacture by machinery has been well-named *machinofacture*.

of agreeing on the rate of wages or the number of hours which they would work, as long as the agreement concerned only those who were present at the meeting. This qualification was removed a number of years later. Finally, the Trade Union Act of 1875 declared that nothing done by a group of laborers should be considered illegal unless it was also illegal when done by a single person. This measure gave the working classes the full right of combination for which they had long been striving. It has been called the Magna Carta of trade unionism.

The trade unions of Great Britain have made much progress within recent years. In 1914 they enrolled nearly four million

British trade unionism to-day members, including factory operatives, railway workers, coal miners, and agricultural laborers. They send their representatives to Parliament and

exercise great influence on labor legislation. Their officers also frequently serve as factory inspectors. Many unions enjoy a considerable income, which goes to support members who are temporarily out of work, sick, disabled, or infirm.

Continental trade unions are modeled upon the British organizations, but do not equal them in numbers, wealth, or influence.

Trade unionism on the Continent Many have a political character, being closely connected with socialist parties. In general, Continental workingmen rely for improvement in their condition upon State action rather than upon collective bargaining with their employers.

The organization of American trade unions began early in the nineteenth century, but their great and rapid growth has

Trade unionism in the United States taken place since the Civil War. Probably about fifteen per cent of the male wage-earners belong to them. While this may seem a small proportion,

it must be remembered that their membership consists chiefly of skilled laborers. Most of the trade unions are affiliated with the American Federation of Labor, which was founded in 1886.

The coöperative movement also started in Great Britain.

Coöperative societies There are in that country a large number of societies, open to workingmen on the payment of a small fee, and selling goods to members at prices considerably

lower than those charged by private concerns. Members share in the profits in accordance with the amount of their purchases. The success of coöperation in retailing has brought about its extension to wholesaling and even to manufacturing and banking. Similar societies are numerous on the Continent. They have made little headway in the United States, with such conspicuous exceptions as mutual life insurance companies and building and loan associations.

131. Government Regulation of Industry

Improvement in the lot of the working classes has taken place not only through the activities of trade unions, coöperative societies, and other voluntary associations, but also by legislation. The need for government regulation of industry very soon became apparent.

Evils of
the factory
system

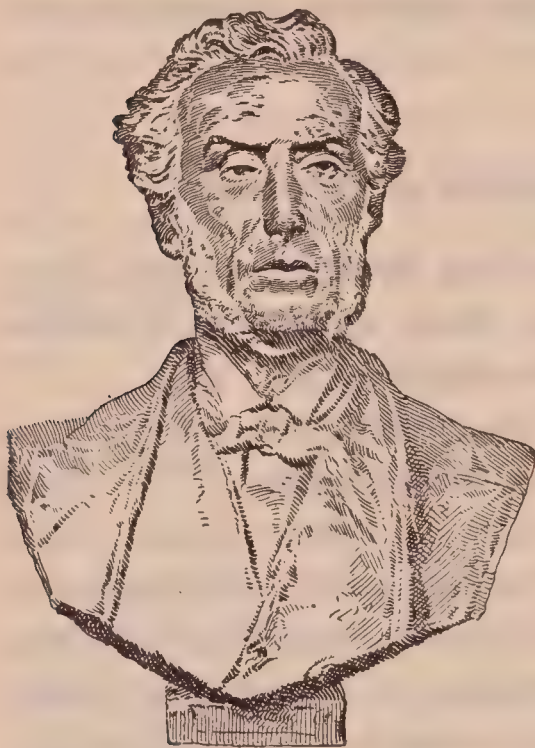
The crowded factories were unsanitary. Hours of labor were too long. Wages were on the starvation level. Furthermore, the use of machinery encouraged the employment of women and children, for whose labor there had been previously little demand outside the home. Their excessive toil amid unhealthy surroundings often developed disease and deformity or brought premature death. Much excuse existed for the passionate words of one reformer that the slave trade was "mercy compared to the factory system."

These evils were naturally most prominent in Great Britain, where the factory system started. Little effort was made at first to remedy them. The working classes exercised no political influence; indeed, by the Combination Acts they had been prohibited from forming trade unions for their protection. Statesmen, instead of meeting the situation by remedial legislation, adopted a "let-alone" policy. The government, they declared, should keep its hands off industry. The greatest good to the greatest number could only be secured when "economic laws" of supply and demand were allowed to determine the wages and conditions of employment, just as they determined the prices, quantity, and quality of commodities.

The "let-
alone" policy

"Let alone" naturally became the watchword of selfish employers, to whose avarice and cruelty it gave full rein. Yet there were also humane employers who felt that the State ought to protect those who could not protect themselves. After some agitation the first British Factory Act was passed in 1802. This measure, which applied

Early labor
legislation



THE EARL OF SHAFTESBURY

After a bust by Sir J. E. Boehm, in the National Portrait Gallery, London.

only to cotton factories, prohibited the binding-out for labor of pauper children under nine years of age, restricted their working hours to twelve a day, and forbade night work. Little more was done for thirty-one years. During this time several philanthropists, among whom Lord Ashley, afterward earl of Shaftesbury, had the greatest influence, took up the cause of the oppressed workers and on the floor of Parliament, on the platform, in the pulpit, and in the newspapers waged a campaign to arouse the public to the need for additional legislation. The result

was the passage in 1833 of an Act which applied to all textile factories and provided for their regular inspection by public officials. A few years later Ashley, whose life was devoted to philanthropy and social reform, carried through Parliament an Act forbidding the employment of women and children in mines. Parliament afterward passed the Ten-Hour Act, which limited the labor of women and children in textile factories to ten hours a day. This measure became a law only after the fiercest opposition on the part of manufacturers, but it proved so beneficial that henceforth the desirability of factory legislation was generally admitted.

Government regulation of industry now began to become a reality. Mines, bakeries, laundries, docks, retail and wholesale

shops, and many other establishments were gradually brought under control. At the present time the State restricts the employment of children so that they may not be deprived of an education. It limits the hours of labor, not only of children and women in most industries, but also of men in mines and factories. It requires employers to install safety appliances in their plants and to take all other precautions necessary for the preservation of the lives, limbs, and health of their employees. The government supports employment bureaus or labor exchanges, in order that the idle may find work. A National Insurance Act provides for the compulsory insurance of nearly all employees against sickness and loss of employment. Great Britain also grants to every insured person who has reached sixty-five years of age the right to claim an old-age pension of ten shillings a week. The same amount will be paid to the wife of a man eligible to a pension. In such cases the addition of a pound a week to the family income usually means relief from distressing poverty and dependence on charity.

The labor legislation of France, Belgium, Holland, Austria, and the Scandinavian states compares favorably with that of Great Britain. Nowhere on the Continent has it gone farther than in Germany. That country has laws establishing a maximum number of working hours, limiting child and female labor, and providing a system of workingmen's insurance against accidents, sickness, incapacity, and old age.

The need for labor legislation has been felt less acutely in the United States than in Europe. One reason for this is the fact that American workingmen enjoy higher wages and better conditions of employment than workingmen abroad. Another reason is found in the comparatively late development of the factory system in the United States. Labor laws, when passed, are often declared unconstitutional by state and federal courts, as interfering with freedom of contract or as being class legislation. In spite of this obstacle, the movement for the legal protection of

British labor
legislation
to-day

Labor legis-
lation on the
Continent

American
labor
legislation

labor has made much progress within recent years, especially in New England and the states of the Middle West.

The youthful commonwealths of Australia and New Zealand, unhampered by tradition, are trying a number of interesting experiments in government regulation of industry. Both countries give compensation to workingmen injured by accidents and old-age pensions to poor people. New Zealand, in addition, provides fire, life, and accident insurance, conducts postal savings banks, rents model homes to workingmen, and makes arbitration of labor disputes compulsory, in order to do away with strikes.

**Australasian
labor legisla-
tion**

132. Public Ownership

The modern State, in all civilized countries, does many things which private individuals themselves did during the Middle Ages. The State maintains an army and navy, administers justice, provides a police system, and furnishes public education. No one now questions either the need or the desirability of such activities. As we have just learned, the State also subjects private industry to ever-increasing regulation for the benefit of the less fortunate members of society. Furthermore, it engages in a variety of industrial undertakings.

**Extension
of State
enterprise**

Governments sometimes monopolize different branches of business in order to raise revenue. A notable instance is the monopoly of the sale of tobacco and matches in France. The post office is always in government hands, not so much for revenue as to secure cheap communication between different parts of the country. In Great Britain and on the Continent telegraphs and telephones are managed by the government in connection with the post office, and the government parcel post does all the business which in the United States is partly absorbed by private express companies. Coinage is everywhere a public function, as well as much of the banking in European countries. In the United States banks are private institutions under state or national

**Examples
of State
enterprise**

regulation. Germany and Russia have public forests; Prussia has public mines; and France has a number of canals belonging to the government.

On the Continent (Belgium, Switzerland, Italy, Germany Austria, Russia) railroads are mostly State-owned and State-managed. Nearly all the French lines are privately owned, but they will go back to the government upon the expiration of their franchises. Great Britain and the United States took over their railroads for military purposes during the World War, but these have now been returned to private ownership and operation. In Australia the government built the principal railroads and owns and operates all of them.

Railroads

Both British and Continental cities generally own and operate such public utilities as street railways, gas and electric lighting plants, and waterworks. Markets, slaughter houses, baths, pawn shops, docks, and harbor improvements are likewise often municipal monopolies. In the United States municipal ownership has been common in the case of waterworks, somewhat less common in the case of electric lighting plants, rare in that of gas plants, and scarcely known in that of street railways. Since free competition cannot prevail in these industries, the only choice is between municipal ownership or private ownership subject to municipal regulation of charges and service.

Reaction against "let-alone"

It must now be obvious that the "let-alone" policy finds few adherents at the present time. Defense against external aggression, preservation of internal order, and the maintenance of a few public institutions do not exhaust the responsibilities of the State, as these are conceived to-day. Continental countries go farther in the way of public ownership or control than either Great Britain or the United States, because their inhabitants have for centuries been more accustomed to paternal rule. But among English-speaking peoples the tendency toward State interference with private property and business enterprise is much more marked than it was a hundred years, or even fifty years, ago.

133. Socialism

Contemporary socialists unite in making the following demands. First, the State shall own and operate the instruments of production, that is, land and capital. Under this arrangement rent, interest, and profits, as sources of personal income, would disappear, and private property would consist simply of one's own clothing, household goods, money, and perhaps a house and a garden plot. Second, the leisure class shall be eliminated by requiring everybody to perform useful labor, either physical or mental. Third, the income of the State shall be distributed as wages and salaries among the workers, according to some fairer principle than obtains at present.

Socialism, thus explained, is not identical with public ownership of railroads, telegraphs, telephones, the postal service, and other utilities. There is still a leisure class and there are still personal incomes in those countries which have gone farthest in the direction of public ownership. Similarly, labor legislation is not properly described as socialistic, since it fails to abolish private property, the factory system, and rent, interest, and profits.

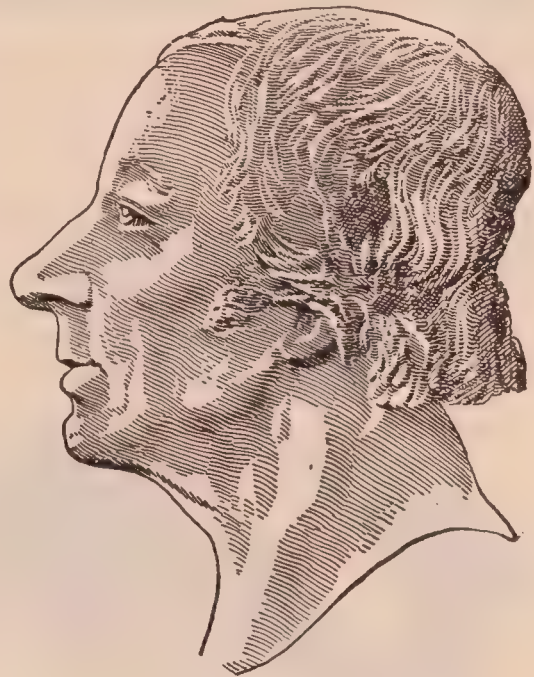
Socialism is, in part, an outcome of the factory system, which completed the separation of capital and labor. The gulf between the capitalists and the landless, propertyless, wage-earning class became wider, the contrasts between rich and poor became sharper, than ever before. Vastly more wealth was now produced than in earlier ages, but it was still unequally distributed. The few had too much; the many had too little. Radical reformers, distressed by these inequalities and dissatisfied with the slow progress of the labor movement and government regulation of industry, began to proclaim the necessity of a wholesale reconstruction of society.

In Great Britain the most prominent of these early radicals was Robert Owen, a rich manufacturer and philanthropist, who did much to improve the conditions of life for his em-

ployees. Among his innovations were coöperative shops, where workmen could buy goods cheaply and divide the profits among themselves. This principle of coöperative *distribution* later attained great success in England (§ 130), and Owen deserves credit as its originator. He also advocated coöperation in *pro-*

Robert Owen
and coöpera-
tive com-
munities

duction. His special remedy for social ills was the establishment of small coöperative communities, each one living by itself on a tract of land and producing in common everything needed for its support. He thought that this arrangement would retain the economic advantages of the great inventions without introducing the factory system. Owen's experiments in coöperation all failed, including the one which he established at New Harmony, Indiana. Owen thus belongs in the class of Utopian¹ socialists, men who dreamed of ideal social systems which were never realized.



ROBERT OWEN

After a plaster medallion by Miss Beech.

Socialism is also, in part, an outcome of the French Revolution. That upheaval destroyed so many time-hallowed institutions and created so many new ones that it gave a great impetus to schemes for the making over of society. French radical thinkers soon set out to purge the world of capitalism as their fathers had purged it of feudalism. Their ideas began to become popular with workingmen after the factory system, with its attendant evils, gained an entrance into France.

Socialism and
the French
Revolution

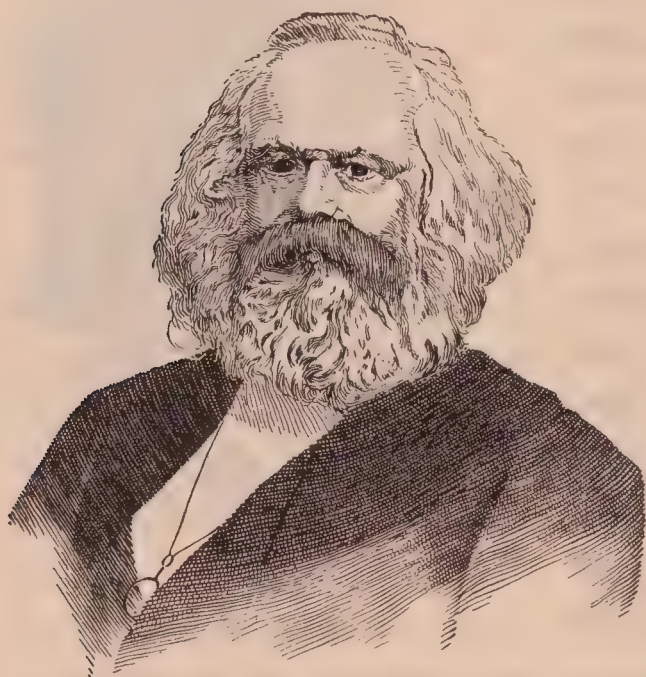
The workers found a leader in Louis Blanc, a journalist and author of wide popularity. Blanc believed that every man had an inalienable right to remunerative employment. To

¹ A name derived from Sir Thomas More's romance, *Utopia* (1515-16). The word "socialism" was probably coined by Owen.

provide it, he proposed that the State should furnish the capital for national workshops. These were to be managed by the operatives themselves, who would divide the profits of the industry among them and thus get rid of capitalists altogether. Blanc's ideas triumphed for a time in 1848. The second French Republic, which was formed in that year (§ 140), expressly recognized the "right to labor," set up the national workshops, and promised two francs a day to every registered workingman. The drain upon the

Louis Blanc
and national
workshops

treasury and the demoralization of the people by this State charity soon led the government to abandon the entire scheme. The result was a popular uprising only crushed by military force.



KARL MARX

Meanwhile, a new socialism, more systematic and practical than the old, began to be developed by German thinkers. Its chief representative was Karl Marx.

Karl Marx,
1818-1883

His parents were well-to-do Jews who had embraced Christianity. Marx as a young man studied at several German universities and received the degree of Doctor of Philosophy. Becoming interested in economic subjects, he founded a socialist newspaper to advocate the cause of the working classes. The government suppressed it and expelled Marx from Germany. He went to London and lived there in exile for the rest of his days, finding time, in the midst of a hard struggle for existence, to write his famous work, *Das Kapital*.¹

¹ The first volume of *Das Kapital* appeared in 1867. The second and third volumes were not published until after Marx's death.

Marx felt little sympathy with Utopian schemes to make over society. In opposition to Owen, Blanc, and other earlier socialists, he sought to build up a system of socialism based on economic principles. Put in its simplest form, Marxism asserts that, while labor is the source of all value, laborers receive, in fact, only a fraction of what they produce. All the rest goes to the capitalistic *bourgeoisie*, or middle class, who are said to produce nothing. Capitalism, however, is the inevitable result of the factory system. Marx believed that like feudalism it forms a stage, a necessary stage, in the development of mankind. He also predicted that it would disappear with the progress of democracy, which, by giving working people (the proletariat) the vote, will enable them to displace the *bourgeoisie*, take production into their own hands, and peacefully introduce the socialist state.

During the 'seventies of the last century the co-workers of Marx in Germany founded the Social Democratic Party. The government tried to suppress it by prohibiting meetings of socialists and the circulation of socialist literature. Any effort to spread socialist doctrine was made punishable by fines and imprisonment. The police were also authorized to deport all suspected persons. Persecution failed to check the socialist movement, which grew very fast during the years immediately preceding the World War. However, many Germans who were not socialists voted with the Social Democratic Party, in order to protest against autocracy and militarism.

The Social Democratic Party provided a model for similar organizations of Marxian socialists in Great Britain, France, Italy, Austria, Russia, and the other European countries, as well as in the United States, Australia, and Japan. Congresses of delegates from the national parties have been held from time to time, in order to bring together the working classes of every land. In 1914 the socialists throughout the world polled about eleven million votes and elected over seven hundred representatives to the various parliaments.

134. Modern Industrialism

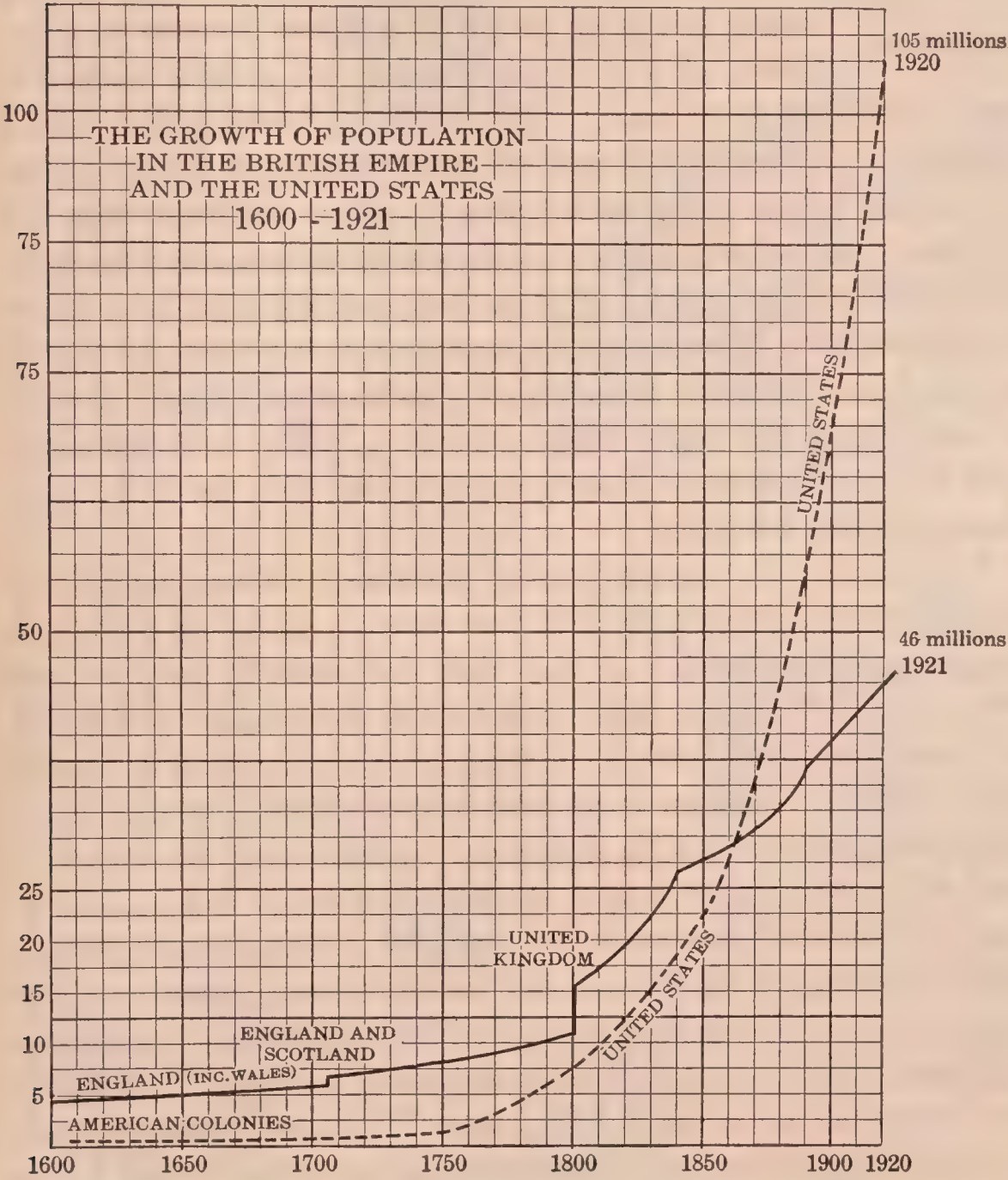
The most important consequence of modern industrialism is the increased population of the leading nations. The figures for Europe show an increase from about 175,000,000 to over 400,000,000 during the nineteenth century, and for the continental United States from about 5,000,000 in 1800 to over 105,000,000 in 1920. The number of people who can be supported in a given region now depends less on the food which they raise than on their production of raw materials and manufactured goods to exchange for food. Thus Belgium and Great Britain, with only a limited agriculture, support more inhabitants to the square mile than any other countries. There are, of course, certain agricultural regions (Egypt, the Ganges valley and delta in India, part of China) where the exceptionally rich soil, coupled with a very low standard of living on the part of the inhabitants, has also made possible a great growth of population within the last century. Little of the world is now entirely uninhabited; still less is permanently uninhabitable and unlikely to receive a considerable population in the future. Even sandy and alkaline deserts can be rendered productive through irrigation, while vast tracts of fertile territory, in both the temperate and tropical zones, can support many more people than at present. The population of the world, now estimated at about 17,000,000,000, is being added to at the rate of about 15,000,000 a year. No such rapid growth of numbers has been known in any preceding historical epoch.¹

The increased population of the leading industrial nations has been largely concentrated in cities. The rise of the factory system and the improvement of facilities for travel and transportation soon led to an extraordinary urban development. Old cities grew with marvelous rapidity, while former villages and towns became transformed into new cities. At the opening of the nineteenth century western Europe was still mainly rural, as eastern Europe is to-day. Europe, as a whole, had fourteen cities of more than

Concentra-
tion of
population

¹ See map facing page 468.

one hundred thousand inhabitants in 1800; in 1900 it had one hundred and forty such cities. London, which in 1800 contained under a million inhabitants, now counts seven millions within its borders; Paris contains five times as many people



as shortly before the French Revolution; and Berlin has grown ten-fold since the reign of Frederick the Great. The development of provincial centers within the past century has been equally remarkable. The concentration of population is also well shown in the case of the United States. This country in

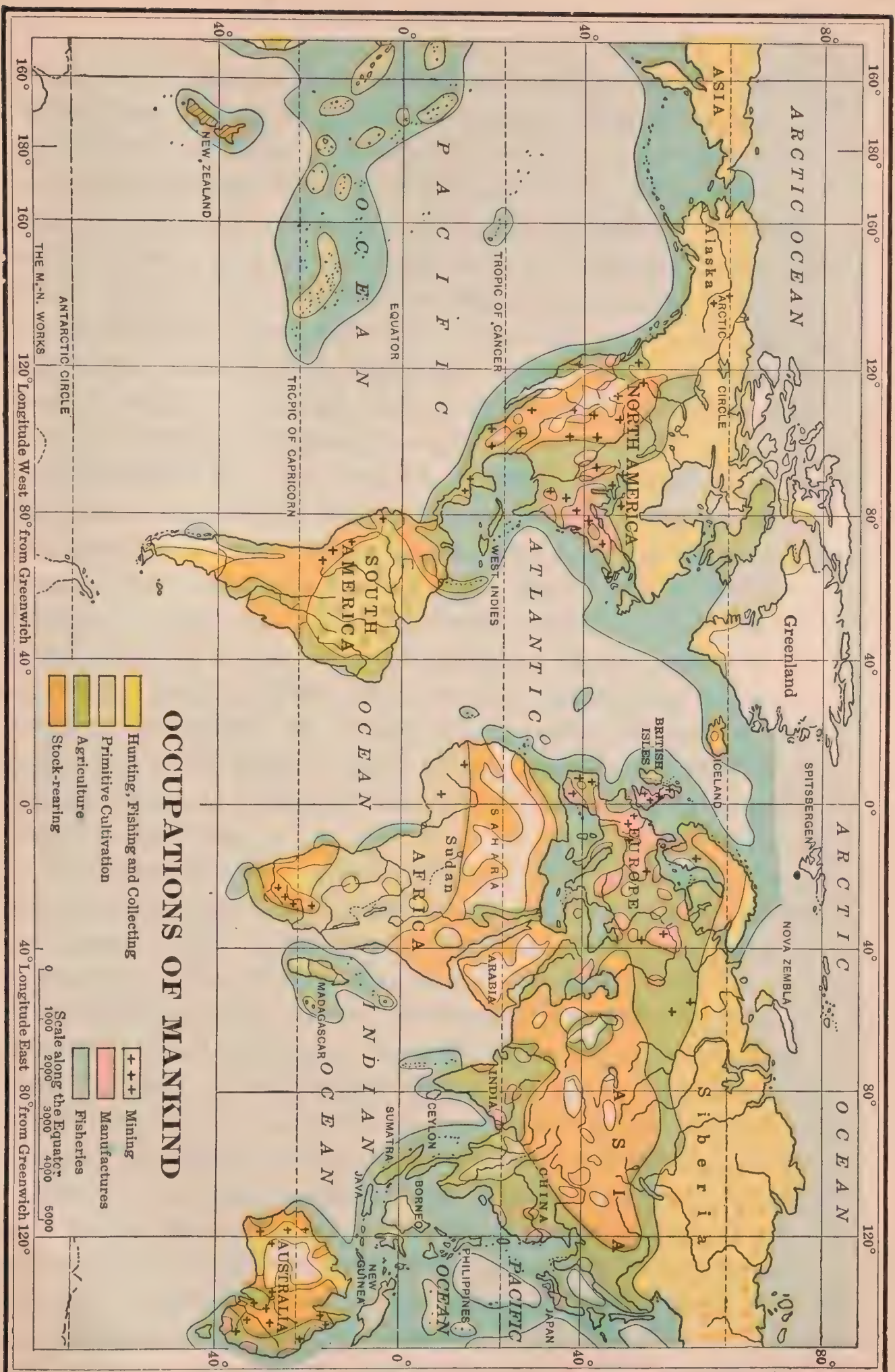
1800 contained only six cities of over eight thousand inhabitants; now, according to the census of 1920, more than half of the American people are city dwellers.

There has been an enormous emigration of Europeans during the past hundred years to lands beyond the seas. The United States received over 33,000,000 immigrants between 1820 and 1920, nearly all coming from Europe. Millions more went to the British colonies and to South America. The migration movement became most marked after the middle of the nineteenth century, when the improvements in steam navigation so greatly multiplied and cheapened facilities for travel on the ocean. The present tendency of new countries is to limit the number of immigrants they will receive in any one year and by various tests, both physical and mental, to select only the right class of settlers. The new Immigration Act of the United States, which came into force in 1924, illustrates this tendency.

The map of the occupations of mankind¹ affords an idea of the present industrialization of the world. As far as Europe is concerned, we see that the western part of the Continent has been pretty thoroughly industrialized, except for such areas as western Ireland, northern Scotland, central Spain, southern Italy, the Alpine region, and the Scandinavian peninsula. The industrial development of Russia is limited to the western and southern parts of the country; that of the Balkan states is negligible. Large and growing manufacturing districts exist in India, China, Japan, on the eastern coast of Australia, and in New Zealand. The manufactures of Africa and South America are too inconsiderable for representation on a small-scale map. In North America both Canada and Mexico have begun to share with the United States in the benefits of modern industrialism.

The increased wealth of the leading nations is another conspicuous economic feature of our age. Modern machines are really non-human slaves, working without wages and without fatigue. It has been estimated that

¹ See the map facing this page.



in the textile industries alone they accomplish as much as fifty billion men and women could do without them. Statistics of government revenues and expenditures, imports and exports, income tax returns, deposits in savings banks, and assets of life insurance companies show how wealth has multiplied, especially within recent years. Other indications are furnished by the increase in the annual production of coal, in the amount of iron ore mined annually, in railway construction, and in the tonnage of merchant vessels. The enormous public loans, successfully floated during the World War, also reveal the resources now at the command of industrial peoples.

Notwithstanding the creation of huge individual fortunes, the general standard of living has been raised by the addition of innumerable things — sugar, coffee, linen, cotton **Diffusion of goods, glass, chinaware, wall paper, ready-made wealth** clothing, books, newspapers, pictures — which were once enjoyed only by a few wealthy persons. If the rich are undoubtedly getting richer, the poor are not getting poorer in western Europe and the United States. As a matter of fact, poverty is most acute in such thickly populated countries as Russia, India, and China, which modern industrialism has only begun to penetrate.

No one familiar with social conditions in large cities can deny the existence there of very many people below or scarcely above the poverty line. Socialists assert that poverty **Causes of poverty** is caused by the unequal and unjust distribution of wealth under the present economic organization of society. The truth seems to be that no single condition — over-population, property in land, competition, the factory system — explains poverty, for each one has been absent in previous social stages. The causes of poverty, in fact, are as complex as modern life, some being due to faults of personal character or physical and mental defects, and others being produced by lack of education, bad surroundings, corrupt or inefficient government, and economic conditions which result in lack of employment, high cost of living, monopolies, and the like.

Since there is no single cause of poverty, there can be no

single remedy for it. Putting aside socialism as undesirable, one may still look forward confidently to the prevention of much poverty by trade-union activity, by government regulation of industry (including old-age pensions, insurance against sickness and disability, protection against non-employment, and the minimum wage), by education of the unskilled, by improved housing, and by all the agencies and methods of private philanthropy. One may even reasonably anticipate the complete abolition of poverty, at least of all suffering from hunger, cold, and nakedness, in those progressive countries which have already abolished slavery and serfdom. Indeed, with the increase of wages, the growing demand for intelligent work, and the spread of popular education, skilled laborers have multiplied so rapidly as to outnumber those whose labor is entirely unskilled, and they already live better than did the majority of the upper classes a century ago.

The evils of modern industrialism, though real, have been exaggerated. They are and were the evils accompanying the transition from one stage of society to another. Few would wish to retrace their steps to an age when there were no factories, no railroads, and no great mechanical inventions. Machinery now does much of the roughest and hardest work and, by saving human labor, makes it possible to shorten hours of toil. The world's workers, in consequence, have opportunities for recreation and education previously denied them. Modern industrialism is gradually diffusing the necessities and comforts, and even many of the luxuries of life, among all peoples in all lands.

Studies

1. For what are the following persons famous: Arkwright; Cartwright; Watt; Stephenson; Whitney; Fulton; Bell; Edison; Langley; and Marconi? 2. Using materials in encyclopedias, prepare reports for class presentation upon the following inventions and discoveries: (a) the bicycle; (b) the typewriter; (c) lucifer matches; (d) illuminating gas; (e) electric lighting; (f) dynamite; (g) photography, and (h) the radio. 3. "A history of inventions is a history



of the progress of mankind." Comment on this statement. 4. " Since the middle of the eighteenth century changes have come to pass which have made civilized mankind rather nature's conqueror than its drudge and slave." Comment on this statement. 5. Name in order the early inventions in the textile industry and explain the changes which each one produced. 6. Enumerate some of the economic and social consequences of the wide use of the automobile in the United States. 7. " Of all inventions, the alphabet and the printing press alone excepted, those inventions which abridge distance have done most for the civilization of our species." Comment on this statement. 8. "Next to steam-locomotion, the telegraph is probably the most powerful mechanical agent invented for promoting the unification of the world." Comment on this statement. 9. How has the construction of the Suez and Panama canals affected oceanic trade routes? 10. Show how modern commerce has been facilitated by the submarine cable, wireless telegraphy, the postal system, and marine insurance, or underwriting. 11. Why should there be an international or world price for such commodities as wheat and cotton? 12. Mention all the kinds of insurance (other than life insurance) familiar to you. 13. Distinguish a commercial bank from a savings bank and from a trust company. 14. Why did Great Britain adopt a free-trade policy? Why does she maintain it, when other nations follow a policy of protection? 15. Account for the development of landlordism in Great Britain. 16. Comment on some of the social effects of peasant proprietorships. 17. Explain what is meant by the following: (a) capital; (b) capitalism; (c) domestic system; and (d) factory system. 18. Compare the modern trade union with the medieval craft guild. 19. What instances of state and municipal ownership in this country are familiar to you? 20. Mention some of the probable advantages and disadvantages of the socialist state. 21. " The growth of large cities constitutes perhaps the greatest of all the problems of modern civilization." Comment on this statement. 22. Indicate on the map (facing page 468) the principal uninhabited or sparsely inhabited regions of the globe. 23. Indicate on the map (facing page 466) the chief agricultural and mining areas of the world.

CHAPTER XV

DEMOCRACY AND NATIONALISM IN EUROPE¹

135. Democratic and National Movements

THE idea of democracy has been a powerful influence in molding modern history. What is democracy? The word comes from the Greek and means popular rule — “government of the people, by the people, and for the people.” Democracy is thus distinguished from autocracy, the rule of one, and from oligarchy, the rule of a few.

Ancient democracy was exclusive. All the people did not rule, even in the most democratic of Greek cities. Slaves, a very considerable element of the population, possessed no political rights, while freedmen and foreigners were seldom allowed to take part in public affairs. A democratic state at the present time does not recognize any slave class, freely admits foreigners to citizenship, and grants the suffrage to all native-born and naturalized men, irrespective of birth, property, or social condition. The recent extension of the suffrage to women in many progressive coun-

¹ Webster, *Readings in Modern European History*, chapter xxi, “The French Revolution in Horace Walpole’s Letters”; chapter xxii, “Scenes of the French Revolution”; chapter xxiii, “Letters and Proclamations of Napoleon”; chapter xxiv, “Napoleon as Described by Metternich”; chapter xxv, “A Soldier of the First Empire”; chapter xxvi, “The Congress of Vienna”; chapter xxvii, “The Revolutions of 1830 and 1848”; chapter xxviii, “‘Young Italy’”; chapter xxix, “Garibaldi’s Campaigns”; chapter xxx, “Bismarck and the Unification of Germany”; chapter xxxi, “The Second French Empire”; chapter xxxii, “The Franco-German War”; chapter xxxiii, “European Politics in the ‘Seventies and ‘Eighties’”; chapter xxxiv, “Five Prime Ministers of Great Britain”; chapter xxxv, “Russia before the Revolution”; chapter xl, “Scenes of the Russian Revolution.”

tries marks the final step in broadening the conception of "the people" to include practically all adult citizens.

As a working system of government, democracy implies the sway of majorities. It is usually impossible to wait until all the people are of one mind regarding proposed measures or policies. A unanimous or nearly unanimous decision is best, of course; failing that, we must "count heads" and see which side has the more adherents. How far should the sway of a majority go? If it goes so far as to suppress free opinion, free speech, and free discussion in the public press, then there is little to choose between the absolutism of a democracy and the absolutism of an autocracy. A majority can be as tyrannical as any divine-right monarch. The danger of abusing majority rule makes it necessary to safeguard the rights of minorities, whether great or small. After a decision has been reached upon any question, the minority should still be entitled to convert (if it can) the majority to its views by free and open debate. In this way democratic government comes to rest upon common consent, upon the willing coöperation of all the citizens.

Democracy in antiquity was direct, while that of to-day is representative. Every citizen of Athens or Rome had a right to appear and vote in the popular assembly. This form of government became impossible after the growth of large modern states. The population was too numerous, the distances were too great, for all the citizens to meet in public gatherings. Voters now simply choose some one to represent them in a legislature or congress.

The representative system, though not unknown to the Greeks and Romans, was little used by them. It developed during the Middle Ages, when such countries as Denmark, Sweden, the Netherlands, France, and England established legislative bodies representing the three "estates" of clergy, nobility, and commoners (§ 80). Most of these medieval legislatures were afterward suppressed by the kings, but the English Parliament continued to lead a vigorous existence. It thus furnished a

Majorities
and minori-
ties

Direct and
represent-
ative de-
mocracy

Develop-
ment of
representa-
tion

model for imitation, first by the American colonies, then by revolutionary France, and during the past hundred years by most European countries.

The great economic changes traced in the preceding chapter created a numerous body of wage-earners, who moved from rural districts and villages into the factories, sweat-shops, and tenements of the great cities. There, in spite of a crowded, miserable existence, they gradually learned the value of organization. They formed trade unions in order to secure higher wages and shorter hours. They read newspapers and pamphlets, listened to speeches by agitators, and began to press for laws which would improve their lot. Then they went further and demanded the right to vote, to hold office, and to enjoy all the liberty and equality which the *bourgeoisie*, or middle class, had won from monarchs and aristocrats. Modern industrialism thus furnished much of the driving power for the democratic movement of the nineteenth and twentieth centuries.

The idea of nationalism has been at least as powerful as that of democracy in molding modern history. What is a nation?

What is a nation? The word should not be confused with "state." The latter term refers to a group of people living under a government which makes laws, appoints officers to enforce these laws, and has an army for defense against other states. A nation may or may not be organized as a state, but nevertheless those who belong to it feel themselves united by common ideals and purposes.

The sentiment of unity is produced in various ways. The use of one language helps to unite people, but it is not always essential. Two languages are spoken in Belgium and three in Switzerland. One religion also acts as a unifying force; nevertheless, most modern nations include followers of several religions. National feeling, in fact, is mainly an historic product. That which makes a nation is a common heritage of memories of the past and hopes for the future. Ireland was long joined to England, but Irish nationality did not disappear. Bohemia, long subject to the

Hapsburgs, never lost her national spirit. The Jews have been scattered throughout the world for many centuries, yet they continue to look forward to their reunion in the Holy Land. While national feeling endures, a nation cannot perish.

Nationalism scarcely existed among the ancient Greeks, whose interests centered in the city-state. It was equally unfamiliar to the Romans, who created a world-wide empire. **Rise of nationalism**
It had little opportunity for development throughout most of the Middle Ages, while feudalism prevailed. As we have seen (§ 80), however, national feeling did arise in England, France, Spain, and some other countries by the close of the medieval period. This feeling became stronger with the lapse of time, especially after the French Revolution. The revolutionists were ardent patriots, and from them other European peoples learned to substitute love of country for loyalty to a monarch.

The national movement of the nineteenth and twentieth centuries, like the democratic movement, has been fostered by the great economic changes already studied. **Nationalism and modern industrialism**
Railroads, canals, steamboats, telegraphs, and telephones have been compared to a network of arteries and veins carrying the blood of the nation from the capital to the remotest province. These increased facilities for travel and communication made it far easier for the people of each country to realize their common interests than when they lived isolated in small rural communities. Old nations, like Great Britain and France, became more closely knit; new nations, like Italy and Germany, arose; and the oppressed nationalities in other European lands began to agitate for self-government or for complete independence.

Democratic and national movements are intimately related. When a people demands self-government or when a nation demands independence, there is in each case a **Democracy and nationalism**
desire to be ruled by *consent* and not by compulsion. This means that democratic institutions, such as constitutions, parliaments, and universal suffrage, work well only in a community unified by national sentiment. We

must have a real nation in order to have a real democracy. The French revolutionists, who created the idea of the "fatherland," as European peoples understand that term to-day, also founded a truly democratic state in Europe.

136. The French Revolution

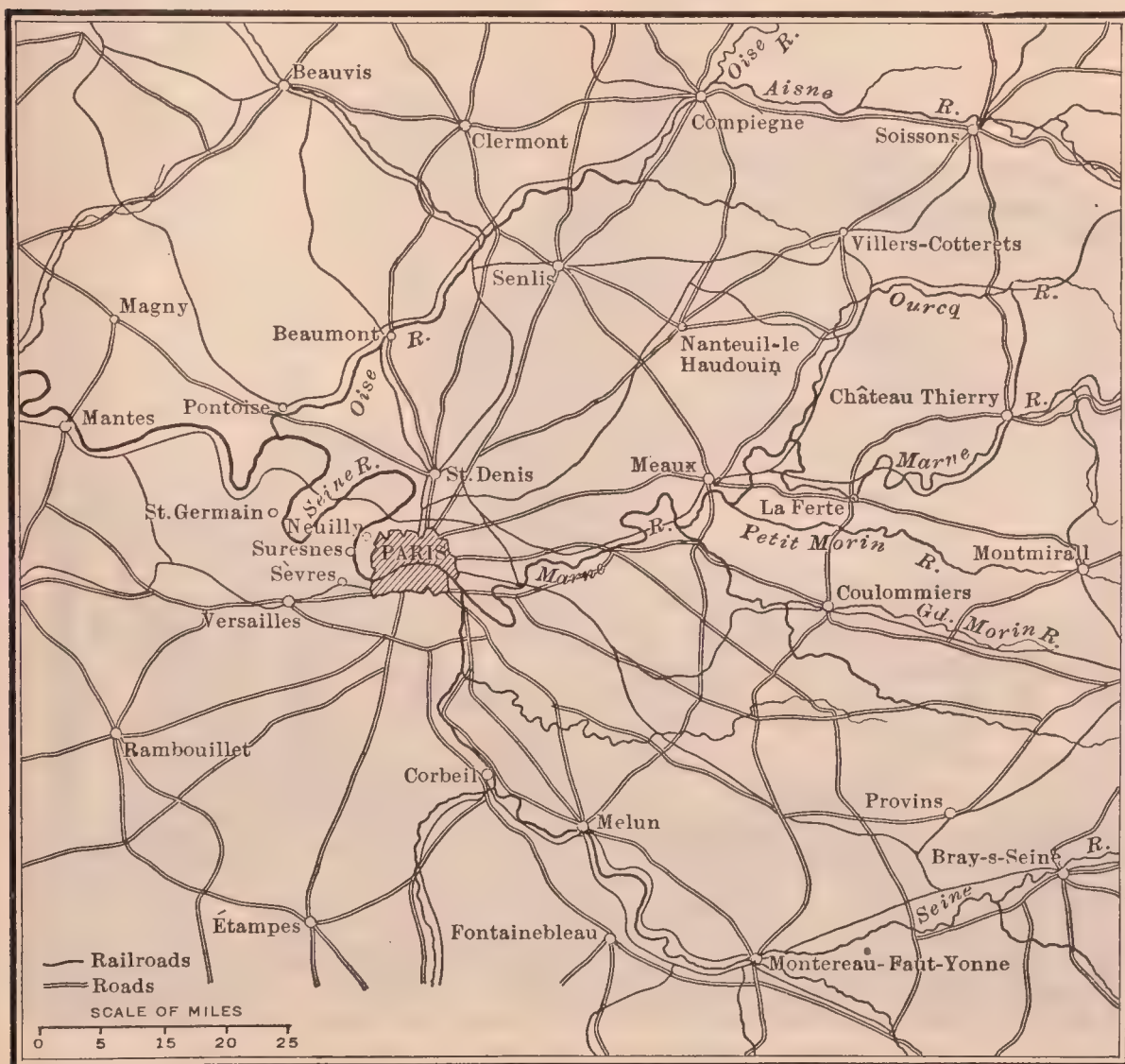
What is called the French Revolution refers to a series of events in France, between 1789 and 1799, by which divine-right monarchy gave way to a republic, and class distinctions and privileges disappeared in favor of social equality. This revolution started in France, not because the misery of the people had become more intolerable there than in other parts of the Continent, but because France was then the most advanced of Continental countries. French peasants and artisans were free enough and intelligent enough to be critical of their government. Next to Great Britain, France contained the most numerous, prosperous, and influential *bourgeoisie*. Members of this class furnished the Revolution with its principal leaders. Even the nobility and clergy included many men who realized the abuses of the Old Régime and wished to abolish them. In short, the revolutionary impulse stirred all ranks of French society.

That impulse came in part from across the Channel. The spectacle of the Puritan Revolution and the "Glorious Revolution" in the seventeenth century affected Frenchmen in the eighteenth century. The English had put one king to death and had expelled another; they had established the supremacy of Parliament in the state. It was the example of parliamentary England which Montesquieu held up for imitation by his countrymen. It was the political philosophy of the Englishman, John Locke, upon which Rousseau founded his doctrine of the sovereignty of the people (§ 112).

A second impulse came from across the Atlantic. The American Declaration of Independence, which followed Locke's and Rousseau's theories in declaring that all men are created

equal and are endowed with rights to "life, liberty, and the pursuit of happiness," served as an inspiration to the pioneers of revolution in France (§ 122). After the close of the Revolutionary War, the French common soldiers, together with Lafayette and other officers, returned home to spread republican doctrines. Very important

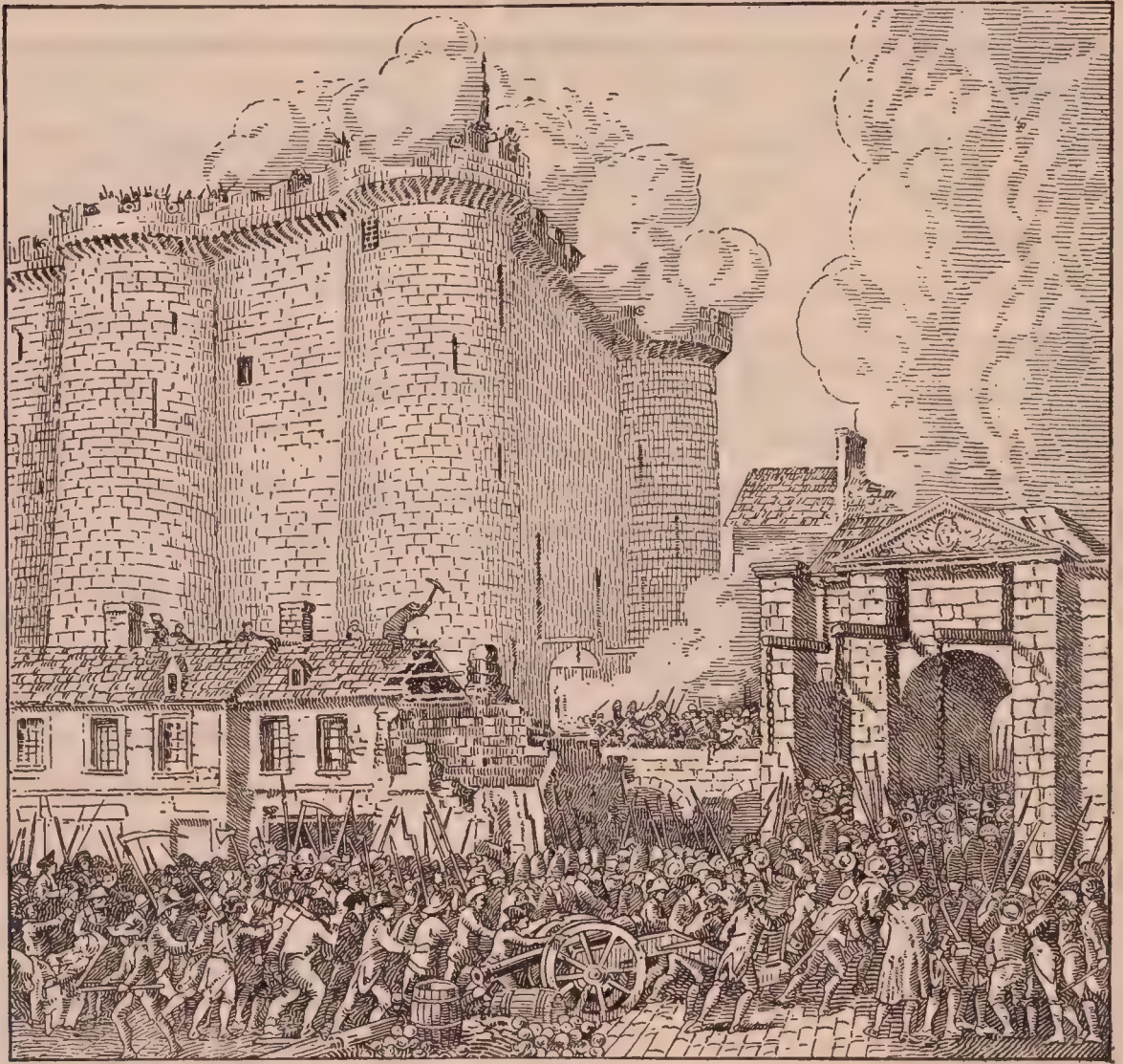
America
and the
Revolution



VICINITY OF PARIS

was the work of Benjamin Franklin, who for nearly a decade represented the American government at Paris. His engaging manners, practical wisdom, and high principles won general admiration. The portrait of the Philadelphia printer hung in the houses, and at republican festivals his bust figured side by side with that of Rousseau. "Homage to Franklin," cried an enthusiastic Frenchman, "he gave us our first lessons in liberty."

To understand the outbreak of the French Revolution it is necessary to go back to the long reign of Louis XV, the great-grandson of Louis XIV. France had never had so unkingly a ruler as this successor of the "Grand Monarch." The frivolities and immoralities of his court at



THE STORMING OF THE BASTILLE

Frenchmen date the beginning of the Revolution on July 14, 1789 ("Bastille Day"), when a mob of Parisians, reinforced by deserters from the army, attacked and captured the Bastille, a fortress where political offenders had often been confined by tyrannical kings. The Bastille symbolized the abuses of the Old Régime, and its fall created a great sensation in France and other countries. Lafayette sent the key of the fortress to Washington at Mount Vernon.

Versailles undermined the loyalty of Frenchmen to the Crown, and his wars and extravagance brought France to the verge of bankruptcy. Louis XV did his best to stifle the growing volume of complaints against the government. A rigid censorship muzzled the press. Post-office officials opened letters and re-

vealed their contents to the king. Obnoxious books and pamphlets were burned, and their authors were imprisoned. No man's liberty was safe, for the police, if provided with an order of arrest signed by the king, could send any one to jail, perhaps for years. In spite of all these measures of suppression, opposition to king and court steadily increased.



*tôt tôt tôt
ballez chaud
tôt tôt tôt
bon Courage
il faut avoir cœur à l'ouvrage*

FORGING A NEW CONSTITUTION

A contemporary cartoon, showing the three orders in the National Assembly.

Louis XVI, the grandson of Louis XV, mounted the throne while still a young man. Virtuous, pious, and well-meaning, he was the sort of ruler who in quiet times might have won the esteem of his subjects. He was, **Louis XVI, 1774-1792** however, weak, indolent, slow of thought, and slow of decision. He did not know how to reign. Conditions in France went from bad to worse: the public debt increased rapidly; and at length it became impossible to borrow more money to cover the annual deficits in the treasury. Louis XVI then yielded reluctantly to the popular demand that the Estates-General,

which had not met for one hundred and seventy-five years, should be called together to see what could be done to save the tottering government.

The representatives of the clergy, the nobles, and the commons, or Third Estate, assembled at Versailles in 1789. Very speedily the commoners, under Mirabeau and other competent leaders, took charge of the situation, called themselves the National Assembly, and declared their right to act for the nation as a whole. The

**The National
Assembly,
1789**



THE DESTRUCTION OF FEUDALISM

A contemporary cartoon representing the French people hammering to pieces with their flails all the emblems of the feudal system, including the knight's armor and sword and the bishop's crosier and miter.

Estates-General, the old feudal assembly of France, was thus transformed into a parliament representing the French people. It remained in session for two years, and during this time undertook useful reforms in Church and State.

The National Assembly gave to France in 1791 a written constitution. It established a legislative assembly of a single chamber, with wide powers over every branch of the government. The hereditary monarchy was retained, but it was a monarchy in little more than name.

**Constitution
of 1791**

The king could not dissolve the legislature, and he had only a "suspensive veto" of its measures. A bill passed by three successive legislatures became a law even without his consent. Mirabeau wished to give the king greater authority, but the National Assembly distrusted Louis XVI as a possible traitor to the Revolution and took every precaution to render him harmless. The distrust which the *bourgeois* framers of the constitution felt toward the lower classes was shown by the clause limiting the privilege of voting to those who paid taxes equivalent to at least three days' wages. Almost half of the citizens, some of them peasants but most of them artisans, were thus excluded from the franchise.

The National Assembly prefixed to the constitution a Declaration of the Rights of Man. This memorable document, which shows Rousseau's influence in almost every line, formed a comprehensive statement of the principles underlying the Revolution. All persons, so **Declaration of the Rights of Man** ran the Declaration, shall be equally eligible to all dignities, public positions, and occupations, according to their abilities. No person shall be arrested or imprisoned except according to law. Any one accused of wrongdoing shall be presumed innocent until he is adjudged guilty. Every citizen may freely speak, write, and print his opinions, including his religious views, subject only to responsibility for the abuse of this freedom. No one shall be deprived of his property, except for public purposes, and then only after indemnification. These clauses of the Declaration reappeared in the constitutions framed in France and other Continental countries during the nineteenth century. The document, as a whole, should be compared with the English Bill of Rights and the first ten amendments to the American Constitution (§§ 111, 123).

The first phase of the French Revolution was now ended. Up to this time it appeared rather as a reformation, which abolished the Old Régime and substituted a limited mon- **Reactionaries and radicals** archy for absolutism and divine right. The new order of things was naturally most distasteful to Louis XVI and the court party, to many nobles, who found their property and

their privileges taken away, and also to many members of the clergy. Besides these reactionaries who opposed the Revolution, there were the radicals who thought that it had not gone far enough. The radicals secured their chief following among the poverty-stricken workingmen of the cities, those without property and with no steady employment. Of all classes in France, the urban proletariat seemed to have gained the least by the Revolution. No chance of future betterment lay before them, for the Constitution of 1791 expressly provided that only taxpayers could vote or hold public office. The proletariat might well believe that, in spite of all high-sounding phrases about the "rights of man," they had merely exchanged one set of masters for another, the rule of the privileged classes for that of the *bourgeoisie*.

A new influence began at this time to affect the course of the Revolution. Continental monarchs felt no sympathy with a popular movement which threatened the stability of their own thrones. If absolutism and divine right were overthrown in France, these might before long be overthrown in Austria and Prussia. The Austrian monarch, a brother of Louis XVI's queen, Marie Antoinette, now joined with the Prussian king in a statement to the effect that the restoration of the old government in France formed an object of "common interest to all sovereigns of Europe." Foreign soldiers then entered France, to suppress the Revolution by force.

It was under these circumstances that the revolutionary movement entered a second and more violent phase. The radicals organized an uprising of the Parisian proletariat, seized the reins of government, abolished the National Assembly, and declared a republic. Then followed the so-called Reign of Terror, during which the king and queen and several thousand nobles and clerics were put to death as enemies of the Revolution. The policy of terrorism cowed the reactionaries and made it possible for the French to present a united front to foreign invasion. Their armies went forth to battle, full of enthusiasm for the republic,

**Foreign in-
tervention**

**First French
Republic,
1792**

and to the inspiring strains of the *Marseillaise*¹ drove the invaders from the "sacred soil" of France.

France had been declared a republic, but as a matter of fact dictatorial power was exercised first by various committees and then from 1795 to 1799 by the Directory, a **The Directory and Napoleon** board of five men. The Directory proved to be incompetent, and its incompetence led to its overthrow. A youthful general, supported by the bayonets of his soldiers, executed a *coup d'état*² and made himself virtually master of France. The youthful general was Napoleon Bonaparte.

137. The Napoleonic Era

The history of France, from the overthrow of the Directory in 1799 to the battle of Waterloo in 1815, forms the biography of Napoleon Bonaparte. His extraordinary abilities enabled him to take full advantage of the **Napoleon's personality and character** chances which the revolutionary era offered to men of talent and ambition. Endowed with a splendid constitution, he could toil eighteen hours a day and go without sleep for long periods. His mind kept its keenness after the most exhausting activities on the battlefield or in the council room. Sober in his habits, with little taste for art, letters, or the refinements of life, he lived only for work — the work of a warrior and a statesman. His military genius is admitted; he has no superiors, perhaps no equals, among the great captains of modern times. His capacity as a civil ruler seems even more remarkable, considering how completely he reconstructed western and central Europe in sixteen years. Nor did his character lack an attractive side: he made devoted friends and could talk good-humoredly and frankly with all sorts of people. Yet no one can follow Napoleon's career, especially in its later phases, without being impressed with the man's selfishness, untruthfulness, and unscrupulousness. An appetite for war and a belief in the

¹ A patriotic song, the words and music of which were composed in 1792 by Rouget de Lisle.

² French for a "stroke of state."

necessity of dazzling France by brilliant victories drove him into constant acts of aggression and rendered him callous to human suffering. He could call a Russian battlefield, heaped with the bodies of friend and foe, the "finest" he had ever seen, a remark which contrasts with Wellington's words after Waterloo that "next to a battle lost the greatest misery is a battle gained."



NAPOLEON'S BIRTHPLACE, AJACCIO

Napoleon was born at Ajaccio, Corsica, in 1769, only a year after that island became a French possession. His birthplace is well preserved, and the room in which he first saw the light is still shown to visitors.

proposal of all new laws. Napoleon then submitted the constitution to the people for ratification. The popular vote, known as a plebiscite,¹ showed an overwhelming majority in favor of the new government.

Napoleon's power as First Consul enabled him to carry out many reforms which continued the work of the Revolution. One of his measures was intended to centralize all authority in the capital at Paris. The revolution-

¹ From the Latin *plebiscitum*, referring to a vote or decree of the common people (*plebs*).

Throughout Napoleon's career, he appears as essentially an adventurer, skirting uneasily the edge of ruin and falling at last a victim to the enemies he himself had made.

After the *coup d'état* Napoleon proceeded to frame a constitution. The Constitu- tion of 1799

It placed the executive power in the hands of three consuls, appointed for ten years. The First Consul (Napoleon himself) was really supreme. To him belonged the command of the army and navy, the right of naming and dismissing all the chief state officials, and the pro-



NAPOLEON AS FIRST CONSUL

After the painting by J.-B. Isabey.
Versailles Gallery.

ists had already divided France into a large number of departments, approximately uniform in size and population. Napoleon appointed a prefect for each department and a sub-prefect for each subdivision of a department, and also named the mayors of the towns and cities. This arrangement enabled him to make his will felt promptly throughout the length and breadth of France. It survived his downfall and still continues to be the French system of local government.

The same desire for unity and precision led Napoleon to complete the codification of French law. Before the Revolution nearly three hundred different local codes had existed in France, giving force to Voltaire's remark that a traveler there changed his laws as often as he changed his post-horses. The revolutionists began the work of replacing this variety of laws — Frankish, Roman, feudal, and royal — by a single uniform code. Napoleon and the commission of legal experts over whose deliberations he presided finished the task after about four years' labor. The *Code Napoléon* contained many democratic principles, such as social equality, religious toleration, and jury trial, and carried these principles into the foreign lands conquered by the French. It is still the prevailing law of both France and Belgium, while the codes of modern Holland, Italy, and Portugal have taken it as a model.

The revolutionists had begun by separating Roman Catholicism in France from papal control and had ended by withdrawing all state support of the Church. Napoleon, though not himself an adherent of any form of Christianity, felt the necessity of conciliating French Catholics who remained faithful to Rome. An agreement, called the Concordat, was now drawn up, providing for the restoration of Catholicism as the official religion. Napoleon reserved to



A FRENCH DRAGOON
OF THE TIME OF
THE CONSULATE

After a contemporary
water-color.

himself the appointment of bishops and archbishops, and the pope gave up all claims to the property of the Church, which had been confiscated by the revolutionists. The Concordat continued to regulate the relations between France and the Papacy for more than a century.¹

A long list might be drawn up of the other measures which exhibit Napoleon's qualities as a statesman. He founded the

**Napoleon's
other
measures** Bank of France, still one of the leading financial institutions of the world. He established a system of higher education to take the place of the Church colleges and universities which had been abolished by a revolutionary decree. He planned and partly carried out a vast network of canals and inland waterways, thus improving the means of communication and trade throughout France. Like the Roman emperors, he constructed a system of military highways radiating from the capital city to the remotest districts, in addition to two wonderful Alpine roads connecting France with Italy. Like the Romans, also, he had a taste for building, and many of the monuments which make Paris so splendid a city belong to the Napoleonic era.

Napoleon enjoyed the support of all Frenchmen except the radicals, who would not admit that the Revolution had ended,

**Napoleon,
emperor of
the French,
1804** and the royalists, who wished to restore the Bourbon monarchy. When the people were asked to vote on the question, "Shall Napoleon Bonaparte be consul for life?" the answering "ayes" numbered over three and a half millions, the "noes" only a few thousands. Another plebiscite decided, by an equally large majority, that the First Consul should become emperor. Before the high altar of Notre Dame Cathedral at Paris and in the presence of the pope, the modern Charlemagne placed a golden laurel wreath upon his own head and assumed the title of Napoleon I, emperor of the French.

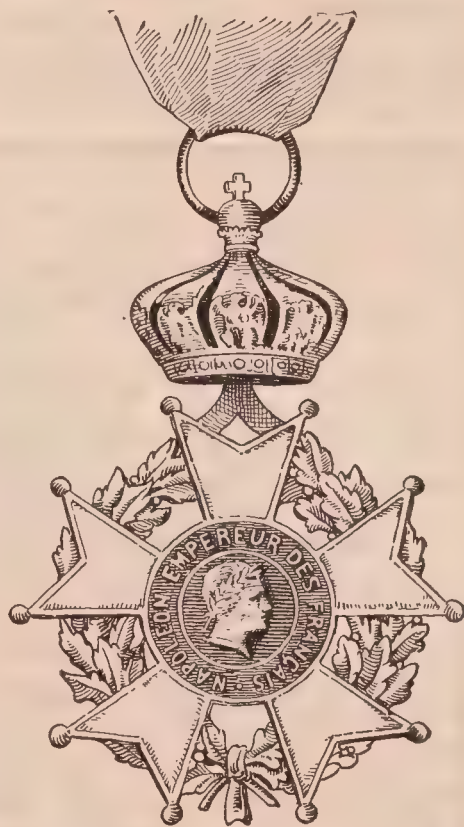
The new emperor set up again the etiquette and ceremonial of the Old Régime. Already he had established the Legion

¹ From 1802 to 1905.

of Honor to reward those who most industriously served him. Now he created a nobility. His relatives and ministers became kings, princes, dukes, and counts; his ablest generals became marshals of France. "My titles," Napoleon declared, "are a sort of civic crown; one can win them through one's own efforts."

France, intoxicated with the imperial glory, forgot that she had come under the rule of one man. What hostile criticism Frenchmen might have leveled against Napoleon was stifled by the secret police, who arrested and imprisoned hundreds of persons opposed to the emperor. The censorship of books and newspapers prevented any expression of public opinion. Many journals were suppressed; the remainder were allowed to publish only articles approved by the government. Even the schools and churches were made pillars of the new order, and Napoleon went so far as to prepare a catechism setting forth the duty of good Christians to love, respect, and obey their emperor. He established in these ways as great a despotism as that of Louis XIV.

The wars of the French Revolution, which began as a conflict between democracy and monarchy, were continued by Napoleon as wars of conquest. The "successor of Charlemagne," who carried the Roman eagles on his military standards, dreamed of universal sovereignty. Supreme in France, he would also be supreme in Europe. No lasting peace was possible with such a man, unless the European nations submitted tamely to his will. They would not submit, and



CROSS OF THE LEGION OF
HONOR

Instituted by Napoleon in 1802; given to both soldiers and civilians for distinguished services to the state. In the present order of the French Republic the symbolical head of the republic appears in the center, and a laurel wreath replaces the imperial crown.

as a result the Continent for more than a decade was drenched with blood.

Great Britain was Napoleon's most persistent and relentless enemy. That island-kingdom, which had fought so strenuously against Louis XIV (§ 106), could never consent to the creation of another French empire restricting her trade in the profitable markets of the Continent and dominat-



THE NAPOLEONIC EMPIRE

ing western Europe. To preserve the European balance of power Great Britain formed coalition after coalition of states opposed to France, using her money, her ships, and her soldiers unsparingly, and at length successfully, in the effort.

The military exploits of Napoleon seem to the historian of civilization purely destructive, and so akin to the pestilences, famines, earthquakes, and other calamities that from time to time have brought misery to mankind. Napoleon built up a great empire, including, with its depen-

dencies and allied states, most of western Europe, but his conquests were not lasting. After his downfall the victorious allies concluded with France a peace which stripped that country of all the territories annexed by Napoleon. His military exploits, however glittering, thus had no permanent effect on the map of Europe.

Napoleon carried all before him until his oppressive rule aroused the patriotic sentiments of the European peoples. The same love of country and willingness to die for her which had saved republican France when **Downfall of Napoleon** attacked by autocratic monarchies, now inspired the British in their long contest with the French emperor, spurred the Portuguese and Spaniards to revolt against him, and strengthened the will of Austrians, Prussians, and Russians never to accept a foreign despotism. This national resistance to Napoleon, aroused throughout the Continent, destroyed his empire. The end came in 1815, with the famous battle of Waterloo, where the combined British and Prussian forces overwhelmed his last army. The emperor himself escaped with difficulty to Paris.

After Waterloo Napoleon abdicated the throne and gave himself up to the British, who exiled him to the island of St. Helena. The fallen emperor lived there for six **The Napoleonic legend** years, without wife or child, but surrounded by a few intimate friends to whom he dictated his memoirs. After his death, at the early age of fifty-two, France forgot the sufferings he had caused her and remembered only his glory. Poets, painters, and singers created out of the “Little Corporal” a purely legendary figure. The world-despot appeared as the heir of the Revolution, a crusader for liberty, a foe of tyrants; and in this guise he found his way irresistibly to the hearts of the French people.

138. “ Liberty, Equality, Fraternity ”

The French Revolution differed sharply from previous revolutionary movements. The Puritan Revolution and **Principles of 1789** the “Glorious Revolution” in England were carried out by men of the upper and middle classes, who wished

to limit the royal power and establish the supremacy of Parliament. Even the American Revolution was guided by conservative statesmen, at least as anxious for the rights of property as for the rights of man. The French Revolution also began mainly as a middle-class movement, but it soon reached the lower classes. Their principles found expression in the famous motto, "Liberty, Equality, Fraternity."

"Liberty" meant the recognition of popular sovereignty. Government was to be no longer the privilege of a divine-



SEAL OF THE FIRST FRENCH REPUBLIC,
1792-1804

The Goddess of Liberty, with one hand grasping a pole surmounted by the liberty cap and with the other hand resting on the old Roman *fasces*.

that during both the consulate and the empire he enjoyed the support of the great majority of Frenchmen. On the other hand, he did not respect all the "rights of man" which the revolutionists had proclaimed with such enthusiasm. Freedom of worship prevailed under Napoleon, but the emperor allowed neither free speech nor a free press.

"Equality" meant the abolition of privilege. The Revolution made all citizens equal before the law. It opened to every

"Equality" one the positions in the civil service, the Church, and the army. It abolished serfdom and manorial dues, thus destroying the last vestiges of feudalism. It sup-

"Liberty" right ruler, however benevolent or "enlightened"; henceforth, it was to be conducted constitutionally in accordance with the will of the people. Since the first constitution (that of 1791) the French have often changed their form of government, but they have always had a written constitution. Napoleon's plebiscites show that he paid at least lip homage to the principle of popular sovereignty, and it is certain

pressed the guilds, thus releasing industry from medieval shackles. It cancelled all exemptions from taxation and substituted a new fiscal system which taxed men according to their means. Most Frenchmen were content to accept Napoleon's rule largely because he retained and extended these achievements of the Revolution.

"Fraternity" meant a new consciousness of human brotherhood. The revolutionists set out to make France a better place for every one to live in. This fraternal feeling inspired all ranks and classes of the people. It led to a great outburst of patriotic and national sentiment, which enabled the French, single-handed, to withstand Europe in arms.

The principles of 1789 were not confined to France. The revolutionary and Napoleonic soldiers passed from land to land, bringing in their train the overthrow of the Old Régime. The effect was profound in the Netherlands, in western Germany, and in northern Italy, countries where the masses of the people had grievances and aspirations like those of the French. During the nineteenth century the revolutionary spirit spread to other European countries, resulting everywhere in a demand for the abolition of the established privileges of wealth, birth, and social position. Such has been the service of France as a liberator.

139. Reconstruction and Reaction

The close of the revolutionary and Napoleonic era found Europe in confusion. The French Revolution had destroyed the Old Régime in France, and Napoleon had given new rulers or new boundaries to almost every Continental country. A great international congress now met at Vienna to rebuild the European state-system and remake the European map. The powers represented were Great Britain, Austria, Prussia, Russia, Sweden, Portugal, Spain, and France. The congress formed a brilliant assemblage of emperors, kings, princes of every rank, and titled diplomats.

"Fraternity "

The spirit
of 1789

Congress
of Vienna,
1814-1815

When the wheels of diplomacy had been well oiled by banquets, balls, and other festivities, the monarchs and their advisers undertook the reconstruction of Europe.

The allied powers were opposed, naturally enough, to all the democratic or liberal sentiments which had been awakened in Europe since 1789. The French Revolution appeared to them as merely a revolt which had overturned the social order, destroyed property, sacrificed countless human lives, and introduced confusion everywhere. Blind to the true significance of the demand for liberty and equality, they sought to bring back the Old Régime of absolutism, privilege, and divine right. Their ideal was Europe *before* 1789.

The first business before the allied powers was the restoration of old dynasties. Spokesmen for the allies asserted the right of European monarchs to govern their former subjects, irrespective of the latter's wishes or of the claims of the rulers whom Napoleon had set up. Accordingly, a brother of Louis XVI became king of France as Louis XVIII,¹ and another Bourbon king, Ferdinand VII, went back to Spain. Still other "legitimate" princes recovered their thrones in Italy. Some of them governed without constitutions or parliaments, using their absolute power to get rid of every trace of the revolutionary era. The restoration of the dynasties spelled reaction.

As we have already learned, the fraternal or patriotic feelings so deeply stirred during the revolutionary and Napoleonic era put renewed emphasis on the rights of nationalities. Patriots in one country after another boldly declared that no nation, however small or weak, should be governed by foreigners. Every nation, on the contrary, ought to be free to choose its own form of government and manage its own affairs. To such "submerged nationalities" as the Belgians, Bohemians, Poles, and Magyars this principle held out the hope of independence; to the Italians and the Ger-

¹ The young son of Louis XVI ("Louis XVII") is supposed to have died in a revolutionary prison in 1795.

mans it held out the hope of unification. Like the "enlightened despots," however, the allied rulers and diplomats willfully disregarded all national aspirations. They treated the European peoples as so many pawns in the game of diplomacy.

In general, the territorial readjustments made at this time were intended to compensate the great powers for their exertions against Napoleon. Both Austria and Prussia in- **Territorial**
creased their possessions, the one in Italy and **readjustments**
the other in Germany. Russia also widened her boundaries by annexations on her western frontier. Great Britain, who did not desire Continental territories, received additional colonies as a reward for her part in the overthrow of the French emperor.

The rulers and diplomats did not make a permanent settlement of the affairs of Europe. They failed to satisfy either the democratic or national aspirations of European peoples and so left many troublesome problems unsolved. **Work of the**
Vienna
Congress
The political history of the last century in Europe is, in fact, largely concerned with the movements toward democracy and nationalism and the consequent changes of territory and government. Nevertheless, the rulers and diplomats deserve credit for real accomplishments. They reconciled the claims and desires of the chief states, or at least of the ruling classes. There were now five great European powers; Great Britain and France in the west; Austria and Prussia in the center; and Russia in the east. No one of them was strong enough to dominate the others.

Austria, after the Congress of Vienna, consisted of more than a score of territories inhabited by Germans, Magyars, Slavs, Rumanians, and Italians. To keep them united **Reactionary**
Austria
under a single scepter, the Hapsburgs deliberately repressed all agitation for independence or self-government. The Hapsburgs felt it equally necessary to discourage every popular movement, which, starting in Italy or Germany, might spread like an infection to their own dominions. "My realm," confessed an Austrian emperor, "is like a worm-eaten house; if a part of it is removed, one cannot tell how much will fall."

Force of circumstances thus placed Austria at the forefront of the reaction against democracy.

The spirit of reactionary Austria seemed incarnate in Prince Clemens Metternich. He belonged to an old and distinguished family from the Rhinelands, entered the diplomatic service of Austria, and during the Napoleonic era rose to be the chief representative of the Hapsburg emperor



METTERNICH

After a portrait by Sir Thomas Lawrence.

at Paris. An aristocrat to his finger-tips, polished, courtly, tactful, clever, this man soon became the real head of the Austrian government and the most influential diplomat in Europe. To the rule of Napoleon succeeded the rule of Metternich.

Metternich regarded absolutism
The Metternich system and divine right as the pillars of stable government. Democracy, he declared, could

only "change daylight into darkest night." All demands for constitutions, parliaments, and representative institutions must consequently be opposed to the uttermost. In order to stamp out the "disease of liberalism," let spies and secret police be multiplied, press and pulpit kept under gag-laws, the universities sharply watched for dangerous teachings, and all agitators exiled, imprisoned, or executed. Such measures of repression seemed

quite feasible at a time when the majority of European peoples were ignorant peasants, far removed from public life. Metternich first set up his system in Austria and then by skillful diplomacy extended it to other parts of the Continent.

The states whose coalitions overthrew Napoleon became in 1815 the arbiters of Europe. Great Britain, Austria, Prussia, and Russia renewed their alliance, in order to **Revolutions of 1820** preserve the dynastic and territorial arrangements made by the Congress of Vienna. France under Louis XVIII was soon admitted into the circle of allied powers. One of the clauses of the treaty between them provided that they should hold congresses from time to time for the consideration of the measures "most salutary for the repose and prosperity of nations and for the peace of Europe." Four such congresses were summoned by Metternich, whose diplomatic genius turned them into agencies of reaction. He even persuaded the sovereigns of Austria, Prussia, and Russia to sign a declaration by which they agreed to use their combined forces to put down any future outbreaks of the peoples against the monarchs. This meant the organization of a sort of international police body to keep order in Europe. It came into action after 1820, when popular uprisings occurred in Spain and Italy. They were speedily crushed, the Spanish insurrection by a French army and the Italian revolts by Austrian troops. Metternich felt well satisfied with his work. "I see the dawn of a better day," he wrote. "Heaven seems to will it that the world shall not be lost."

140. The Revolutions of 1830 and 1848

The first revolutionary movements in Italy and Spain were failures, but in France another revolution soon dealt an effective blow for freedom. It was provoked by the reactionary rule of Charles X, who succeeded his brother, Louis XVIII, on the throne. The revolution broke out at Paris in July, 1830. Workingmen and students raised barricades in the narrow streets and defied the government. After several days of fighting, the revolutionists

The "July Revolution" in France

gained control of the capital. Charles X fled to England, and the old republican flag, the tricolor, was once more raised in France. Those who carried through the uprising wanted a republic, but they found little support among the liberal *bourgeoisie*. Men of this class feared that a republican France would soon be at war with monarchical Europe. Largely



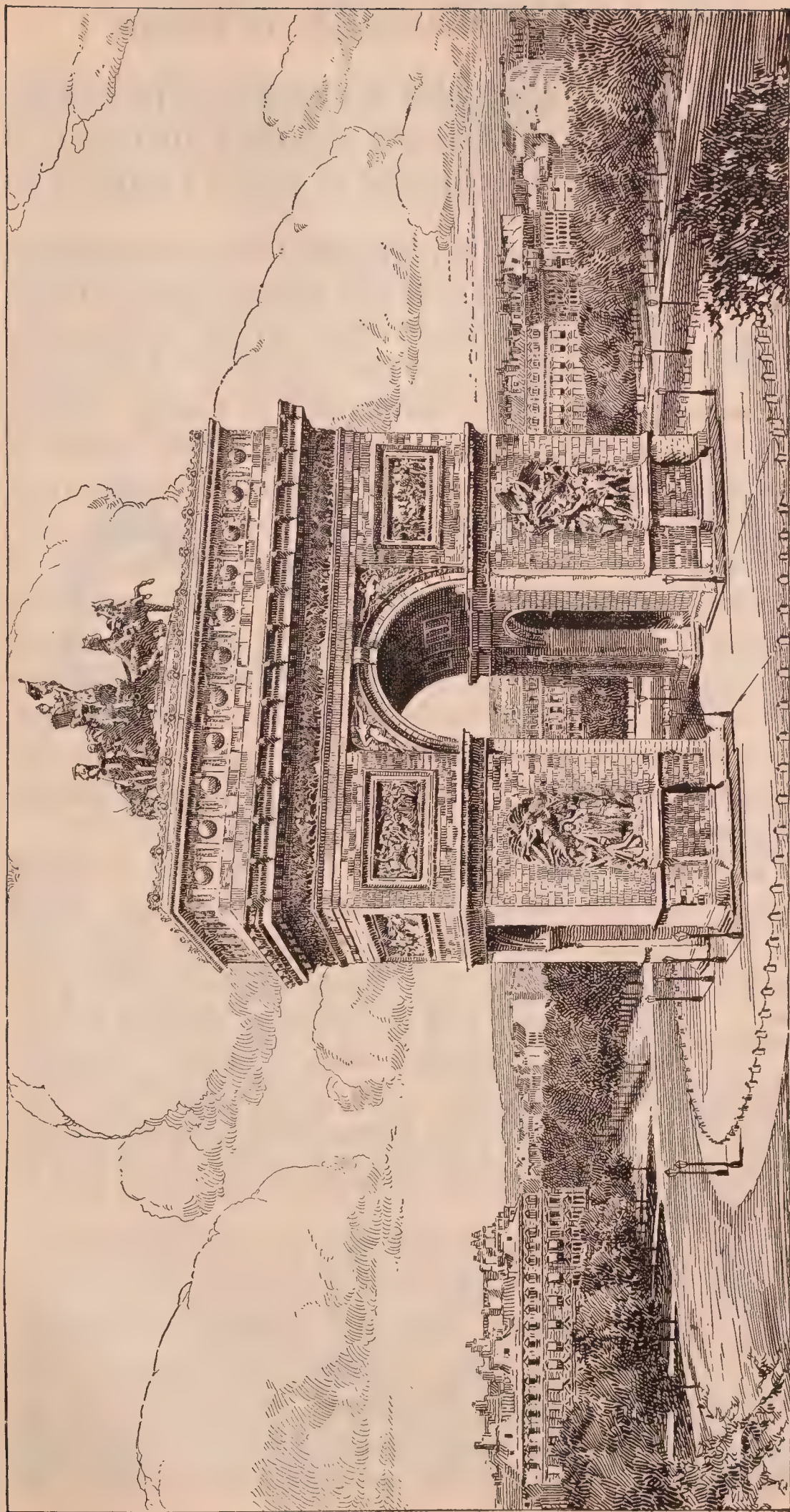
REVOLUTIONARY MOVEMENTS IN EUROPE, 1820-1848

influenced by the aged Lafayette, the Republicans agreed to accept another king, in the person of Louis Philippe, who belonged to the younger branch of the Bourbon family. He took the crown now offered to him, at the same time promising to respect the constitution and the liberties of Frenchmen.

The events in France created a sensation throughout Europe.

Effect of
the "July
Revolution"

The reactionaries were horrified at the sudden outburst of a revolutionary spirit which for fifteen years they had endeavored to suppress; the liberals were encouraged to renewed agitation for self-government



ARC DE TRIOMPHE, PARIS

In the center of the Place de l'Étoile, from which twelve broad avenues radiate in all directions. Commenced by Napoleon in 1805, but not completed until the reign of Louis Philippe. It is the largest triumphal arch in the world, being 162 feet high and 147 feet wide. The monument is adorned with groups of sculptures representing the military triumphs of the revolutionary and Napoleonic armies. The French unknown soldier of the World War is buried directly under the arch.

and national rights. Widespread disturbances in the Netherlands, Poland, Italy, and Germany compelled Metternich to abandon all thought of intervening to restore Charles X in France.

The Congress of Vienna, so disregarding of national feeling, had united the Belgians and Dutch into one state under a Dutch king. This arbitrary union of the two peoples led to acute friction between them. Encouraged by the success of the "July Revolution" in France, Belgian patriots raised an insurrection in Brussels. It soon spread to the provinces and led to a demand for complete separation from Holland. The French government under Louis Philippe naturally favored this course, and Great Britain, a champion of small nationalities, also gave it her approval. The three eastern powers would gladly have stepped in to prevent such a breach of the Vienna settlements, but Austria and Russia had disorders of their own to quell, and Prussia did not dare, single-handed, to take action which might bring her into collision with France. The revolution succeeded, in consequence, and Belgium became an independent kingdom with a liberal constitution.

The attempts of other "submerged nationalities" to secure freedom at this time were not successful. The Poles, whose territory had been partitioned in the eighteenth century between their greedy neighbors, attempted a revolt, but it was put down by Russian troops. Metternich's Austrian soldiers quickly repressed the insurrectionary movement which started again in Italy. Autocracy thus remained in the saddle throughout the greater part of Europe, in spite of the setbacks which it had met in France and Belgium.

The next eighteen years of European history witnessed no conspicuous triumphs for either democracy or nationalism on the Continent. Italy and Germany remained as disunited as ever. Bohemia and Hungary continued to be subject to the Hapsburgs, and Poland, to the Romanovs. Metternich, though growing old and weary, still kept his power at Vienna. The new rulers who came to the

**Revolution
in Belgium**

**Failure of
other revo-
lutionary
movements**

**From 1830
to 1848**

throne at this time were no less autocratic than their predecessors. But beneath the surface discontent and unrest intensified, becoming all the stronger because so sternly repressed by the governments. Journalists, lawyers, professors, and other liberal-minded men, who might have been mere reformers, adopted radical and even revolutionary views and sought to impress them upon the working classes of the cities, the hungry proletariat who wanted freedom and who wanted bread. From time to time mutterings of the coming storm were heard; it burst in France.



CARICATURE OF LOUIS PHILIPPE

Louis Philippe posed as a thorough democrat. He liked to be called the "Citizen King," walked the streets of Paris unattended, sent his sons to the public schools, and opened the royal palace to all who wished to come and shake hands with the head of the State. It soon became clear, however, that under an exterior of republican simplicity Louis Philippe had all the Bourbon itching for personal power. Few Frenchmen, in consequence, supported their sovereign. Both the Legitimists, as the adherents of the exiled Charles X were called, and the Bonapartists, who wished to restore the Napoleonic dynasty, cordially hated him. The Republicans, who had brought about the "July Revolution" and felt themselves cheated by its outcome, held him in even greater detestation. The growing discontent against the monarchy produced a number of plots and insurrections, which Louis Philippe met with the time-honored policy of repression. All societies were required to submit their proceedings to the government for approval. Editors of outspoken newspapers

The "February Revolution" in France

were jailed, fined, or banished. Criticism or caricature of the king in any form was forbidden. Louis Philippe, like his predecessor, seemed quite determined that his throne should not be "an empty armchair." Affairs did not become critical in Paris until 1848. On Washington's birthday of that year riots broke out in Paris. Workingmen armed themselves, threw up barricades, and raised the ominous cry, "Long live the republic." Louis Philippe, losing heart and fearing to lose head as well, soon abdicated the throne and as plain "Mr. Smith" sought an asylum in England.

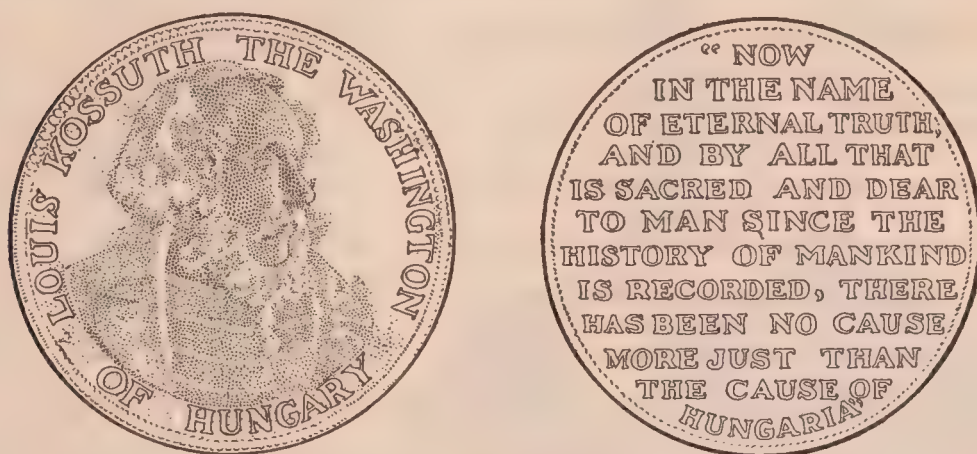
His abdication and flight did not save the monarchy. The revolutionists in Paris proclaimed a republic, and the French people outside the capital city supported them in this action. The constitution of the second French Republic formed a thoroughly liberal document. It guaranteed complete freedom of speech and of assembly, prohibited capital punishment for political offenses, and abolished all titles of nobility. There was to be a responsible ministry and a president chosen by universal suffrage. This extension of the suffrage to include the masses marks an epoch in the history of democracy. The revolutions of 1789 and 1830 destroyed absolute monarchy and privileged aristocracy in France; the revolution of 1848 overthrew middle-class government and established political equality.

The voters elected to the presidency Louis Napoleon, a nephew of the great emperor and the eldest representative of his family. During the reactionary rule of the Bourbons and the dull, *bourgeois* monarchy of Louis Philippe, the legend of a Napoleon (§ 137) who was at once a democrat, a soldier, and a revolutionary hero, had grown apace. The stories of every peasant's fireside, the pictures on every cottage wall, kept his memory green. To the mass of the French people the name Napoleon stood for prosperity at home and glory abroad; and their votes now swept his nephew into office.

France had once more lighted the revolutionary torch, and this time eager hands took it up and carried it throughout the

Continent. Within a few months half of the monarchs of Europe were either deposed or forced to concede liberal reforms. No less than fifteen separate revolts marked the year 1848. These movements for democracy and nationalism were sternly put down. A rebellion of the Czechs (Bohemians) collapsed under the pressure of Austrian bayonets. The Magyars (Hungarians) set up an independent republic, with the patriot Kossuth as

Effect of
the "Febru-
ary Revolu-
tion"



MEDAL IN HONOR OF KOSSUTH

Kossuth visited the United States in 1851, to secure American intervention in behalf of Hungary. The medal reproduced was struck off at this time.

president, but that too collapsed when the Austrian emperor, Francis Joseph I, called in the aid of his brother-monarch and brother-reactionary, the tsar of Russia. Revolutionary outbreaks in the German states and in Italy likewise proved fruitless, and their leaders perished on the gallows or before a firing squad. Discouraged by these failures, the European peoples now abandoned to some extent the agitation for democratic reforms. They turned, instead, to the task of nation building.

141. Unification of Italy

It might seem from a glance at the map as if Italy, with the Mediterranean on three sides and the Alps on the fourth, was specially intended by nature to be the seat of a unified nation. But the map is decep-

Geography
and Italian
unity

Alpine passes combine to make Italy fairly accessible from the north and northwest; from before the dawn of history these passes, together with the river valleys which approach them, have facilitated the entrance of invading peoples. The extreme length of the peninsula in proportion to its breadth, its division into two unequal parts by the Apennines, and the separateness of the Po basin from the rest of the country were also unfavorable to Italian unity.

Historical circumstances have been even more unfavorable. The foreign peoples who established themselves in Italy during the Middle Ages divided the peninsula into small, weak, and mutually jealous states. In later times Spaniards, French, and Austrians annexed part of the country and governed much of the remainder through its petty princes. The popes also worked throughout the medieval and modern period to keep Italy fragmentary. They realized that unification meant the extinction of the States of the Church, or at least papal dependence on the secular power, and they felt that this would interfere with the impartiality which the head of the Church ought to exercise toward Roman Catholics in all lands. Furthermore, the Italians themselves lacked national ideals and preserved from antiquity the tradition of separate city-communities, ruled, it may be, by despots or else self-governing, but in any case independent. Such were medieval Genoa, Pisa, Milan, Florence, and Venice.

Italian history, for several centuries before the outbreak of the French Revolution, is almost a blank. The glories of Renaissance art, literature, and scholarship were now but a memory. Centuries of misrule and civil strife crushed the creative energies of the people, while their material welfare steadily declined after the discovery of America and the Cape route to the Indies shifted trade centers from the Mediterranean to the Atlantic. Divided, dependent, impoverished, Italy had indeed fallen on evil days.

The Italians describe their national movement as a *Risorgimento*, a "resurrection" of a people once the most civilized and prosperous in Europe. It dates from the shock of the French

Revolution. The armies of revolutionary France drove out the Austrians, set up republics in the northern part of the peninsula, and swept away the abuses of the Old Régime. Italy began to rouse herself from her long torpor and to hope for unity and freedom. Napoleon Bonaparte, himself an Italian by birth, continued the unifying work of the French revolutionists. All Italy, except the islands of Sardinia and Sicily, was either annexed to France or made dependent on France. Throughout the country the French emperor introduced personal freedom, religious toleration, equality before the law, and the even justice of the *Code Napoléon*.

Italy during
the revolu-
tionary and
Napoleonic
era



MAZZINI

After a portrait by Madame Venturi about 1847.

The year 1815 was one of cruel disappointment to patriotic Italians, who saw their

Italy
between
1815-1848

country again dismem-bered, subject to Austria,

and under reactionary princes. Men who had once experienced Napoleon's enlightened rule would not submit to this restoration of the Old Régime. The great mass of the *bourgeoisie*, many of the nobles, and some of the better educated artisans now began to work for the overthrow of Austrian power in the peninsula and for the formation of a constitutional government in the various states. Unable to agitate publicly, these Italians of necessity resorted to underground methods. Various secret societies sprang up and started the first unsuccessful revolutions against Austria (§ 139). Another revolutionary society, Young Italy, was organized by the patriot Mazzini. Its motto was, "God and the people"; its purpose, the creation of a republic. Many patriotic men who did not favor republican principles

hoped to form a federation of the Italian states under the presidency of the pope. Many more pinned their faith to a constitutional monarchy under the Sardinian king.



The kingdom of Sardinia included not only the island of that name, but also Savoy and Piedmont on the mainland.¹ At the middle of the nineteenth century Sardinia ranked as the leading state in Italy. It was, moreover, the only Italian state not controlled by Austria since 1815, and in 1848-1849 it had warred bravely, though

Sardinia
and Italian
unity

¹ See the map on this page.

unsuccessfully, against that foreign power. After the pope had shown himself unwilling to head the national movement, and after Mazzini had failed in an attempt to set up a republic, the eyes of Italian patriots turned more and more to the king of Sardinia, Victor Emmanuel II, as the most promising leader in the struggle for independence.

Fortunately for Italy, Victor Emmanuel II had a great minister in the Piedmontese noble, Count Cavour. His plain, square face, fringed with a ragged beard, his half-closed eyes that blinked through steel-bowed spec- Cavour tacles, and his short, burly figure did not suggest the statesman. Cavour, however, was finely educated and widely traveled. He knew England well, admired the English system of parliamentary government, and felt a corresponding hatred of absolutist principles. Unlike the poetical and speculative Mazzini, Cavour had all the patience, caution, and mastery of details essential for successful leadership.

Cavour, faithfully supported by Victor Emmanuel II, bent every effort to make Sardinia a strong and liberal state: strong enough to cope with Austria, liberal enough to Sardinia attract to herself all the other states of Italy. At under Cavour the same time, he managed foreign affairs most skillfully and made an alliance with Louis Napoleon, who in 1852 had become emperor of France under the title of Napoleon III. The French emperor seems to have felt a genuine sympathy for Italy; he liked to consider himself the champion of oppressed nationalities; and he had no hesitation about tearing up the treaties of 1815, treaties humiliating to his dynasty and to France. In return for the duchy of Savoy and the port of Nice, Napoleon III now promised an army to help expel the Austrians from Italy.

The bargain once struck, Cavour had next to provoke the Austrian government into a declaration of war. It was essential that Austria be made to appear the aggressor in Quarrel be-
tween Austria
and Sardinia the eyes of Europe. Cavour's agents secretly stirred up disturbances in Lombardy and Venetia.

Francis Joseph I, the Hapsburg emperor, in an outburst of reckless fury, finally sent an ultimatum to Sardinia, offering the

choice between disarmament or instant war. Cavour joyfully accepted the latter. "The die is cast," he exclaimed, "and we have made history."

The fighting which followed lasted only a few months. Sardinia and France carried everything before them. The Austrians were driven out of Lombardy and might have been driven out of Venetia as well, had not Napoleon III decided to end his Italian venture. He had never contemplated the unification of all Italy, but the outburst of national feeling which accompanied the war promised to bring this about and thus create a strong national state as a near neighbor of France. Victor Emmanuel II and Cavour, left in the lurch by their ally, were obliged to make peace with the Hapsburg ruler. Lombardy was ceded to Sardinia, but Venetia remained Austrian. However, the first step in Italian unification had been taken.

The people of central Italy, unaided, took the second step in unification. Tuscany and several other small states expelled their rulers and declared for annexation to Sardinia. Napoleon III agreed to this action, after Cavour handed over to him both Savoy and Nice, just as if the French ruler had carried out the original agreement and had freed Italy "from the Alps to the Adriatic."

The third step in unification was taken by Giuseppe Garibaldi, a sailor from Nice, a soldier of liberty, and a picturesque, heroic figure. At the age of twenty-four Garibaldi joined Young Italy, took part in an insurrection, for which he was condemned to death, escaped to South America, and fought there many years for the freedom of the Portuguese and Spanish colonies. Returning to Italy during the uprising of 1848, he won renown in the defense of Mazzini's Roman Republic. The collapse of the revolutionary movement made him once more a fugitive; he lived for some time in New York; later became the skipper of a Peruvian ship; and finally settled down as a farmer on a little Italian island. The events of 1859 called him from retirement, and he took part effectively in the campaign against Austria.

When the Sicilians threw off Bourbon rule in 1860, Garibaldi went to their aid with one thousand red-shirted volunteers. It seemed — it was — a foolhardy expedition, but to Garibaldi and his “Red Shirts” all things were possible. Within a month they had conquered the entire island of Sicily. Thence they crossed to the mainland and soon entered Naples in triumph. The Two Sicilies voted for annexation to Sardinia. Garibaldi then handed over his conquests to Victor Emmanuel II, and the two liberators rode through the streets of Naples side by side, amid the applause of the people.

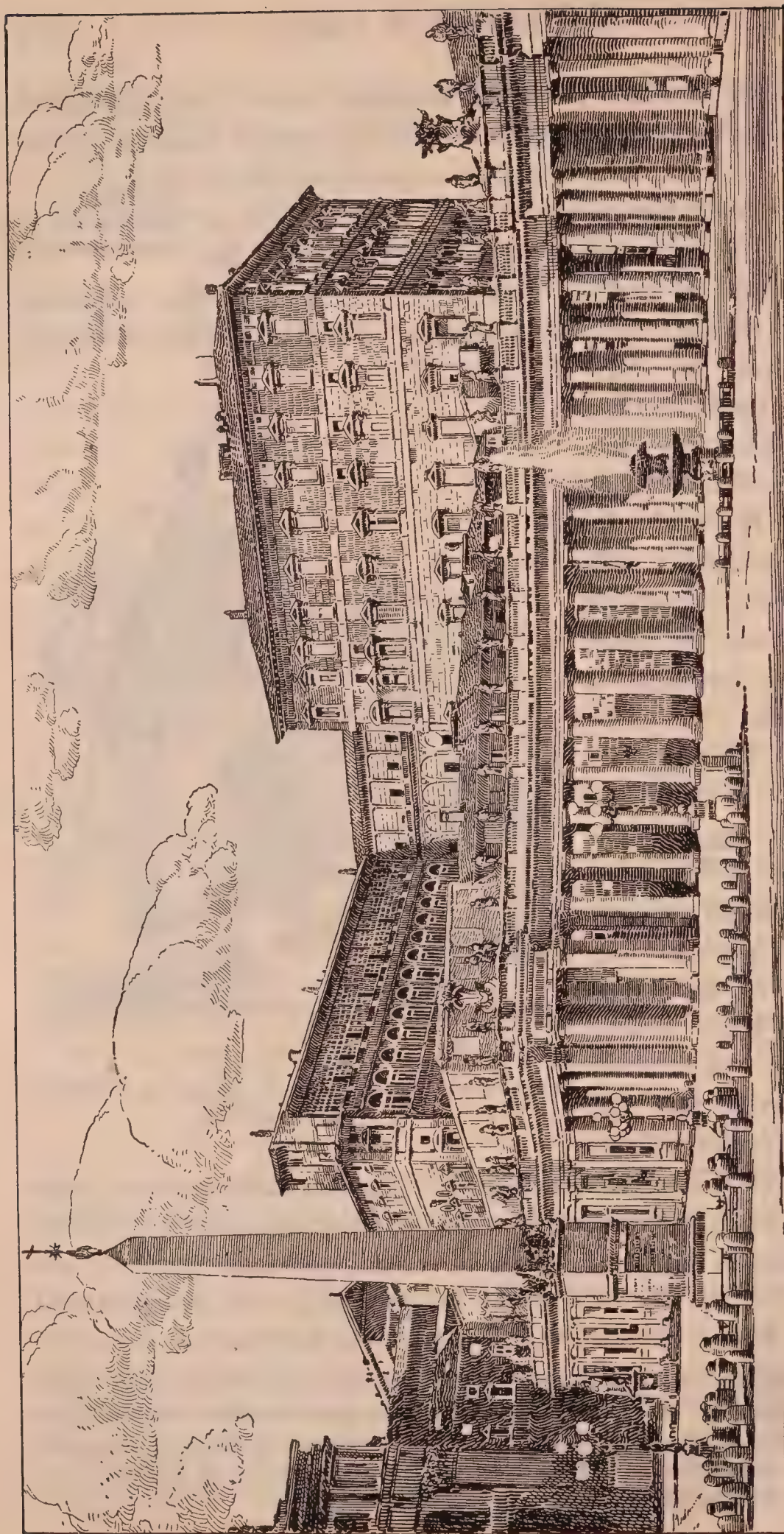
The diplomacy of Cavour, the intervention of Napoleon III, Garibaldi's sword, and the popular will thus united the larger part of Italy within two years. A national parliament met in 1860 and conferred the crown upon Victor Emmanuel II. The new kingdom was completed a few years later, when the Italians annexed Venetia and also occupied Rome, which had been previously held by the pope.¹ In 1871 the city of the Seven Hills, once the capital of imperial Rome, became the capital of the kingdom of Italy.

¹ The temporal power of the Papacy, dating back to the Middle Ages (§ 83), thus disappeared. The States of the Church were extinguished, and the papal territory was limited to the Vatican and Lateran palaces in Rome. The popes have never accepted these arrangements, and since 1871 no one of them has ever set foot outside the Vatican and St. Peter's Church.



“THE RIGHT LEG IN THE BOOT AT LAST”

A cartoon which appeared in the English journal *Punch* for November 17, 1860.



THE VATICAN, ROME

The palace of the Vatican, adjoining St. Peter's, became the fixed residence of the popes after their return from Avignon in 1377. Since the fifteenth century successive popes have reconstructed the original building on a magnificent scale. It contains thousands of rooms, some of which are used as art galleries, museums, and libraries. The palace gardens are extensive and beautiful.

Even these acquisitions did not quite round out the Italian kingdom. There was still an *Italia Irredenta*, an "Unredeemed Italy." The district about Trent in the Alps "Unre- (the Trentino) and the district about Trieste at the deemed Italy" head of the Adriatic, remained under Austrian rule. The desire to recover these provinces was one of the reasons which led Italy to take the side of the Allies in the World War.

142. Unification of Germany

The political unification of Germany formed another striking triumph for nationalism, even though it did not involve, as in the case of Italy, the removal of a foreign yoke. The German National unity could not be won as long as so states many kingdoms, duchies, principalities, and free cities remained on German soil. These states — the heritage of feudalism — had long been practically independent. Each made its own laws, held its own court, conducted its own diplomacy, and had its own army, tariff, and coinage. Only a map or a series of maps on a large scale can do justice to the German "crazy-quilt." Here was a country, large, populous, and wealthy, which lacked a national government, such as had existed in England, France, Spain, and even Russia for centuries.

It is one of the ironies of history that Germany owes to Napoleon Bonaparte the first measures which made possible her later unification. He secured for France the German lands west of the Rhine, thus dispossessing nearly a hundred princes of their territories. He afterward reorganized much of Germany east of the Rhine, with the idea of setting up a few large states as a barrier between France on the one side and Austria and Prussia on the other. This work survived the emperor's downfall. Germany in 1815 included only thirty-eight independent states, as compared with more than three hundred in 1789.

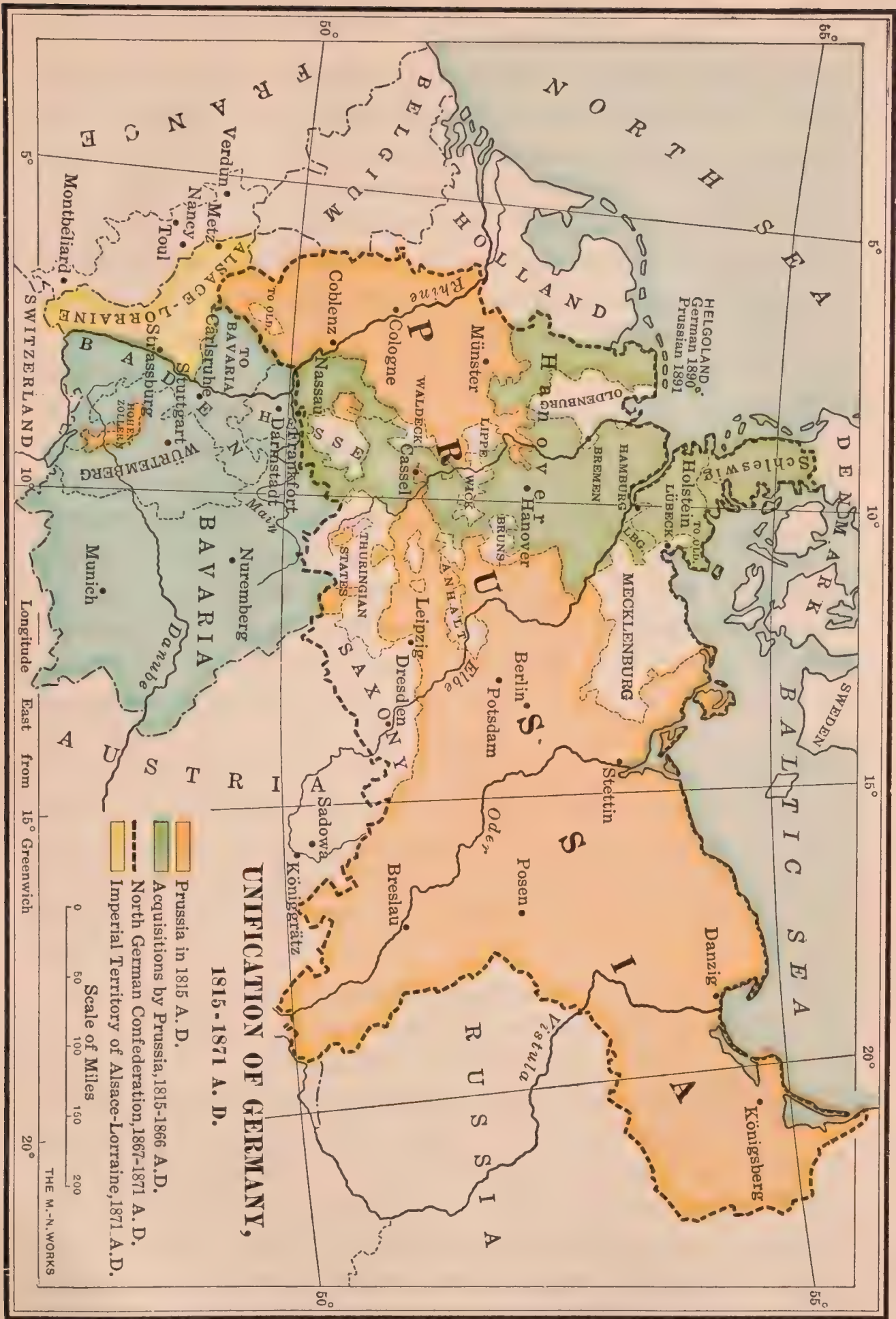
The impulse to German nationalism also came from Napoleon. By sweeping away so many small states he not only simplified the political map, but also forced Germans to abate

somewhat their jealousies and hatreds and to regard one another as countrymen. Their struggle against Napoleon banded them together, at least for the moment, in behalf of a common cause. Prussians, Saxons, and Bavarians rose in arms, not to seek conquests, but to free themselves from a foreign yoke. "I have only one fatherland," wrote the patriot Stein, "that is called Germany." The famous war song, *What is the German Fatherland?* expressed the same patriotic spirit.¹

The hopes of German nationalists were dashed by the Congress of Vienna. The Germanic Confederation, which now replaced the Holy Roman Empire, was not, properly speaking, a union of states, but rather of sovereigns: six kings, six grand dukes, nine dukes, eleven princes, and four free cities, together with the king of the Netherlands (for Luxemburg) and the king of Denmark (for Holstein). Each member of the Confederation continued to be independent except for foreign affairs, which a Diet, or Parliament, controlled. Germany, while still politically divided, became economically one. The tariff duties levied by each member of the Confederation against the goods of every other member greatly hampered commerce and industry. To meet this difficulty Prussia formed a *Zollverein* (Customs Union), which finally included all the states except Austria. Complete free trade prevailed between its members, while high protective duties shut out foreign competition. The *Zollverein* showed the German people some of the advantages of union and encouraged them to look to Prussia for its attainment.

The Prussian kingdom seemed to be, indeed, the natural center of unity. Her population, except the Poles, was entirely German; she had led Germany in the heroic struggle against Napoleon; and since 1850 she had possessed a constitution, which, if not democratic, at least established some measure of parliamentary government. The interests of Austria, on the contrary, were divided between her German and numerous non-German peoples, and the Austrian

¹ *Die Wacht am Rhein*, Germany's national anthem, was not composed until 1840.



government was reaction personified. Neither nationalists nor democrats could expect help from the Hapsburgs. As for the central and southern states — Saxony, Bavaria, Württemberg, Baden, Hanover, and the rest — none were large enough or strong enough to attempt the task of unification. But if the Hohenzollerns undertook it, how would they carry it through? Would they serve Germany by merging Prussia in a German nation, as Sardinia had been merged in Italy, or would they rule Germany? Answers to these questions were soon forthcoming.

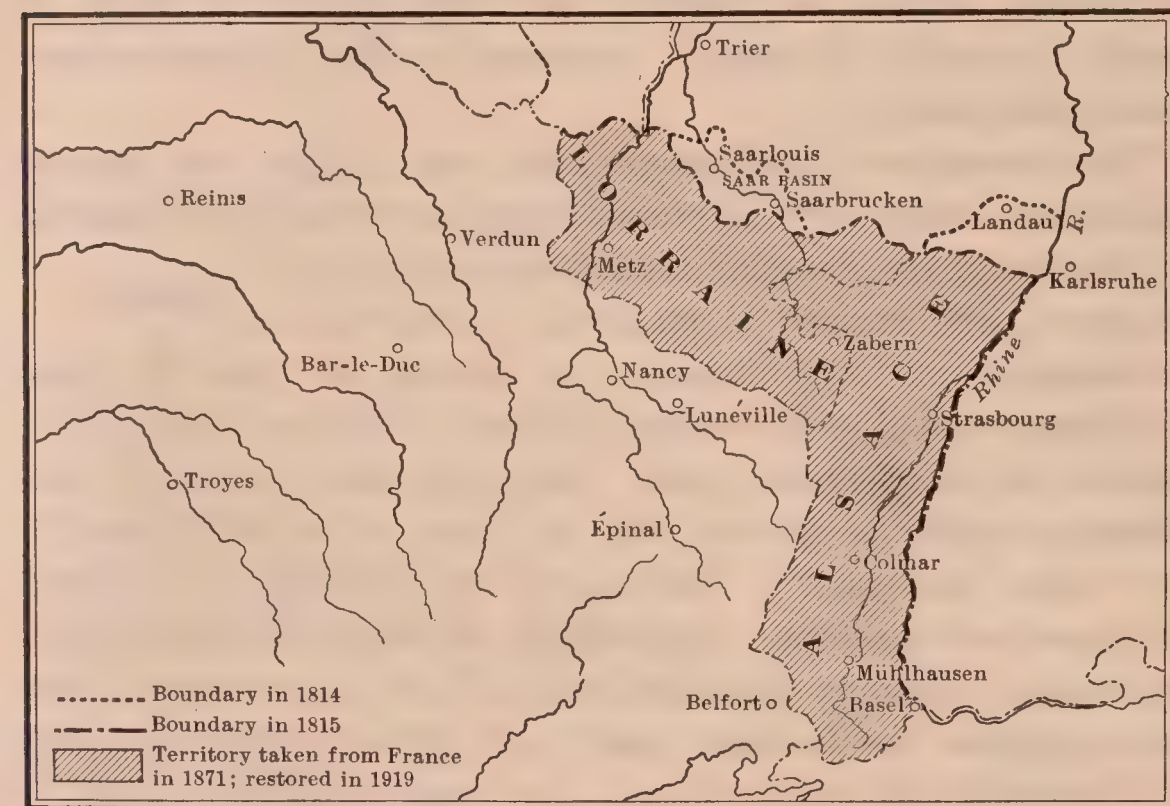
The movement for German unity was guided and carried through to success by the famous statesman, Otto von Bismarck. A member of the Prussian landed aristocracy, well educated, and trained in statecraft by service as ambassador at foreign courts, he became in 1862 the chief minister of the king of Prussia, William I, who had mounted the throne in the previous year. Bismarck was convinced that Germany could be unified only by force, or, as he phrased it, by “blood and iron.” This meant the building up in Prussia of a great war machine. Accordingly, Bismarck and his military associates, including the able general Moltke, bent every effort to strengthen the Prussian army and make it, as in the days of Frederick the Great (§ 109), the most formidable army in Europe. How well he succeeded in this work events soon showed.

To place Prussia at the head of Germany meant a conflict with Austria, for that power would never willingly surrender her leading place in the Germanic Confederation. The war with Austria, which Bismarck anticipated and planned for, broke out in 1866. Thanks to the careful organization of the Prussian army and to Moltke’s brilliant strategy, it turned out to be a “Seven Weeks’ War.” The Austrians met a crushing defeat, and Francis Joseph I, the Austrian emperor, had to sue for peace. Bismarck did not humble Austria by imposing too severe terms, but he required her to consent to a dissolution of the Germanic Confederation and to interfere no longer in German affairs.

Bismarck

Austro-
Prussian
War, 1866

Bismarck had now a free hand in Germany. He began by annexing several small German states, in order to bring together the scattered Prussian dominions. All the remaining states north of the river Main were then required to enter a North German Confederation controlled by Prussia. The four states south of the Main, which had fought on the side of Austria, did not enter the new



ALSACE-LORRAINE

confederation. They secretly agreed, however, to place their armies at the disposal of Prussia in event of a conflict with France.

For Bismarck a Franco-German War "lay in the logic of history." He believed it necessary, for joint action by the North German and South German states against a common foe would quicken national sentiment and complete the work of unification under Prussia. He also believed it inevitable, in view of the traditional French policy of keeping Germany disunited in order to have a weak neighbor across the Rhine. Napoleon III, on his side, had now begun to regret his neutrality in the Austro-Prussian War

and to realize that if German unity was to be prevented France must draw the sword. He, too, was ready for a struggle which he believed would satisfy French opinion and, if victorious, would strengthen his dynasty. But the struggle did not end victoriously for the French. Their armies were overcome in one battle after another; Napoleon III himself was made a prisoner;¹ and Paris after a four months' siege had to capitulate. The Franco-German War now ended.

Bismarck's harsh treatment of France contrasts sharply with his The "Lost previous modera- Provinces" tion toward Austria. France had to pay an indemnity of one billion dollars within three years and to support a German army of occupation until this sum was forthcoming. She also ceded to Germany Alsace and a large part of Lorraine. Bismarck took these provinces ostensibly to regain what had once been German territory (§ 106), but really because of their economic resources (Lorraine is rich in coal and iron) and their value as a barrier against future French attack. France could never reconcile herself to the loss of the two provinces; after 1871 she always hoped to win them back. The majority of the inhabitants themselves continued to be French in language and feeling,



"VÆ VICTIS!"

"Woe to the vanquished!" A cartoon by Sir John Tenniel which appeared in the English journal *Punch* for March 11, 1871. William I, in the garb of an ancient Germanic chieftain, rides his charger over the body of prostrate France. The Crown Prince, Bismarck, and other leaders appear in the background.

¹ An event which led immediately to the proclamation of the third French Republic in 1870.

despite German schools, German military training, and a heavy German immigration. Alsace and Lorraine thus became another open sore on the face of Europe. More than anything else, their annexation helped to unsettle the peace of the world for nearly half a century.

United Germany now came into existence. The four South German states yielded to the national sentiment aroused by the war and agreed with Prussia to enter the North German Confederation, rechristened the German Empire. On January 18, 1871, in the Hall of Mirrors at Versailles, William I took the title of German Emperor.

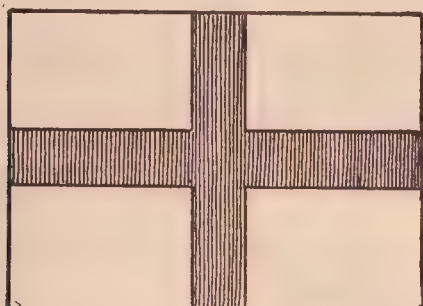
143. Political Democracy in Great Britain

The Puritan Revolution and the "Glorious Revolution" overthrew absolutism in Great Britain and set up a constitutional monarchy limited by Parliament. Nevertheless, Great Britain was still an *undemocratic* country. The House of Lords, composed of nobles and bishops who sat by hereditary right or by royal appointment, continued to be a stronghold of aristocracy. Even the House of Commons, the more popular branch of Parliament, represented only a fraction of the British people.

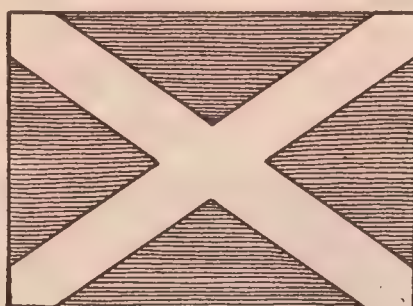
According to the representative system which had been fixed in medieval times, each of the counties (shires) and most of the towns (boroughs) of Great Britain and Ireland had two members in the House of Commons. Representation, however, bore no relation to the size of the population in either case: a large county and a small county, a large town and a small town, sent the same number of representatives. Some flourishing places, such as Manchester, Leeds, Birmingham, and Sheffield, which had grown up since the Middle Ages, were without representation. Other places — the so-called "rotten" boroughs — continued to enjoy representation long after they had so decayed that nothing remained of them but a single house, a green mound, a park, or a ruined wall. The electoral system was

The unre-
formed
House of
Commons

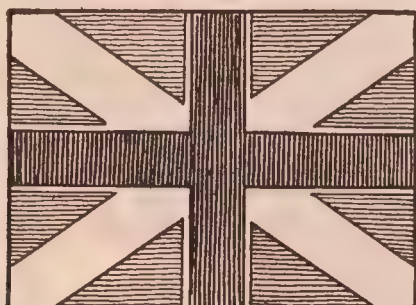
equally out of date. Only landowners could vote in the counties, while in many of the boroughs a handful of well-to-do people alone exercised the franchise. Not more than five per cent of all the adult males in Great Britain had the right to



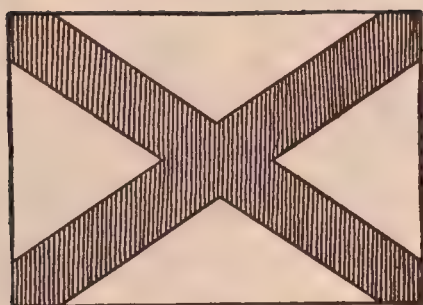
1 *England*



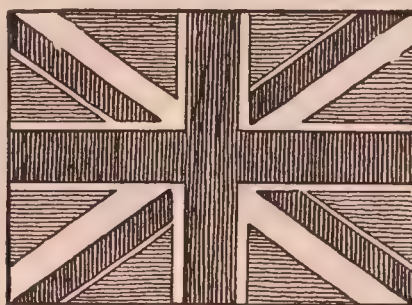
2 *Scotland*



3 *Great Britain*



4 *Ireland*



*Great Britain
Ireland*

THE UNION JACK

The Act of Union with Scotland (1707) required that England and Scotland should have one flag made of the crosses of St. George and St. Andrew combined. After the union with Ireland (1801) the cross of St. Patrick was incorporated in the flag. The name "Jack" comes from the French *Jacques*, referring to James I, the first sovereign of Great Britain.

vote. There were even some "pocket" boroughs, for which a rich man, generally a nobleman, had acquired the privilege of naming the representatives.

Efforts to improve these conditions began in the eighteenth century, but for a long time accomplished nothing. Sober

people, alarmed by the events in France, coupled parliamentary reform with revolutionary designs against the government.

After 1815, however, the Reign of Terror and Napoleon Bonaparte were no longer bogeys; and public opinion grew steadily more hostile to a system of representation which excluded so many educated, prosperous members of the middle class from political power.



CANVASSING FOR VOTES

One of Hogarth's Election Prints, made in 1757. The scene is laid before an inn. The landlord in the middle foreground is seen contending with an officer of the Crown for the vote of a newly arrived farmer, who slyly takes bribes from both.

The agitation for reform found its chief supporters in the Whig Party, which included many great lords, most of the bishops and town clergy, and the merchants, shopkeepers, and other members of the middle class. It was opposed by the Tory Party, whose strength lay in the landed gentry and rural clergy.

The events which followed cast much light on British methods of government. The Reform Bill introduced by Earl Grey, the Whig prime minister, failed to pass the House of Commons.

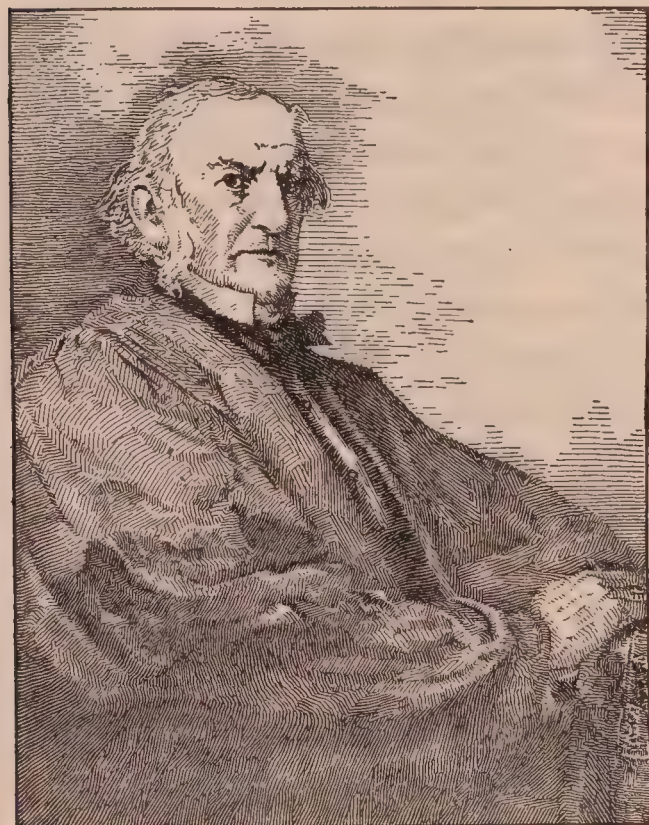
Parliament was then dissolved, in order to test the sentiment of the country by means of a general election. "The bill, the whole bill, and nothing but the bill," cried the reforming Whigs. They triumphed, and another Reform Bill passed the new House of Commons by a large majority. The House of Lords, staunchly Tory, threw it out. During the next session a third bill was put through the Commons. The Lords insisted upon amendments which the ministry would not accept. Meanwhile, popular excitement rose to fever pitch, and in one mass meeting after another the Lords were denounced as a corrupt and selfish oligarchy. Earl Grey advised the king¹ to create enough Whig peers to carry the measure in the upper chamber. The king refused to do so; the premier and his associates resigned; and the duke of Wellington tried without success to form another Tory ministry. Earl Grey then resumed office, having secured the royal promise to create the necessary peers. This extreme step was not taken, however, for the mere threat of it brought the Lords to terms. In 1832 the long-debated bill quietly became law.

The Reform Act achieved two results. It suppressed most of the "rotten" and "pocket" boroughs, thus setting free a large number of seats in the House of Commons for distribution among towns and counties which were either unrepresented or insufficiently represented. It also gave the franchise to many persons who owned or rented buildings in the towns or who rented land in the country. Workingmen and agricultural laborers — the majority of the population — still remained without a vote.

The Reform Act brought about a great change in British politics. The revolution of 1688-1689 had transferred the chief power from the sovereign to the upper class, or landed aristocracy (§ 111). The parliamentary revolution of 1832 shifted the balance to the middle class of merchants, manufacturers, and professional men — corresponding to the Continental *bourgeoisie*. Henceforth for many years it continued to rule Great Britain.

¹ William IV (1830-1837), a brother of George IV.

The events of 1832 have another meaning as well. They proved that the Tory aristocracy, entrenched in the House of Lords, could not permanently defy the popular will, that "it was impossible for the whisper of a faction to prevail against the voice of a nation." The Lords yielded, however ungraciously, to public opinion. Their action meant that for the future Great Britain would



GLADSTONE

After a portrait by Sir J. E. Millais, Bart.; at Christ Church College, Oxford.

progress by peaceful, orderly reform, rather than by revolution. That country is the only considerable state in Europe which during the past century has not had a revolutionary change of government.

The failure of Parliament to enfranchise the masses

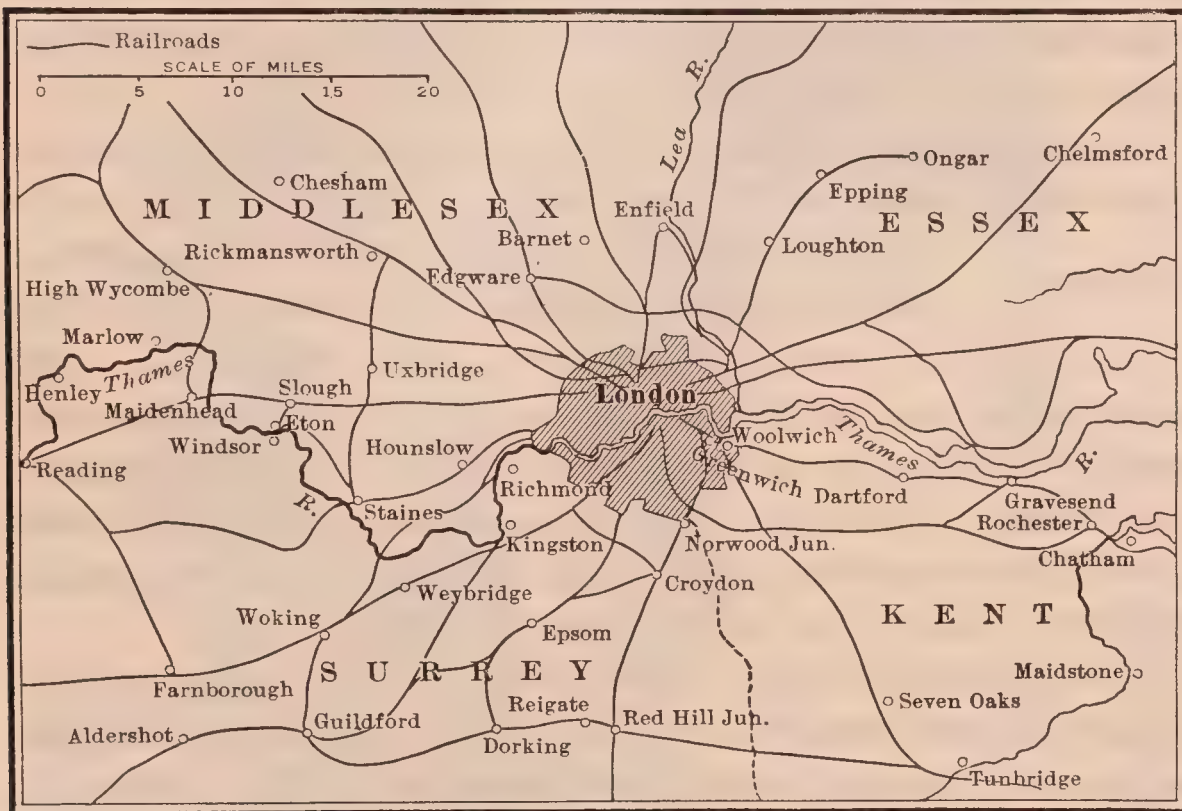
produced much popular discontent during the earlier years of Queen Victoria's¹ reign. The agitation for a more democratic Great Britain owed much to the outcome of the American Civil War, which was regarded as

Extension of
the suffrage,
1867, 1884,
and 1918

a triumph for democracy. It began to seem anomalous that British workingmen should be denied the vote about to be granted former negro slaves in the United States. Finally, the British statesman Disraeli, leader of the Tory, or Conservative Party, secured the passage of a second measure for parliamentary reform. This enfranchised workingmen in the cities, at one stroke almost doubling the electorate. Gladstone, the Liberal leader and Disraeli's great antagonist, carried democratic reform

¹ Victoria (1837-1901), was the niece of George IV and William IV. See the genealogical table on page 386.

still further by the passage of a measure giving the vote to agricultural laborers. Most Conservatives and many Liberals thought it dangerous to go to such lengths. But Gladstone answered, "I take my stand upon the broad principle that the enfranchisement of capable citizens, be they few or be they many — and if they be many so much the better — is an addition to the strength of the state." Great Britain henceforth had universal manhood suffrage. Woman suffrage was granted only a few years ago, at the close of the World War.



VICINITY OF LONDON

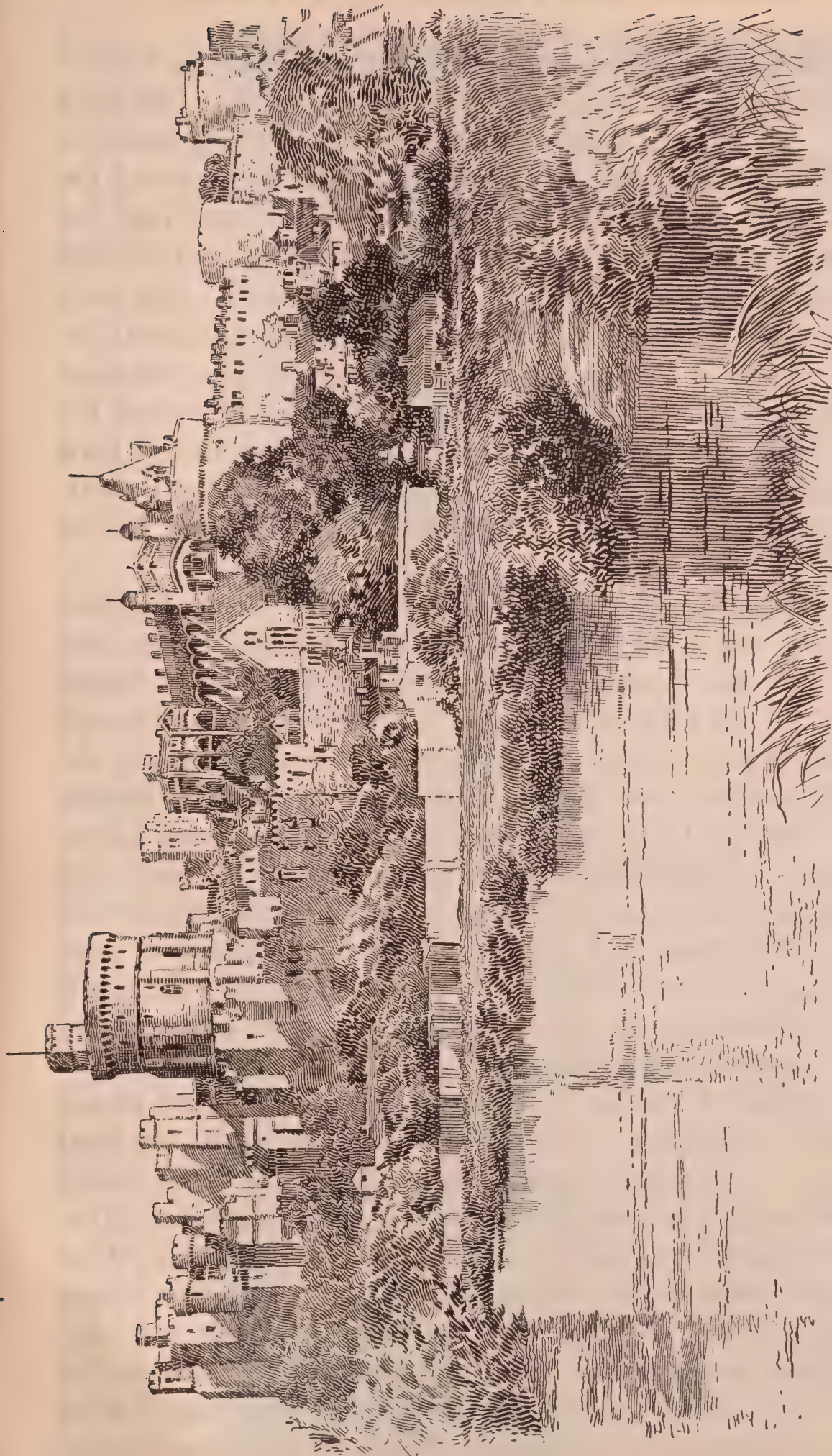
After almost a century of gradual reform Great Britain has thus definitely abandoned the old theory, rooted in feudal conceptions, of the franchise as a *privilege* attached Democratic to the ownership of property, especially land. Great Britain Voting henceforth becomes a *right* to be enjoyed by every citizen, whether man or woman. A general election for members of Parliament is now an appeal to a responsible people, and the will of the majority of the people must be carried out by Parliament. Politically, Great Britain ranks among the most democratic of modern countries.

144. Government of Great Britain

The written constitution of Great Britain consists, first, of royal charters, second, of parliamentary statutes, third, of the Common Law as expressed in court decisions, and fourth, of international treaties. Besides such documents, it includes a large mass of customs and precedents, which, though unwritten, are none the less binding on Crown and Parliament. The British constitution, easily modified and ever growing with the increase of law and legislation, is a "flexible" constitution, in contrast to that of the United States, which is of the "rigid" type (§ 123).

As far as appearances go, the sovereign of Great Britain is a divine-right monarch. Coins and proclamations still recite that he rules "by the grace of God" (*dei gratia*), and the opening words of the British national anthem are, "God Save our Lord and King." He is also, as far as appearances go, an absolute monarch. Whatever the government does, from the arrest of a criminal to the declaration of a war, is done in his name. But every one knows that the British sovereign now acts only by and with the advice of his responsible ministers. He reigns, but he does not rule.

This figurehead king occupies, nevertheless, a useful place in the British governmental system. As the representative of the nation, he often exercises a restraining, moderating influence upon public affairs, especially through his consultations with politicians of both parties. He himself stands above party. A common loyalty to the Crown, as an ancient, dignified, and permanent institution, also helps to bind together Canada, Australia, and the other self-governing commonwealths of the British Empire. It is a symbol of imperial unity such as could scarcely be afforded by an elective and constantly changing presidency. The rising tide of republicanism has thus failed to affect the British monarchy, and the personal popularity of Queen Victoria, Edward VII, and George V seems to have established it more solidly than a century ago in the esteem of their subjects.



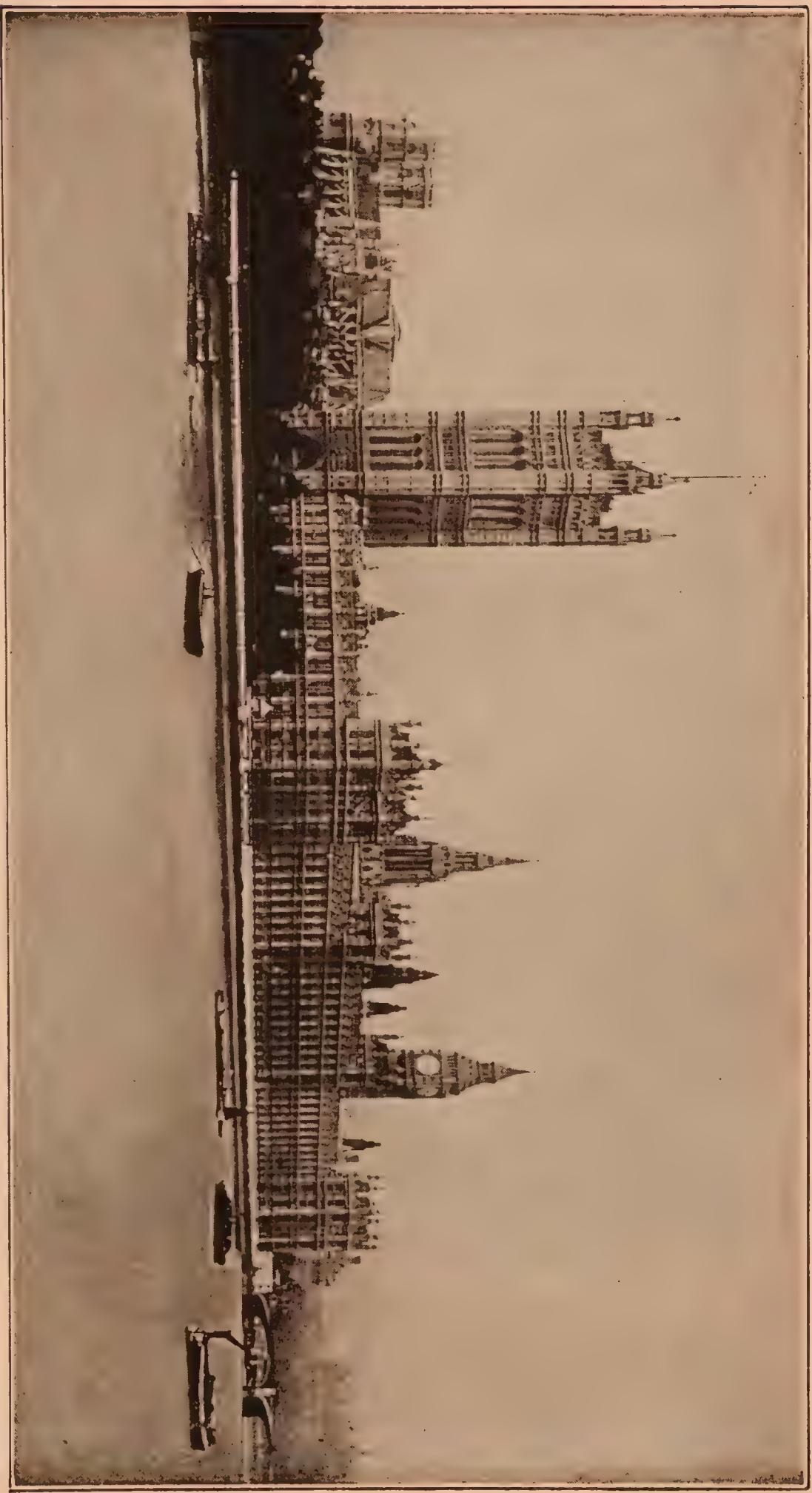
WINDSOR CASTLE

The town of Windsor lies on the west bank of the Thames, about twenty-one miles from London. Its famous castle has been the chief residence of English sovereigns from the time of William the Conqueror. The massive round tower, which forms the most conspicuous feature of the castle, was built by Henry III about 1272, but Edward III wholly reconstructed it about 1344. The state apartments of the castle include the throne room, a guard room with medieval armor, a reception room adorned with tapestries, picture galleries, and the royal library.

British legal theory makes Parliament consist of the Crown, the House of Lords, and the House of Commons. The share of the Crown is now limited to expressing assent to a bill after its passage by the Commons and the Lords. Such assent the king must give. The royal veto has not been expressly taken away, but Queen Anne in 1707 was the last sovereign to exercise this former privilege. Nor may the courts set aside an act of Parliament as unconstitutional, for every statute is a part of the constitution. An American student, accustomed to the water-tight division of powers between President, Congress, and the federal courts, finds it hard to appreciate the supreme authority of the British Parliament. The only check upon it is the political good sense of the British people.

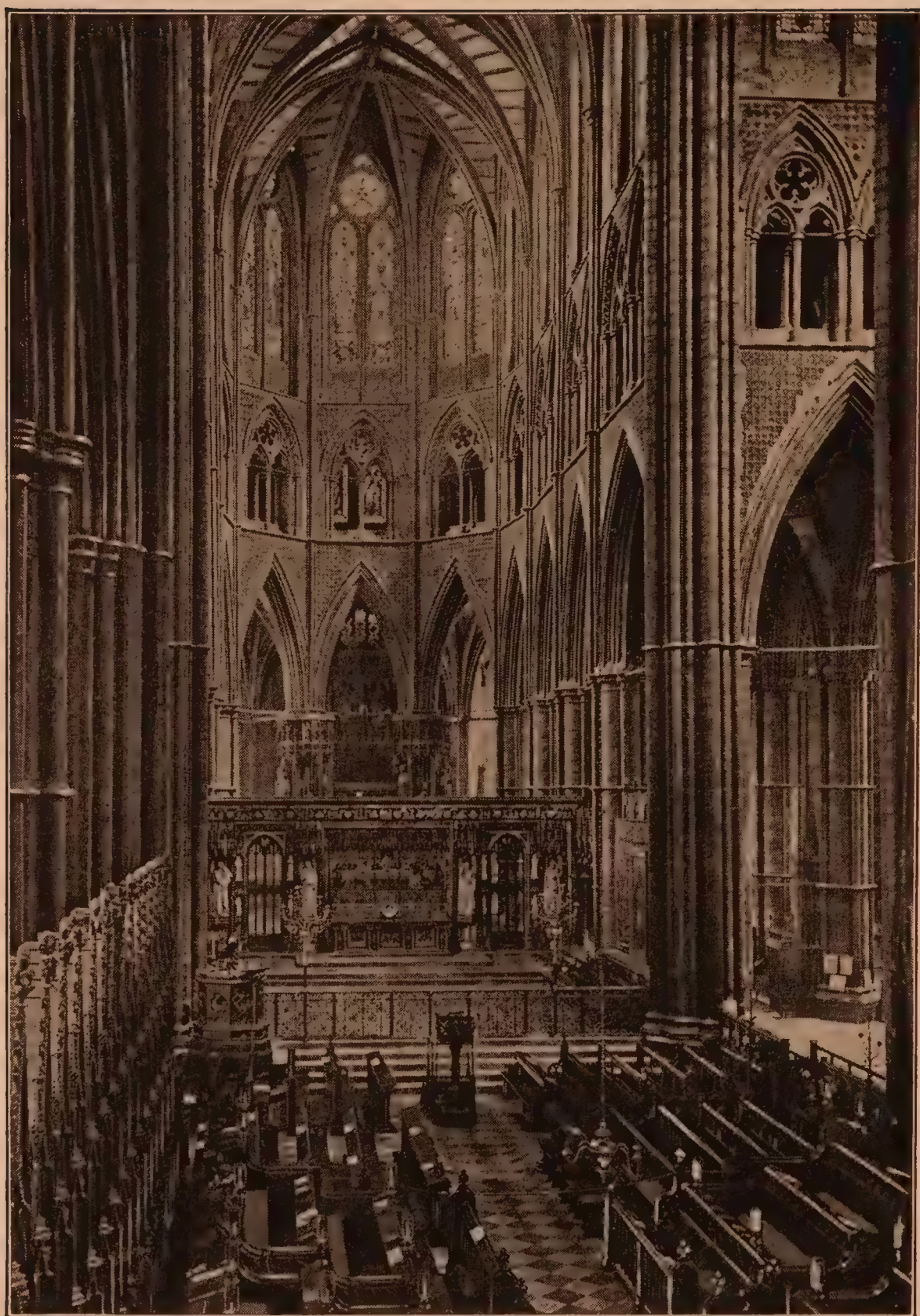
The House of Lords contains upwards of seven hundred members: the Lords Spiritual (archbishops and bishops) and the Lords Temporal (princes of the royal blood, all English peers, and a certain number of Scotch and Irish peers). There are also several law lords, who, with the Lord Chancellor, form the highest court of appeal for certain cases. The Lord Chancellor presides over the House of Lords. The power to create new peers belongs to the Crown, but usually the prime minister decides who shall be selected for this honor. The House of Lords was the dominant chamber until the passage of the Reform Act of 1832. Since then the Lords have not ventured to oppose the Commons on any measure clearly supported by a majority of the people.

The House of Commons consists of six hundred and fifteen members, chosen by universal suffrage from equal electoral districts. Commoners serve for five years, which is the maximum life of a single Parliament. This period is shortened whenever the Crown, on the advice of its ministers, dissolves the House of Commons and orders a new general election. Voting does not take place on one day throughout the country; it may extend over as much as two weeks. Nor need a candidate be a resident of the district which he proposes to represent. Defeat in one constituency,



HOUSES OF PARLIAMENT, LONDON

Designed by Sir Charles Barry; begun in 1840; completed in 1857. The edifice is in the richest style of Tudor Gothic architecture. It occupies an area of eight acres, contains eleven courts or quadrangles, and cost \$15,000,000. The principal facade, overlooking the Thames, measures 940 feet in length. There are three towers: the Clock Tower, containing the famous bell Big Ben, whose resonant note may be heard over the greater part of London; the Central Tower, used as a ventilating shaft; and the great Victoria Tower, 336 feet high. When Parliament is in session, a light is shown in the Clock Tower by night, and a flag flies from the Victoria Tower by day.



CHOIR OF WESTMINSTER ABBEY

The church formerly attached to the Benedictine abbey of St. Peter in Westminster was built in the 13th century, upon the site of an earlier church raised by Edward the Confessor in the 11th century. Since the Norman Conquest all but one of the English sovereigns have been crowned here, and until the time of George III, it served as their last resting place. The abbey is now England's Hall of Fame, where many of her distinguished statesmen, warriors, poets, artists, and scientists are buried.

therefore, does not necessarily exclude a man from Parliament; he may always "stand" for another constituency. Prominent politicians, as a rule, retain seats in the House of Commons year after year. The property qualification for members of the House of Commons has been abolished, and they now receive salaries.

Parliament works through a committee known as the cabinet.¹ This body, which developed during the eighteenth century, exists purely by custom and has no place whatever in the written constitution of Great Britain. The cabinet usually includes about twenty commoners and lords, who belong to the party in power. During the World War, however, a "coalition" cabinet, representing both parties, carried on the government. Members of the cabinet are selected by a caucus of the majority party in Parliament, always, of course, with the approval of the prime minister, who is the recognized leader of the party. The cabinet acts together in all matters, thus presenting a united front to Parliament and the country.

The cabinet shapes legislation, determines policy, and drafts the more important measures to be laid before the House of Commons. That body may amend bills thus presented to it, but amendments are usually few and unimportant. Should a cabinet measure fail to pass the Com-

¹ The terms "cabinet" and "ministry" are used interchangeably. The ministry, however, contains a large number of administrative officers who do not attend cabinet meetings.



HOUSE OF COMMONS MACE

The mace, the symbol of the Speaker of the House of Commons, remains on the table before him while he occupies the presiding chair.

mons, or should the Commons vote a resolution of "no confidence," custom requires the cabinet to resign or "go to the country." In the former case, the king "sends for" the leader of the opposite party and invites him to form a cabinet which will have the support of the Commons. In the latter case, the king dissolves Parliament and calls a general election. The return



NO. 10, DOWNING STREET

The larger of the two houses here shown is the official residence of the British prime minister. It faces a little street opening into Whitehall and near the Parliament buildings.

newspapers and on the platform before and after their submission by the cabinet to the House of Commons. As has been noted, general elections must be held at least every five years and may be held at any time in order to secure an expression of the popular will. Furthermore, a defeat at a general election or a defeat or vote of censure in the House of Commons is not always necessary for the downfall of a cabinet. The prime minister sometimes resigns office even when he retains a majority in the Commons, if he feels that his policies are no longer acceptable to the country at large. Public opinion thus affects all legislative measures and determines the rise and fall of cabinets.

of a majority favorable to the cabinet permits it to remain in office; otherwise the prime minister and his associates give way to a cabinet formed by the Opposition.

However powerful, the cabinet is not an irresponsible oligarchy. Public opinion prevails in Great Britain as in other democratic countries. Proposals for new legislation, as a rule, are thoroughly discussed in

Public
opinion and
the cabinet

145. New European Nations

The national movements, which between 1848 and 1871 had transformed both Italy and Germany into great unified states, did not stop or lag after 1871. Nationalism continued to be a transforming force during the forty-three years that passed before the outbreak of the World War. There were noteworthy changes in the Balkans, as the result of the decline of Turkey. Rumania and Bulgaria gained independence, while Serbia and Montenegro, which earlier in the nineteenth century had thrown off the Ottoman yoke, became separate kingdoms. Greece, independent of Turkey since 1829, continued to widen her boundaries at the latter's expense and brought together under one government many Greek peoples scattered about the basin of the Ægean. Another change produced by nationalism was the separation of Norway and Sweden in 1905, as the result of a plebiscite. The Congress of Vienna had joined the two countries in a personal union under the Swedish king, but the Norwegians resented this arrangement and almost to a man voted for complete independence. National sentiment also stirred the Irish people to secure from Great Britain, if not complete independence, at least self-government. Their long agitation finally led to the creation in 1922 of the Irish Free State, which enjoys the same privileged position as Canada and the other self-governing Dominions of the British Empire.¹ The Irish thus secured the right of ruling themselves, though Great Britain keeps some control over them in military and international matters.

The World War was followed by a series of treaties between the victorious Allies on the one side and the Central Powers (Germany, Austria, Bulgaria, and Turkey) on the other side. The peace treaties, together with the diplomatic arrangements entered into between the Allies themselves, have produced territorial changes more ex-

**The new
map of
Europe**

¹ Ulster, or Northern Ireland, the population of which is chiefly Scotch and English, has not united with the Irish Free State and maintains a separate government.

tensive than those following any previous European conflict. They affected every Continental state except Spain and Portugal. A new map of Europe was drawn.

The new map is based, in large part, on the principle of self-determination as applied to nationalities. This had received little or no consideration at the Congress of Vienna (§ 139). Germany after her unification, and Austria-Hungary and Turkey throughout the nineteenth century, systematically opposed nationalism as a force likely to break up their empires. Russia upheld the same policy for the same reason. Each of these countries contained numerous "submerged nationalities," governed against their will by those whom they regarded as foreigners. The defeat of the Central Powers and the Russian Revolution offered, therefore, a unique opportunity to make over Europe in the name and in the interest of all its peoples great and small.

The fixing of the boundaries of the new states was a difficult task. The peace conferences arranged for plebiscites in various disputed areas, in order to determine what were the real wishes of the inhabitants. The need of respecting historic rights also required consideration, together with the necessity of securing strategic frontiers and access to the sea for the new states about to be created.

Germany and Turkey, shorn of their alien elements, became essentially national states. Austria and Hungary arose as national states, each with a homogeneous population. New national states appeared in Yugoslavia, Czechoslovakia, Poland, Lithuania, Latvia, Esthonia, and Finland. Yugoslavia represents a voluntary union of all South Slavs in the former kingdoms of Serbia and Montenegro, together with their neighbors in the former Slavic provinces of Austria-Hungary. Czechoslovakia, as its name indicates, has been formed from territories occupied by the Czechs and Slovaks, who until the World War were Austro-Hungarian subjects. Poland includes much of the territory taken by Austria, Prussia, and Russia in the partitions of the eighteenth century. Lithuania, Latvia, Esthonia, and Finland were Russian provinces





which profited by the war to declare and to secure their independence. Whether or not all these new national states endure, they have certainly been established in accordance with the principle of self-determination.

Some other countries completed their national unification as a result of the war and the peace treaties following it. France

got back her **National**
 "Lost Prov- **unification**
 inces" (§ 142) from Germany. The cession of Alsace-Lorraine restores the Rhine, to a great extent, as the boundary between the two countries. Italy secured "Unredeemed Italy" (§ 141) from Austria, thus obtaining a frontier much more defensible against attacks from the north. The most striking step toward unification was taken by Rumania, which acquired so much territory from Hungary and Russia as to be more than doubled in size.

It is now the largest and most powerful of the Balkan states.

One obvious outcome of the war and the peace settlement was the lengthening of the zones of possible friction in Europe. Eight thousand miles of old boundary lines on the Continent were increased to ten thousand miles, a considerable part of this total representing newly located boundaries. Will the states whose resources and territory have been diminished be content with their new frontiers? Will the states that have secured an increase of resources and territory be satisfied with their gains? We may raise these questions, though we cannot answer them.



POWDER GATE, PRAGUE

One of the finest Gothic towers in Central Europe.
 Begun in 1475 and completed in 1506.

**Zones of
 friction in
 Europe**

146. Soviet Russia

The hodge-podge of territories and babel of peoples composing the Russian Empire in the nineteenth century was ruled by an **Russian autocracy** autocratic tsar. His decrees were binding on all his subjects. Russian laws called him an "independent and absolute sovereign" and declared that God "orders men to submit to his superior authority, not only from fear of punishment, but as a religious duty." The chief interest of Russian history during the last century lies in the development of liberalism, which gradually undermined the whole fabric of autocracy, and in the revolutionary year of 1917 brought it crashing to the ground.

The opposition to autocracy developed rapidly in Russia during the reign of Nicholas II. Not only working people and **Reign of Nicholas II** peasants, but also the middle classes and enlightened members of the nobility combined to demand for Russia the free institutions which were now no longer novelties in western Europe. Revolutionary disorders at length compelled the tsar to grant franchise rights and provide for a national assembly (Duma). It met four times, and accomplished some useful legislation, but it did not succeed in winning liberty for the people. When the World War broke out, the tsar's government seemed to be as firmly established as ever.

The war soon showed how inefficient, weak, and corrupt that government was. The demoralization of Russia led to one **Abdication of the tsar, March, 1917** defeat after another and to a general break-down of the national life. A severe shortage of food in the capital city brought matters to a crisis. Rioting began, and the troops were ordered to suppress it with bullet and bayonet in the usual pitiless fashion. But the old army, so long the prop of autocracy, languished in German prison camps or lay underground. The new army, mostly recruited from peasants and workingmen since the war began, refused to fire on the people. Autocracy found itself helpless. The tsar then abdicated, thus ending the Romanov dynasty after three hundred and four years of absolute power (§ 107).

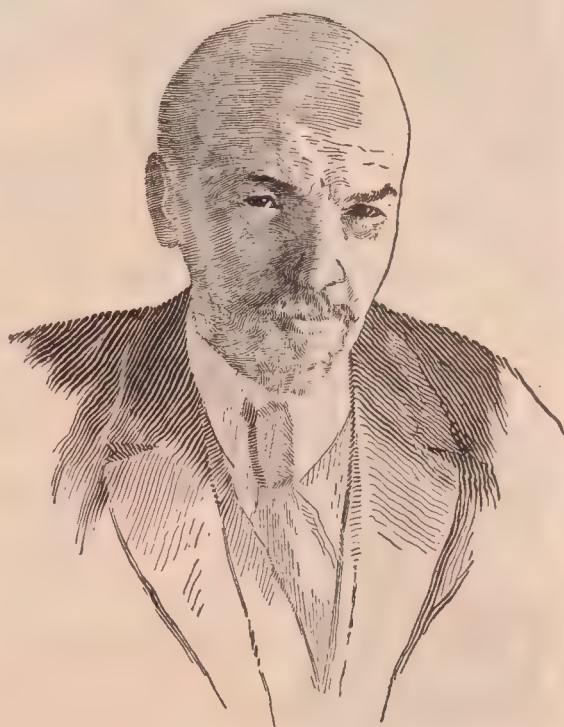
The revolutionists set up a provisional government headed by the executive committee of the Duma. Nearly all the members belonged to the middle class, or *bourgeoisie*. Many liberal reforms were announced: liberty of speech and of the press; the right of suffrage for both men and women; a general pardon for all political offenders; and a national assembly to draw up a constitution. Russia was to be a political democracy.

A middle-class revolution

Socialists did not rest satisfied with these measures.

They planned to give the revolution an economic rather than merely a political character. Throughout Russia they set up soviets, or local councils representing working men and soldiers. The socialistic propaganda for a general peace on the basis of "no annexations and no indemnities" also

A socialist revolution



LENIN

made rapid headway with the army at the front. The troops began to elect their own officers, to fraternize with the enemy, and to desert in large numbers. Under these circumstances Russia in November, 1917, underwent a second revolution, which placed the radical socialists, known as Bolsheviki,¹ in supreme power.

The two men at the head of the revolutionary movement were Nicholas Lenin and Leo Trotsky. Lenin was born of Russian parents and was brought up in the Orthodox faith. He received an education in economics and law at the University of Petrograd. His socialistic activities soon resulted in a three years' exile to Siberia. After his release he went abroad and became prominent in the revolutionary circles of many European capitals. Trotsky, a Russian Jew, also suffered

Lenin and Trotsky

¹ A Russian word meaning "majority men."

exile to Siberia as an undesirable agitator, the first time for four years, the second time for life. Having managed to escape, Trotsky went to western Europe and later to the United States. After the Russian Revolution both men returned to



their native country and engaged in socialistic propaganda, with the results that have been seen. Lenin became premier and Trotsky foreign minister (later minister of war) in the new government.

Lenin, Trotsky, and the other revolutionary leaders were radical socialists. They confiscated much private property and allowed the peasants to take over and divide up the great estates, without compensation to the former owners. They “nationalized” railways, banks, forests, and mines. They seized the factories, which were to be operated henceforth by workingmen and for workingmen. They conscripted laborers from the hated middle and upper classes, drove them to work like slaves, and even had them executed for “industrial desertion.” These things were done by a small party of communists, or socialists, whose numbers, according to official figures, never exceeded half a million. In short, the Bolshevist régime was — and still is — a dictatorship over the great masses of the Russian people. It was — and still is — supported by terrorism, by exiling, imprisoning, or killing all who oppose it, just as the old tsarist government disposed of its enemies. Individual liberty is non-existent in Soviet Russia.

Russia possesses a so-called constitution, framed in 1918 by the Congress of Soviets, which takes the place of a national parliament. The constitution grants the franchise to men and women over eighteen years of age, if they are “productive” laborers. This means, in practice, that all business men, professional men, merchants, and bankers, as well as peasants who employ other peasants on their farms, cannot vote or hold any public office or serve in the army. They are not citizens, according to the Bolshevist definition of citizenship. Clergymen and monks are also excluded from political rights. Democracy, as well as individual liberty, is non-existent in Soviet Russia.

The Bolsheviki recognized the independence of the five republics — Finland, Esthonia, Latvia, Lithuania, and Poland — which were formed at the close of the World War from territories once included in the Russian Empire. They also agreed, reluctantly, to the transfer of Bessarabia to Rumania. Russia thus lost most of its subject and alien peoples in Europe and became a national state inhabited almost entirely by Russians. The capital now went back from

The Bolshevist régime

The Bolshevist “Constitution”

The Soviet federation

Petrograd to Moscow. The Bolsheviki have created out of the territories controlled by them a great federation known as the Union of Soviet Socialist Republics. It includes Soviet Russia, the largest and most important state, White Russia, Ukrainia, and three small republics in the Caucasus. Soviet Russia grants to the other states in the union some degree of independence in local concerns, but requires them to maintain a Bolshevik government and controls their foreign relations. The new federation is declared to be a decisive step toward the "union of the toilers of all countries into one world Soviet Socialist Republic."

147. New European Democracies

When the World War began, two-thirds of Europe was under autocratic rule. Germany, which refused to accept either the principles or the practice of democracy, found natural support in Austria-Hungary, Bulgaria, and Turkey. Autocratic Russia, it is true, fought on the side of the Allies, but the Russian Revolution for a time promised to enroll that country among liberal states. The triumph of the Central Powers would not only have dashed the hopes of all the "submerged nationalities" in Europe; it would have imperiled the existence of popular government everywhere. Germany and her allies in 1914 flung down a challenge to the liberties of mankind.

All know how that challenge was met. Two emperors, those of Germany and Austria; two tsars, those of Russia and Bulgaria; six kings, those of Prussia, Saxony, Bavaria, Württemberg, Hungary, and Greece, one sultan, and a crowd of princes, grand dukes and dukes gave up their hereditary rights and sought refuge either in obscurity or in exile.

With the emperors, kings, princes, grand dukes, and dukes went the whole theory of absolutism and divine right. Monarchy itself disappeared in most of central and eastern Europe. The war revealed, clearly enough, what ruin might be caused by the vanity, selfishness, and ambition of a few persons. They had

long menaced the peace and happiness of the world. At last, the world is done with them.

Socialists took the leadership of the revolutionary movements in several European countries during and after the World War. As we have just seen in the case of Russia, **The socialistic** there are two socialistic parties. Moderate social- **upheaval** ists rely on the ballot to abolish capitalism and introduce state ownership of the means of production: they are democrats in their political thinking and accept the democratic principle of majority rule. Radical socialists, or communists, advocate violent means of overthrowing the capitalistic middle class, the hated *bourgeoisie*, in order to set up a dictatorship of the proletariat. The contrast between the two socialistic parties is well marked in Germany, where the principles of Karl Marx and his followers first became popular among workingmen (§ 133).

The Social Democrats before the war were the chief opponents of militarism and autocracy in Germany, and even in 1914 a bold minority of them resisted the war fever then **The German** sweeping over the country. The events of 1918 **Republic** strengthened their hands; both the army and the navy became saturated with the revolutionary spirit; and a few days before the signing of the armistice the uprising occurred which sent the Hohenzollerns into exile and established a socialistic government, with Friedrich Ebert, once a saddler, at its head. The moderate socialists in control of affairs immediately encountered the opposition of the radicals, who planned to deprive the *bourgeoisie* of all power and establish a proletarian régime. There were bitter conflicts between the radicals and the republican troops. Law and order finally triumphed, after much bloodshed.

Ebert and his associates summoned a national assembly, which met at Weimar in 1919 and drafted a constitution. This was speedily ratified by a popular vote. The new **Constitution** Germany is essentially a federative republic, **of the** though still described by the old name *Reich*, or **German** Empire. Foreign affairs, colonies, immigration and **Republic** emigration, military organization, coinage, tariffs, and posts, telegraphs, and telephones are reserved to the nation as a whole.

The eighteen confederated states may legislate on many other matters, subject, however, to the prior right of legislation by the nation. Every state must have a republican form of government.

Germany, by its new constitution, has become a genuinely democratic country. All Germans are declared equal before the law. All privileges, whether of birth, class, or creed, are abolished. The right of suffrage is bestowed on all citizens, both men and women. The new democratic republic enjoys the support, not only of the moderate socialists, but also of the more liberal and progressive elements throughout Germany.

The stability of the democracies that have sprung up in so much of Europe has sometimes been threatened by the radical socialists, or communists, who form an appreciable element of the population in many states. The efforts of the communists to duplicate in Italy the conditions prevailing in Bolshevist Russia led to the formation of the so-called Fascisti,¹ a party which opposed the physical violence of the communists with still greater violence. The Fascisti found a leader in Benito Mussolini, a former Italian soldier in the war. He has become a sort of temporary dictator of Italy, controlling both parliament and king, and has carried through many governmental reforms. The French communists possess a considerable representation in the Chamber of Deputies. The Labor Party, which for a time in 1924 controlled the British government, consists chiefly of moderate socialists, but with a fringe of radicals who support the communist movement.

The spread of political democracy has resulted in the making of many new constitutions. These are generally liberal documents. They separate Church and State, where the two had previously been united. They also provide for a system of common schools, so that the people may understand and appreciate democratic institutions. Other

¹ The *fascies* in Old Rome were a bundle of rods wrapped about an ax and carried before the highest magistrates as an emblem of authority.

noteworthy features of the constitutions are the insistence on ministerial responsibility to parliament — cabinet government — and the adoption of proportional representation, in order that small parties and minorities may secure representation in the legislature.

The new European states are mostly republican in form. Germany, Austria, Czechoslovakia, Poland, Lithuania, Latvia, Esthonia, Finland, Albania, Greece, Soviet Russia, and Turkey (as far as it is a European power) have been added to the list of republics, which before the World War included only France, Switzerland, and Portugal. Jugoslavia and Hungary are the only new states to become monarchies, but they are *constitutional* monarchies, similar to those found in the western half of the Continent. Popular sovereignty is thus everywhere assumed as the basis of government. Democracy, as well as nationalism, has triumphed in Europe since the days of the French Revolution. We shall see in the next chapter that democratic and national movements have now begun to extend beyond Europe to Africa, Asia, and Oceania.

GOVERNMENTS OF THE WORLD

I. *Federated Republics*

United States

Mexico

Venezuela

Brazil

Argentina

Switzerland

Germany (Deutsches Reich)

Russia (Union of Soviet Socialist Republics)

1. Soviet Russia

2. White Russia

3. Ukrainia

4. Georgia

5. Azerbaijan

6. Armenia

II. *Centralized Republics*

Cuba

Haiti

Santo Domingo

Guatemala

Honduras

Salvador

Uruguay

France

Portugal

San Marino

Austria

Czechoslovakia

II. *Centralized Republics (Continued)*

Nicaragua	Poland
Costa Rica	Lithuania
Panama	Latvia
Colombia	Estonia
Ecuador	Finland
Peru	Albania
Bolivia	Greece
Chile	Turkey
Paraguay	Liberia
China (with Manchuria, Tibet, Sinkiang, and Mongolia)	

III. *Constitutional Monarchies*

Great Britain (and Irish Free State)	Hungary
Belgium	Rumania
Netherlands	Bulgaria
Denmark (and Iceland)	Jugoslavia (Serb, Croat, and Slovene State)
Norway	Egypt
Sweden	Iraq
Spain	Persia
Italy	Siam

IV. *Despotic Monarchies*

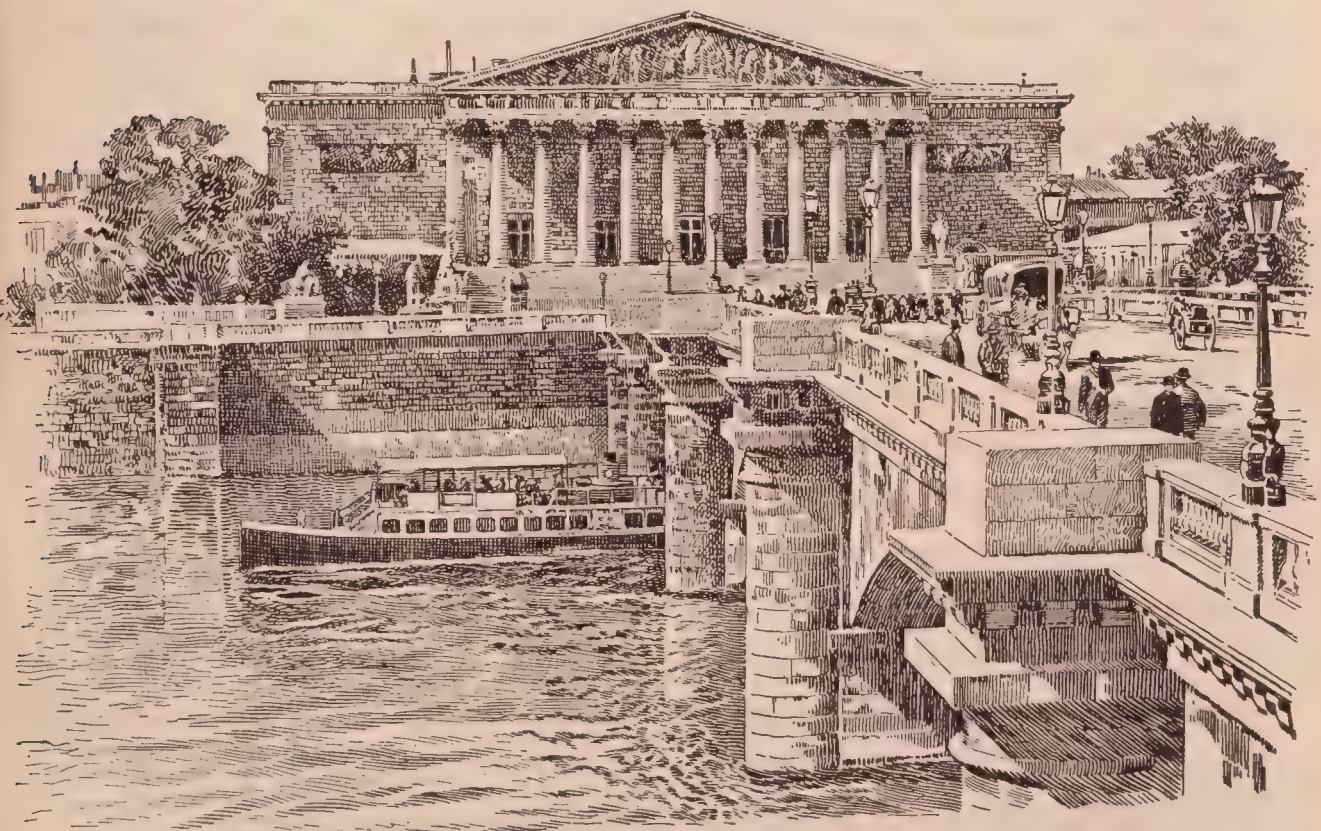
Abyssinia	Nepal
Morocco	Bhutan
Hejaz	Japan
Oman	

Studies

1. Differentiate the terms *nation*, *people*, *state*, and *government*.
2. "Similarity of language invites the unity of a people, but does not compel it." Comment on this statement.
3. "The principal cause of the ruin of royalty in France was the lack of a King." What does this statement mean?
4. Is it correct to call Napoleon an "enlightened" despot? Is it incorrect to call him a "usurper"?
5. Why was Napoleon called by the lawyers a new Justinian and by the clergy a new Constantine?
6. What was meant by describing the French revolutionary armies as "equality on the march"?
7. "England is the mother of liberty, France the mother of equality." Explain this statement.
8. "The nineteenth century is precisely the history of the work which the French Revolution left." Comment on this statement.
9. "The name of Metternich has become a synonym for reaction and conservatism." Explain this statement.
10. Why has France been called the "magnetic pole" of Europe?
11. Mention some of the "submerged nationalities" of Europe at the middle of the nineteenth century.
12. "Nations are seldom born except on the field of



battle." Illustrate this statement by reference to the history of Italy and Germany in the nineteenth century. 13. Distinguish between England, Great Britain, the United Kingdom, and the British Empire. 14. Show that in Great Britain "the king reigns but does not govern." 15. Contrast the unlimited powers of the British Parliament with the limited powers of the American Congress. 16. What did Mr. Lloyd George mean by saying, "This is a war of nationalities"? 17. Comment on the tsar's title "Autocrat of all the Russias." 18. Describe the present organization of Bolshevist rule in Russia. 19. What did President Wilson mean by saying, "The world must be made safe for democracy"? 20. Making use of the index to this book, give some account of the origin, character, and extinction of the Hapsburg, Hohenzollern, and Romanov dynasties. 21. What European states are federative republics and what ones centralized republics (map facing page 534)? 22. How many independent countries were there in Europe in 1914? How many are there now?



CHAMBER OF DEPUTIES, PARIS

This fine structure was built in the eighteenth century as a palace for members of the Bourbon-Condé family. It became national property during the French Revolution. The façade, which faces the Pont de la Concorde, is in the style of an ancient temple.

CHAPTER XVI

EXPANSION OF EUROPE IN THE OLD WORLD ¹

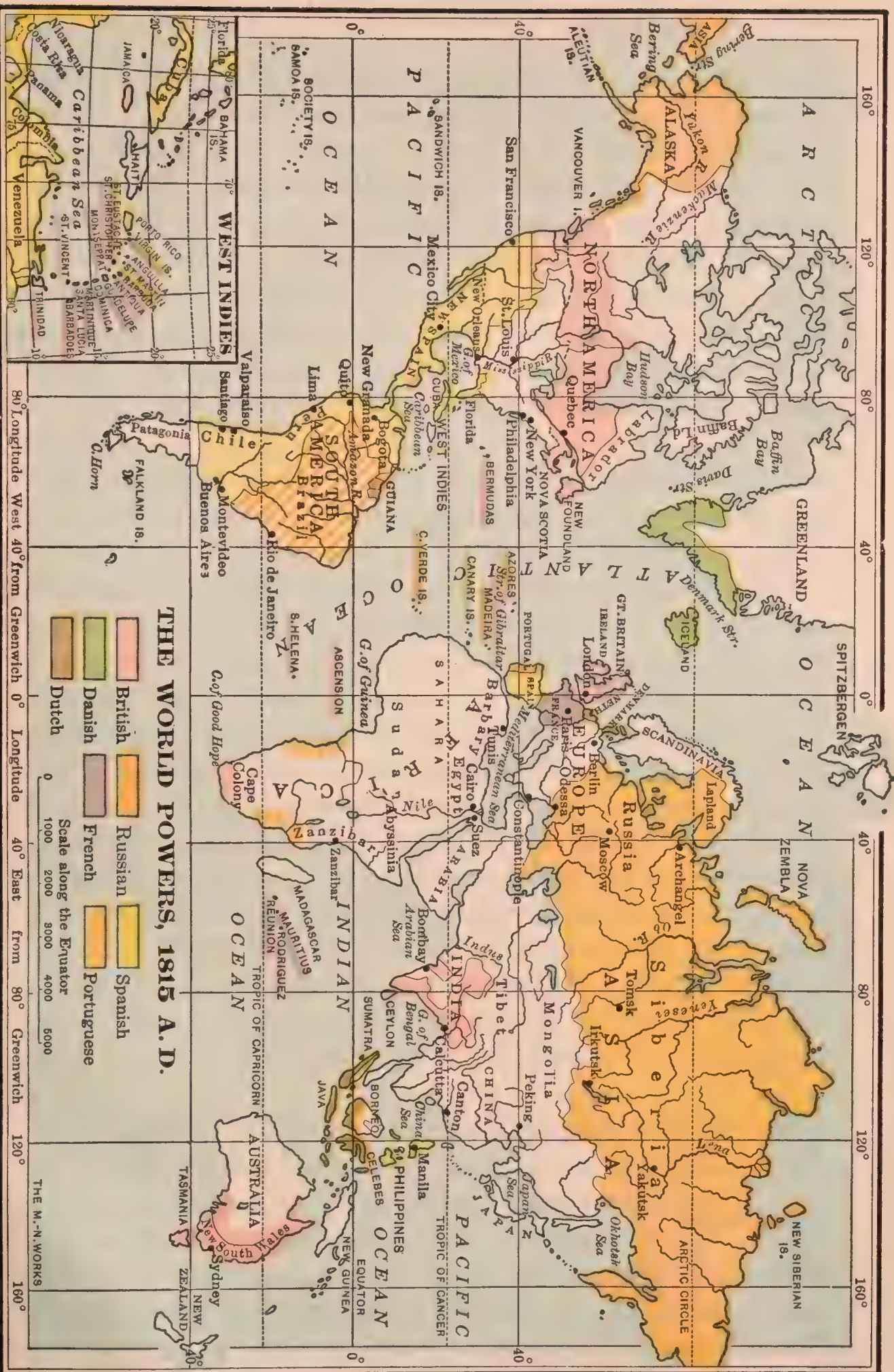
148. Greater Europe

COLONIAL expansion, begun by Spaniards and Portuguese in the sixteenth century and continued in the seventeenth and eighteenth centuries by French, English, Dutch, and Russians, reached its greatest extent during the past hundred-odd years. It is principally this movement which gives such world-wide significance to European history. The languages, literatures, religions, laws, and customs of Europe have been extended to almost all mankind.

This wonderful expansion of European peoples and European civilization was largely an outcome of the great industrial changes in modern times. Improvements in means of transportation — railroads, canals, steam navigation — by facilitating travel permitted an extensive emigration from Europe into other continents. Improved communication — the telegraph and the telephone — by annihilating distance made easier the occupation and government of remote dependencies. The growth of manufacturing in Europe also gave increased importance to colonies as sources of supply for raw materials and foodstuffs, as markets for finished goods, and as places of investment for the surplus wealth accumulated by the capitalists whom modern industrialism created.

Great Britain in 1815 was the leading world power. France had been well-nigh eliminated as a colonial rival by the Seven

¹ Webster, *Readings in Modern European History*, chapter xxxvi, "The Penetration of Africa"; chapter xxxvii, "Japan Old and New."



Years' War, and Holland had lost valuable possessions overseas in the revolutionary and Napoleonic wars. In America, Great Britain held Canada, some of the West India islands, and part of Guiana; in Africa, Cape Colony; in Asia, much of India and Ceylon; and in Australia, the eastern coast. The British Empire continued to grow throughout the nineteenth century, until it embraced in 1914 approximately a fourth of the habitable area of the earth and a fourth of the earth's population. No such wide dominion had ever been built up before, either in ancient or medieval times.

The spectacle of the British Empire, so populous, so rich in natural resources, so far-flung, stirred the imagination and aroused the envy of the witnessing nations. They, also, became eager for possessions in savage or half-civilized lands. France, from the time of Louis Philippe, began to conquer northwestern Africa and Madagascar and to acquire territories in southeastern Asia. Italy and Germany, having attained nationhood, entered into the race for overseas dominions. Portugal and Spain annexed new colonies. Little Belgium built up a colonial empire in Africa. Mighty Russia spread out eastward over the whole of Siberia and, having reached the Pacific, moved southward toward the warmer waters of the Indian Ocean. Meanwhile, the United States expanded across the North American continent, acquired the Philippines and other dependencies, and stood forth at length as an imperial power. Few and unimportant were those regions of the world which remained unappropriated at the opening of the twentieth century.

The word "imperialism" conveniently describes all this activity of the different nations in reaching out for colonial dependencies. Sometimes imperialism leads to the declaration of a protectorate over a region, or, perhaps, to the marking off a sphere of influence where other powers agree not to interfere. Sometimes it goes no further than the securing of concessions in undeveloped countries such as Mexico, Brazil, or China. Most commonly, however, imperi-

alism results in the complete annexation of a distant territory, with or without the consent of the inhabitants.

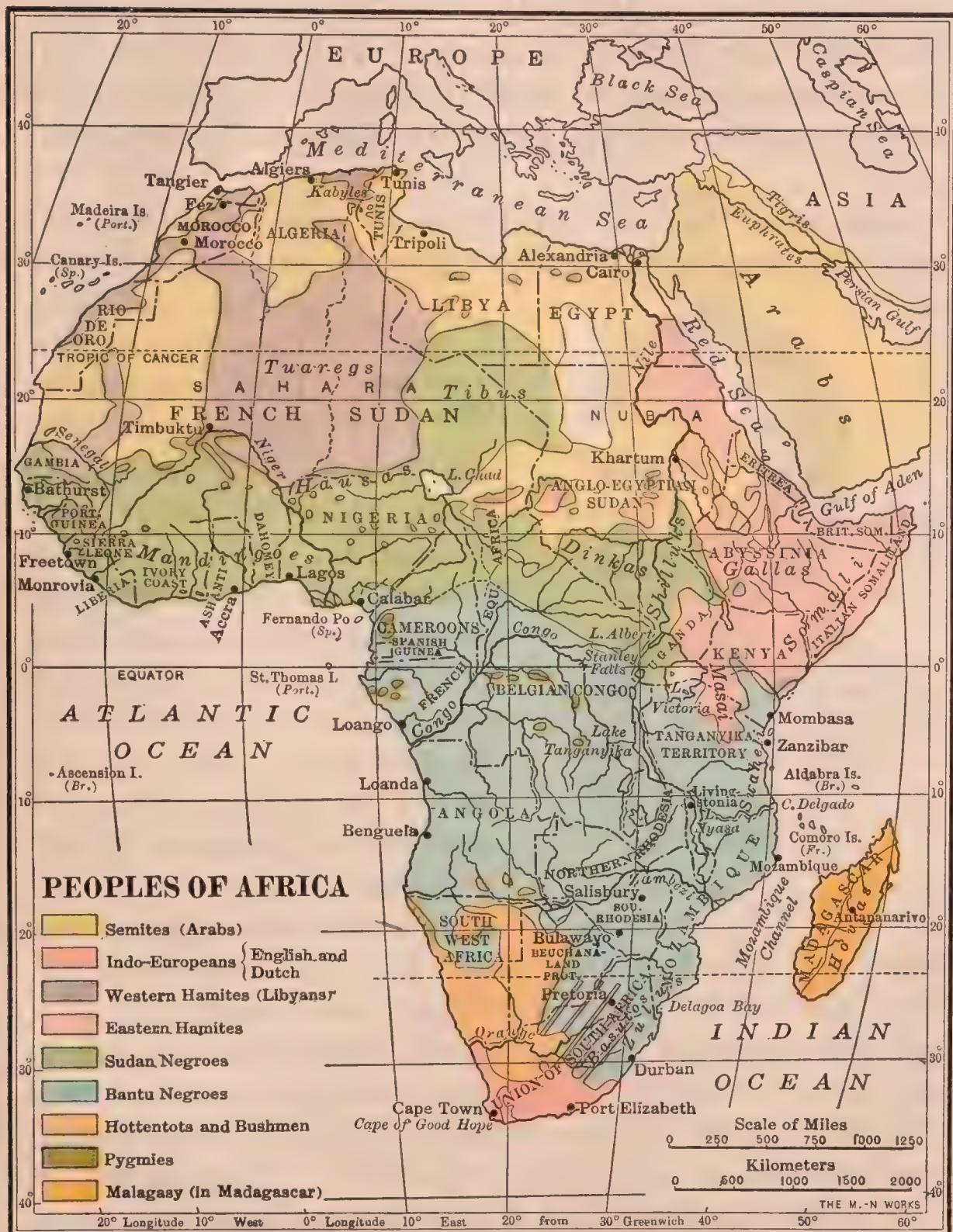
The imperialistic ambitions of the great powers more than once led them to disregard the rights of weaker nations in Africa, Asia, and other parts of the world. Great Britain subdued the two Boer republics in South Africa. Italy attempted to conquer the independent nation of Abyssinia, and Great Britain, France, Germany, and Russia at one time threatened to divide up China. It should be said, however, that in most cases colonial dependencies have been secured only at the expense of savage or barbarous peoples.

It has been manifestly impossible for even the most democratic of modern nations to grant self-government to their rude and backward subjects. Where the level of civilization is higher, as in Egypt and India, the prevailing illiteracy of the inhabitants forms a great obstacle in the way of democracy. Great Britain, however, has raised round herself a circle of self-governing daughters in Canada, Australia, and South Africa, and France permits some of her colonies to send representatives to the French legislature. Other instances of the bestowal of free institutions upon native peoples will be referred to as we proceed with the story of European expansion in the Old World.

149. The Opening-up of Africa

Speaking broadly, Africa consists of an elevated plateau with a fringe of unindented coastal plain. Penetration of the interior was long made difficult by mountain ranges which approach close to the sea, by rapids and falls which hinder river navigation, by the barrier of dense forests and extensive deserts, and by the unhealthiness of the climate in many regions. Though lying almost in sight of Europe, Africa remained until our own time the "Dark Continent."

Many different peoples have found a home in Africa. All



the northern part of the continent is occupied by the White Race, divided into the three great groups of Semites (Arabs), Eastern Hamites, and Western Hamites, or Libyans. **Racial Africa** The Black Race since prehistoric times has held the rest of the continent. The true negroes are confined to the Sudan and adjacent regions. Some negroes have blended more

or less with Hamites, giving rise to the Bantu-speaking peoples, who dwell chiefly south of the equator. To these elements of the native population must be added the Pygmies in the equatorial districts, together with Hottentots and Bushmen in the extreme south.

Little more than the Mediterranean shore of Africa was known in antiquity. Here were Egypt, the first home of civili-



DAVID LIVINGSTONE

Africa until
the nine-
teenth cen-
tury

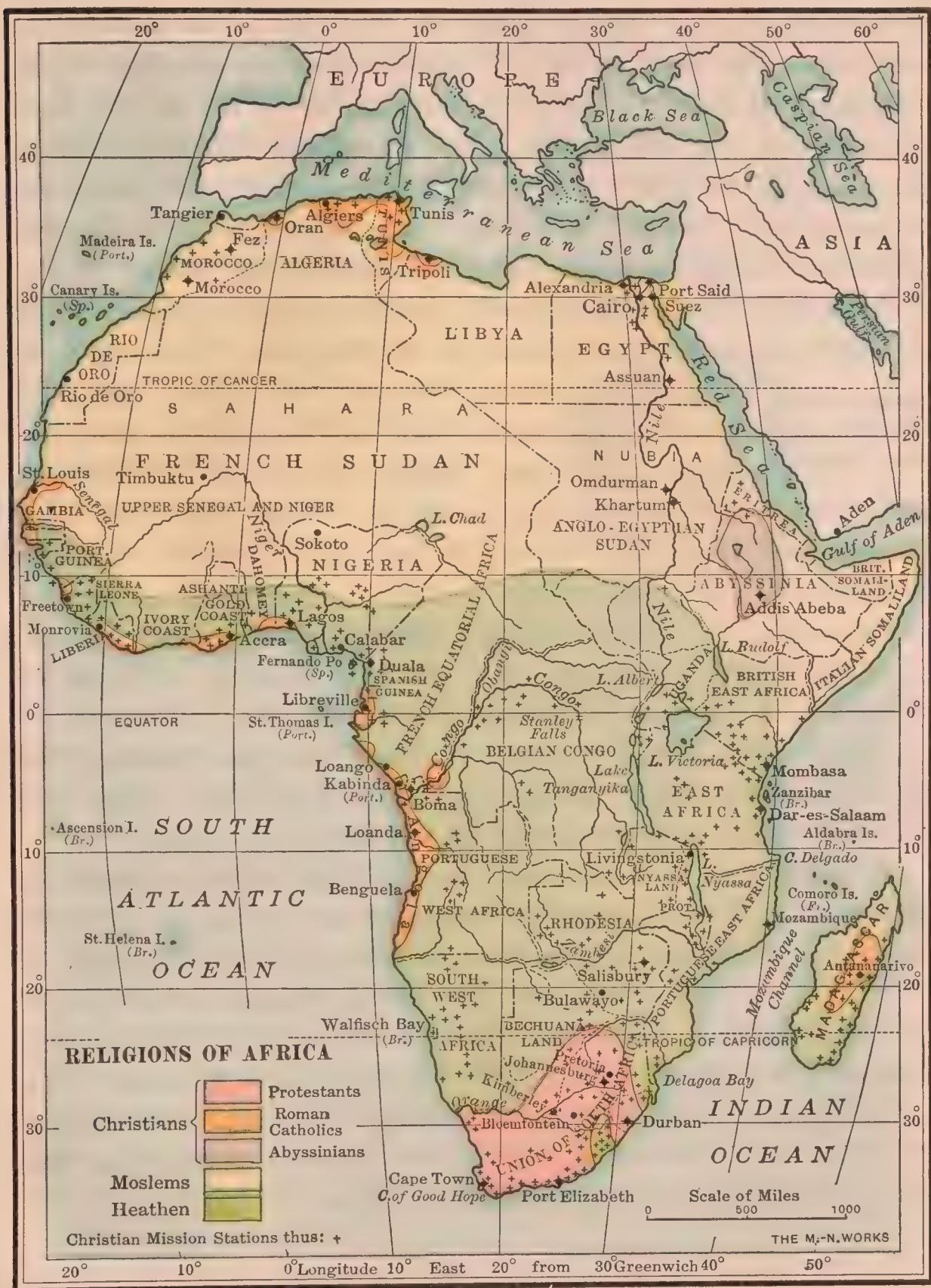
zation, and Carthage, Rome's most formidable rival for supremacy. Dur-

ing the earlier Middle Ages all North Africa fell under Arab domination. Arab missionaries, warriors, and slave-hunters also spread along the eastern coast and established trading posts as far south as the mouth of the Zambesi River. The vast extent of the continent was first revealed to Europeans by the Portuguese discoveries in the second half of the fifteenth cen-

tury (§ 97). The Portuguese imitated the Arabs in founding stations upon both the eastern and western coasts, where they did a profitable business in ivory, gold, gum, rubber, and especially in black men, who were seized and exported by thousands annually to be sold as slaves. The merchants of Spain, Holland, France, and Great Britain also shared in this traffic. Europeans did not try to settle in Africa, except at the Cape of Good Hope, where the Dutch had a colony after the middle of the seventeenth century (§ 115).

The Niger
and the
Nile basins

The penetration of Africa has been mainly accomplished by following the course of its four great rivers. In the last decade of the eighteenth century the British African Association, then recently founded, sent Mungo Park to the Niger. He and his immediate succes-



sors explored the basin of that river and revealed the existence of the mysterious city of Timbuktu, an Arab capital never previously visited by Europeans. The determination of the sources of the Nile — a problem which had interested the ancients —

met with success shortly after the middle of the nineteenth century. The explorations of Speke and Grant resulted in the discovery of the great lake (*nyanza*) which serves as the head reservoir of the White Nile. It was named Victoria Nyanza, in honor of the queen of England. The discovery of snow-clad mountains in this part of Africa confirmed what Greek geographers had taught regarding the "Mountains of the Moon" (§ 61).

Meanwhile, an intrepid Scotch missionary and explorer, David Livingstone, traced the course of the Zambesi. Starting from the Cape, he worked his way northward, found the wonderful Victoria Falls, and crossed the continent from sea to sea. When on one of his journeys Livingstone disappeared for years in Africa, the *New York Herald* sent Henry M. Stanley to find him. Stanley, who was a Welshman by birth and an American by adoption, had led an adventurous life as a newspaper correspondent in many lands. He found Livingstone in 1871, greeting him in the heart of Africa with the historic words, "Dr. Livingstone, I presume?" Stanley's second exploring trip in Africa was epoch-making, for he showed that Lake Tanganyika drained into the Congo and he followed the mighty stream all the way to its mouth.

Mission work in Africa went hand in hand with geographical discovery. Not a great deal has been accomplished in North Africa, where Islam is supreme from Morocco to Egypt and from the Mediterranean to 10° north of the equator. Abyssinia, the negro republic of Liberia, and South Africa, as far as it is white, are entirely Christian. The accompanying map shows how mission stations, both Roman Catholic and Protestant, have been planted throughout the broad belt of heathenism in Central Africa.

Basins of the
Zambesi and
the Congo

African
missions

150. The Partition of Africa

The division of Africa among European powers followed promptly upon its exploration. Spain, Portugal, Belgium, Germany, Italy, France, and Great Britain all profited by the scramble for African territory, particularly during the

'eighties and the 'nineties of the last century. The Spanish possessions are small, compared with those of the other powers, and, except for the northern coast of Morocco, not of great importance. Portugal, however, controls the two valuable regions of Angola and Portuguese East Africa.

**The Spanish
and Portu-
guese in
Africa**

The possessions of Belgium grew out of Stanley's discoveries. He realized what sources of wealth might be tapped in the rubber, ivory, **The Belgians** and palm-oil of **in Africa**

the vast Congo basin and persuaded the king of the Belgians to supply funds for the establishment of trading stations in that part of Africa. These were afterward converted into a colony known as the Belgian Congo. Its area has now been considerably increased by the acquisition of former German territories.



HENRY M. STANLEY

After a photograph in 1886.

Soon after Germany reached national unity, she made her appearance among colonial powers. Treaties with the native chiefs and various annexations resulted in the acquisition of extensive regions in Southwest Africa, **The Germans** East Africa, the Cameroons, and Togo. They were all conquered by the Allies during the World War.

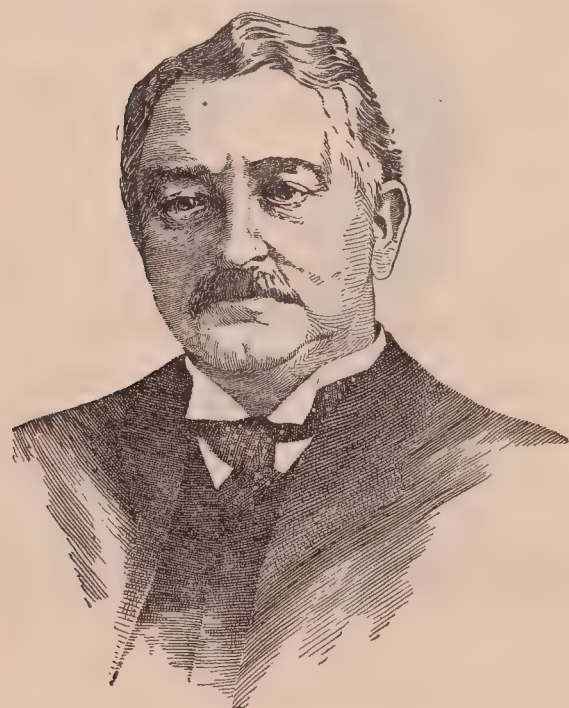
in Africa

Italy was another late-comer on the African scene. She secured Eritrea on the Red Sea and Italian Somaliland. An Italian attempt to annex Abyssinia ended disastrously, and the ancient Abyssinian "empire" **The Italians** still remains independent. Italy's most important African colony is Libya, conquered from Turkey in 1911-1912. The country in Turkish hands was misgoverned and undeveloped,

in Africa

but its fertile coast is well adapted to agriculture, and even the barren interior may become valuable through irrigation.

The beginnings of French dominion in Africa reach back to the seventeenth century, when Louis XIV began to acquire trading posts along the western coast and in Madagascar. It was not until the nineteenth century, however, that the French entered seriously upon the work of colonization. France now holds Algeria, Tunis, most of



CECIL RHODES

Morocco, the valleys of the Senegal and Upper Niger, part of the Guinea coast, French Somaliland, and the island of Madagascar. A glance at the map shows that the African possessions of France exceed in area those of any other power, but they include the Sahara Desert.

Great Britain has secured, if not the lion's share, at any rate

The British in South Africa the most valuable share of Africa.

Besides extensive possessions on the Guinea coast, she holds a

solid block of territory all the way from the Cape of Good Hope to the Mediterranean. Cape Colony was captured from the Dutch during the Napoleonic wars. The Dutch farmers, or Boers, did not take readily to British rule. Many of them, with their families and flocks, moved from Cape Colony into the unknown country beyond. This wholesale emigration resulted in the formation of the Boer republics of Natal, Orange Free State, and the Transvaal. Natal was soon annexed by Great Britain, but the other two republics remained independent. The discovery of the world's richest gold mines in the Transvaal led to a large influx of Englishmen, who, since they paid taxes, demanded a share in the government. The champion of British interests was Cecil Rhodes, an Oxford student who found riches





in the Kimberley diamond fields and rose to be prime minister of Cape Colony. The Dutch settlers, under the lead of President Kruger of the Transvaal, were just as determined to keep the government in their own hands. Disputes between the two peoples resulted in the South African War (1899-1902), in which the Boers were overcome by sheer weight of numbers.

The war had a happy outcome. Great Britain showed a wise liberality toward her former foes and granted them self-government. Cape Colony, Natal, Orange Free State, and the Transvaal soon came together in the Union of South Africa. The Union has a governor-general appointed by the British Crown, a common parliament, and a responsible ministry. Cape Town and Pretoria are the two capitals, and both English and Dutch are official languages.

Great Britain controls the imperial domain acquired by Cecil Rhodes and called after him Rhodesia. During the World War loyal Boers conquered German Southwest Africa and coöperated with the British in the conquest of German East Africa. The Anglo-Egyptian Sudan, comprising the region of the Upper Nile, was secured in the last decade of the nineteenth century, as the result of General Kitchener's victories over its semi-civilized and Moslem inhabitants.

The Egyptians have been subject to foreigners for over twenty-four hundred years. The Persians came to Egypt in the sixth century B.C.; then the Macedonians under Alexander the Great; then the Romans under Julius Cæsar; and afterward the Arabs and the Ottoman Turks. Turkish sultans ruled the country until the early part of the nineteenth century, when an able pasha, or governor, made himself almost an independent sovereign. His successors assumed the title of khedive, or ruler. Their misgovernment gave Great Britain and France an excuse for taking control of Egypt, in the interest of European bankers who had purchased the securities of that country. Financial intervention soon passed into military occupation, as the result of a revolt against

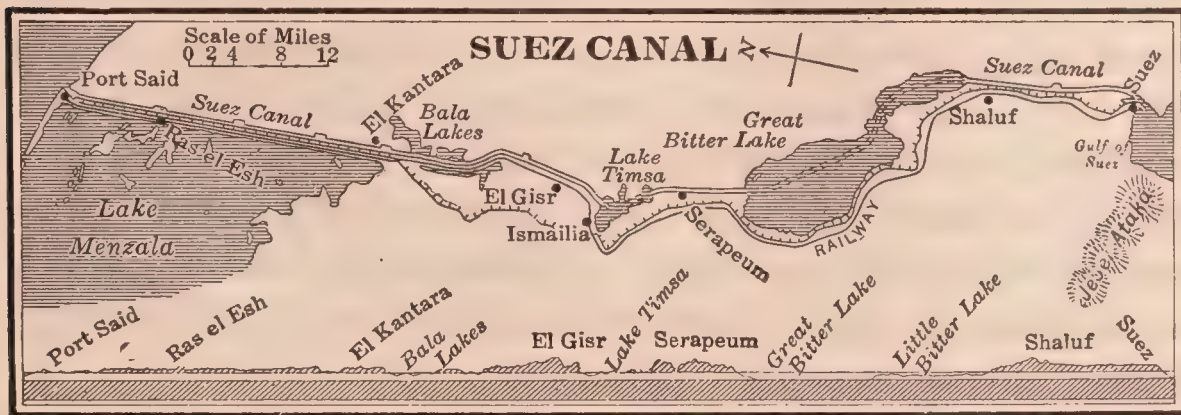
the khedive. It was suppressed by Great Britain alone in 1882, France having refused her coöperation.

Once established in Egypt, the British began to make it over. They restored order, purified the courts, levied taxes fairly, **British rule** reorganized the finances, paid the public debt, **in Egypt** abolished forced labor, and took measures to improve sanitary conditions. British engineers built a railroad along the Nile, together with the famous Assuan Dam and other irrigation works which reclaimed millions of acres from the desert. For the first time in centuries, the peasants were assured of peace, justice, and an opportunity to make a decent living. Nevertheless, economic prosperity did not reconcile the people to foreign rule. The slogan "Egypt for the Egyptians" expressed their nationalist aspirations. Great Britain declared that she could not possibly accord complete independence to Egypt, on the ground that the country was still incapable of maintaining a stable government or of adequately safeguarding its own frontiers against foreign aggression. Control of Egypt seemed to be necessary for the security of the British possessions in both Africa and Asia. However, revolutionary outbreaks on the part of the Egyptians at length led the British government to grant them partial independence in 1922. Egypt then became a constitutional monarchy, with a constitution and a parliament. Great Britain controls the foreign affairs of the country and also keeps soldiers there for the protection of the Cape-to-Cairo Railway and the Suez Canal.

The strategic importance of Egypt as the doorway to Africa will be much increased by the completion of the Cape-to-Cairo **Cape-to-Cairo Railway** Railway. This transcontinental line starts from Cape Town, crosses Rhodesia, and will ultimately link up with the railway already in operation between Khartum, Cairo, and Alexandria on the Mediterranean. The unfinished part is in the Congo region, where the Belgian government has ceded a strip of land to Great Britain, thus making it possible for the road to traverse British territory throughout its entire length of 6944 miles, or 7074 miles, if we include the distance between Cairo and Alexandria. The

Cape-to-Cairo railway owes its inspiration to Cecil Rhodes, who dreamed of an "all red" route across Africa, and then with characteristic pluck and energy set out to make his dream come true.

The completion of the Suez Canal has likewise put Egypt on the main oceanic highway to the Far East. The canal is a monument to the great French engineer, Ferdinand de Lesseps. It was opened to traffic in 1869. The money for the undertaking came chiefly from European investors. Great Britain possesses a controlling interest in the



enterprise. The canal, however, may be freely used by the ships of all nations. More than half of the voyages from Europe to the Far East are now made through the canal rather than around the Cape of Good Hope. Its commercial importance is also indicated by the fact that it accommodates every year an amount of shipping approximately equal to that entering the port of New York from foreign countries.

151. The Opening-up and Partition of Asia

We have already learned how the Ottoman Turks formed a great power in the Balkan Peninsula, captured Constantinople, and made it the capital of their empire (§ 79). The Ottoman Empire The Turks also conquered all the Near East with the exception of Persia. Their empire was built up by the sword; it fell by the sword. During the nineteenth and early twentieth centuries the Christian peoples of the Balkans, one after another, threw off the Ottoman yoke, until in 1914 European Turkey was confined to the territory in the neighborhood

of Constantinople. The sultan continued to rule over Asia Minor, where the Turks are by far the most numerous people, and over Syria, Palestine, Mesopotamia, and Arabia, which are chiefly Arabic, not Turkish, in population.

The Turks fought in the World War on the side of the Central Powers and paid heavily for doing so. The victorious Allies compelled them to surrender all claim to the non-Turkish provinces in Asia, thus restricting their dominions to Anatolia (Asia Minor) and the district about Constantinople. They lost about a third of the population and about half of the area included in the Ottoman Empire of 1914. The new Turkey has been a republic since 1923, with its capital at Angora and its first president Mustapha Kemal. His energetic government aims to develop the economic resources of the country by building railroads and fostering agriculture, to promote education along Western lines, and, in general, to place Turkey among progressive nations.

The French hold Syria under a mandate from the League of Nations.¹ Syria now comprises all the territory between Turkey on the north, Mesopotamia on the east, Arabia (Transjordan) and Palestine on the south, and the Mediterranean on the west. The bulk of the population is of Arabic origin, Arabic is the prevailing language, and Islam is the leading religion. The interests of France in this part of the Levant are chiefly commercial in character. French schools and missions are also very numerous there.

The British received the mandate for Palestine. They are pledged to develop the Holy Land as a national home for the Jews — a people without a country for nearly eighteen hundred years. A good many "Zionists," or Jewish nationalists, are now emigrating to Palestine, but Jews do not form as yet more than one-eighth of the total population. The inhabitants are mainly Arabs.

Great Britain, having been made the mandate power for Meso-

¹A mandate is a commission issued in the name of the league to a certain nation authorizing it to administer a backward country for the benefit of the inhabitants.

potamia, placed the country under an Arab king subject to British control. Iraq, as the new kingdom is called, is naturally one of the most favored regions in the world.

British administration ought to redeem it from the long blight to which it has been subjected for centuries by Turkish misgovernment. With scientific agriculture and irrigation Iraq should soon become such a granary of the Near East as Babylonia was in ancient times. Iraq

The Turks before the World War were ardent nationalists. Their efforts to "Ottomanize" all the peoples of the Ottoman Empire only succeeded in antagonizing the Arabs, who have never forgotten that from their land came the Prophet, that in it are the holy cities of Mecca and Medina, and that Arabic is the sacred language of the Koran. The war enabled the Arabs to throw off Turkish control and to set up several independent states. The most important of these is Hejaz in western Arabia. Arabia

The Russians were established in Siberia before the close of the seventeenth century. Their advance over this enormous but thinly peopled region was facilitated by its magnificent rivers, which furnished highways for explorers and fur traders. Northern Siberia is a waste of swamp and tundra, where the terrible climate blocks the mouths of the streams with ice and even in summer keeps the ground frozen beneath the surface. Farther south comes a great belt of forest, the finest timbered area still intact on the face of the earth, and still farther south extend treeless steppes, adapted in part to agriculture and in part to herding. The country also contains much mineral wealth. In order to secure an outlet for Siberian products, Russia compelled China to cede the lower Amur Valley with the adjoining seacoast. The Russians in their newly acquired territory founded Vladivostok as a naval base. Russia in northern Asia

Vladivostok is also the eastern terminus of the Trans-Siberian Railway. The western terminus is Leningrad, three thousand miles distant. The railway was completed in 1900 by the imperial government, partly to facilitate the movement of troops and military sup- The Trans-Siberian Railway

plies in Siberia and partly to develop that region as a home for Russian emigrants and a market for Russian manufactures. A branch line extends to Port Arthur, which, unlike Vladivostok, is an ice-free harbor on the Pacific.

Russia also widened her boundaries in central Asia by absorbing Turkestan east of the Caspian and south of Lake Balkash and the Aral Sea. Alarmed by the steady progress southward of the Russian colossus, Great Britain began to extend the northern and northwestern frontiers of India, in order to secure a mountain barrier for her Indian possessions. Half a century of feverish fears and restless advances on both sides was ended in 1907 by agreements between the two powers to consider Afghanistan and Tibet as "buffer states" in which they would make no annexations. Persia, now an independent kingdom under a constitutional monarch (shah), also serves as a barrier between Russia and Great Britain in Asia.

Indo-China, except for the nominally independent state of Siam, is under British and French control. Great Britain holds Burma and the Straits Settlements. France holds Tonkin, Anam, Laos, Cambodia, and Cochin-China. All these possessions have been acquired at the expense of China, which formerly exercised a vague sovereignty over southeastern Asia.

152. India

British expansion in India, begun during the Seven Years' War (§ 116), has proceeded scarcely without interruption to the present day. The conquest of India was almost inevitable. Sometimes the Indian princes attacked the British settlements and had to be overcome; sometimes the lawless condition of their dominions led to intervention; sometimes, again, the need of finding defensible frontiers resulted in annexations. The entire peninsula, covering an area half as large as the United States, is now under British control.





The East India Company continued to govern India until after the middle of the nineteenth century. In 1857 came the Sepoy Mutiny, a sudden uprising of the native **Government of India** soldiers in the northern part of the country. Bloodily conducted, it was as bloodily suppressed. The mutiny disclosed the weakness of company rule and resulted in the transfer of all governmental functions to the Crown. Queen



“THE LION’S VENGEANCE ON THE BENGAL TIGER”

A cartoon by Sir John Tenniel which appeared in the English journal *Punch* for August 22, 1857.

Victoria afterward assumed the title, Empress of India. A viceroy, whose seat is the old Mogul capital, Delhi, and the officials of the Indian Civil Service administer the affairs of about two-thirds of the country. The remainder is ruled by native princes under British control.

Great Britain enforces peace throughout the peninsula, builds railways and canals linking every part of it together, stamps out the famines and plagues which used to sweep away **Home rule for India** the inhabitants, and has begun their education in schools of many grades. All this work tends to foster a sense of nationality, something hitherto lacking in India. Educated Hindus, familiar with the national and democratic movements of the last century in Europe, have begun to voice their aspirations for a united Indian nation. This may come in time,

together with more and more privileges in the way of self-government. When we realize, however, that most of the Indian people are illiterate, that only a few of them use English, the official language, that old religious hatreds divide them, and that the caste system (§ 18) stands in the way of establishing a basis of common understanding among them, we can see how slow must be the steps by which India will obtain complete democracy upon European or American models.

There is no reason to believe that Great Britain will ever voluntarily concede Indian independence. European nations cherish their colonial possessions and do not lightly give them up. No nation has a more profitable dependency than Great Britain has in India. She looks to India as one of the foremost sources of her food supply, finds in India a market for enormous quantities of cotton and iron manufactures, and possesses almost a monopoly of India's sea-borne trade. The capitalists of Great Britain have also invested heavily in Indian railways, factories, and mines, as well as in the securities of the Indian government. India is a rich jewel, indeed, in the British imperial crown.

153. China

China, at the opening of the nineteenth century, was what it had been for three thousand years — an empire with an absolute ruler, the "Son of Heaven." He held sway over an enormous area, which included, not only China proper, but also Manchuria, Mongolia, Sinkiang, and Tibet. Burma, part of Indo-China, and Korea were Chinese tributaries. Never before had the "Celestial Empire" been so large and populous.

The rugged mountains and trackless deserts which bound three sides of China long shut it off from much intercourse with the Western world. The proud disposition of its people, to whom foreigners were only barbarians ("foreign devils"), likewise tended to keep them isolated. Before the nineteenth century the only Europeans

who gained an entrance into the "Celestial Empire" were a few missionaries and traders. The merchants of Portugal established themselves at Macao, and those of Holland and Great Britain, at Canton. There was also some traffic overland between Russia and China. Foreign trade, however, had no attraction for the Chinese, who discouraged it as far as possible.

The difficulties experienced by merchants in China led at length **Foreign** to hostilities **aggression** between that country and Great Britain. The British, with their modern fleet and army, had an easy victory and in 1842 compelled the Chinese government to open additional ports and cede the island of Hongkong. Other nations now hastened to secure commercial concessions in China. Many more ports were opened to foreign merchants, Europeans were granted the right to travel in China, and Christian missionaries were to be protected in their work among the inhabitants. But all this made little impression upon perhaps the most conservative people in the world. The Chinese remained absolutely hostile to the Western civilization so rudely thrust upon them.

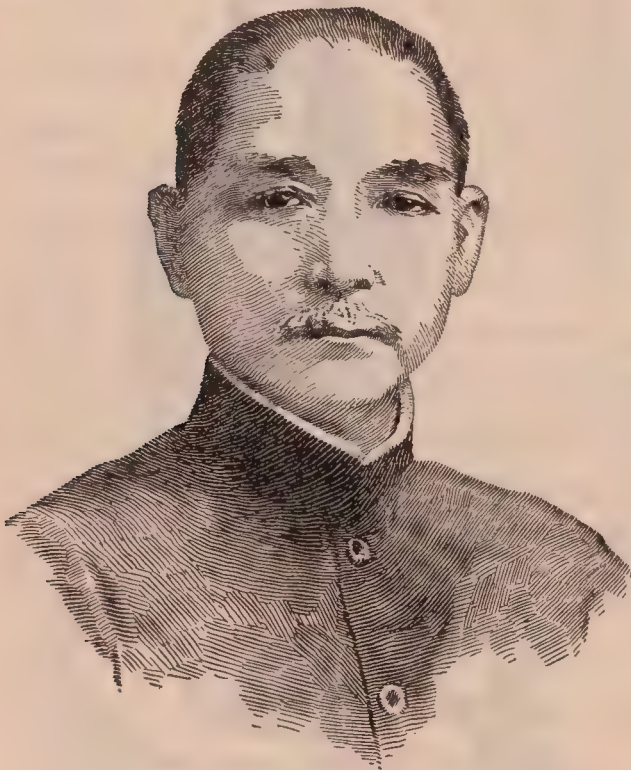
Foreign aggression soon took the form of annexations in outlying portions of Chinese territory. We have **Annexations** seen how Great Britain appropriated Burma; France, Indo China; and Russia, the Amur district. Meanwhile,



EMPRESS-DOWAGER OF CHINA

A portrait by a Chinese artist. The empress is represented as a goddess of mercy. She stands upon a lotus petal floating on the waves of the sea.

Japan, just beginning her national expansion, looked enviously across the sea to Korea, a tributary kingdom of China. The Chino-Japanese War (1894-1895) followed. Completely defeated, the Chinese had not only to renounce all claim to Korea, but also to surrender to Japan the island of Formosa and the extreme southern part of Manchuria, including the coveted Port Arthur. At this juncture of affairs Russia, Germany, and



SUN YAT SEN

France intervened and induced the Japanese to accept a money indemnity in lieu of territory on the mainland. The three European powers then seized several Chinese seaports and divided much of the country into spheres of influence. The partition of China seemed at hand.

But Europe was not to have its own way in China.

The
"Boxers,"
1900

A secret so-
ciety called
the "Boxers,"

whose members claimed
to be invulnerable, spread

rapidly through the provinces and urged war to the death against the "foreign devils." Encouraged by the empress-dowager, Tze-hsi, who was regent of China for nearly forty years, the "Boxers" murdered many traders and missionaries. The foreigners in Peking took refuge within the legations, where after a desperate defense they were finally relieved by an international army composed of European, Japanese, and American troops. The allies then made peace with China and promised henceforth to respect her territory. They insisted, however, on the payment of a large indemnity for the outrages committed during the anti-foreign outbreak.

Events now moved rapidly. Educated Chinese, many of

whom had studied abroad, saw clearly that their country must adopt Western ideas and methods, if it was to remain a great power. The demand for thorough reforms in the government soon became a movement against the unprogressive Manchu (or Manchurian) dynasty, which had ruled China for nearly three hundred years. The leader of the movement was Sun Yat Sen, a doctor of medicine and a Christian in religion. A revolution broke out late in 1911; it spread rapidly throughout the provinces, and in 1912 led to the abdication of the emperor and the setting up of a republican government.

**The Chinese
Revolution,
1911-1912**

The Chinese are not one people, for the inhabitants of the northern provinces differ from those of the southern provinces in physique, speech, and customs. These differences have always kept the two sections apart, and since the revolution they have prevented any real unification of the country. Civil war has raged between North and South, and at the present time there are two Chinese republics, one centering in Peking and the other in Canton. Constant struggles between ambitious military governors, together with much brigandage in the interior districts, have also helped to produce unsettled conditions throughout most of China. Patriotic Chinese do not lose heart, however, for they recognize that the lessons of self-government cannot be learned in a day. They still look forward to the creation of a united and democratic nation, able to rule itself and also strong enough to preserve its rights and territories against the encroachments of foreign powers.

**The Chinese
republics**

154. Japan

The Japanese Archipelago consists of six large islands and over three thousand smaller ones stretching crescent-like off the coast of eastern Asia. Because of its generally mountainous character, little more than one-eighth of the archipelago can be cultivated. Rice and tea form the principal crops, but fruit trees of every kind known to temperate

**The Japanese
Archipelago**

climates flourish, and flowers bloom luxuriantly. The deep inlets of the coast provide convenient harbors, and the numerous rivers, though neither large nor long, supply an abundance of water. Below the surface lie considerable deposits of coal and metals.



A JAPANESE SOLDIER
OF THE EIGHTEENTH
CENTURY

After the model in the
Victoria and Albert Mu-
seum, London.

The Japanese are descended mainly from Koreans and Chinese, who displaced the original inhabitants of the archipelago. The immigrants appear to have reached Japan in the early centuries of the Christian era. Except for their shorter stature, the Japanese closely resemble the Chinese in physique and personal appearance. They are, however, more quick-witted and receptive of new ideas than their neighbors on the mainland. Other qualities possessed by the Japanese in a marked degree include obedience, the result of many centuries of autocratic government; a martial spirit; and an intense patriotism. "Thou shalt honor the gods and love thy country" is the first commandment of the national faith.

The Japanese naturally patterned their civilization upon that of China. They adopted a simplified form of Chinese writing and took over the literature, learning, and art of the "Celestial Empire." The moral system of Confucius found ready acceptance in Japan, where it strengthened the reverence for parents and the worship of ancestors. Buddhism, introduced from China by way of Korea, brought new ideas of the nature of the soul, of heaven and hell, and of salvation by prayer. It is still the prevailing religion in Japan. Like the Chinese, also, the Japanese had an emperor (the mikado). He became in time only a puppet emperor, and another official (the shogun) usurped the chief functions of government. Neither ruler exerted much authority over the

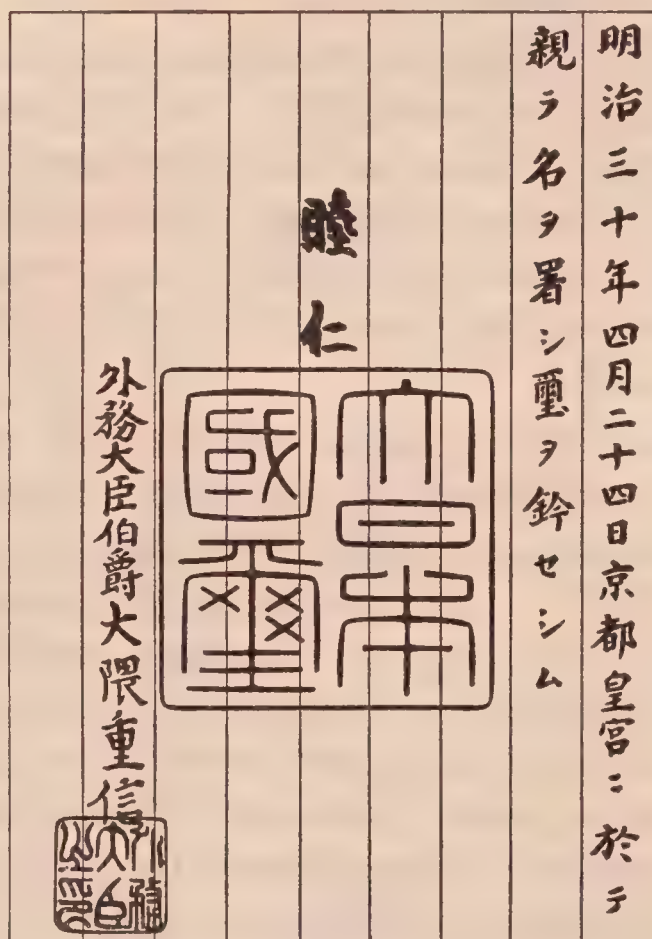
nobles (daimios), who oppressed their serfs and waged private warfare against one another very much as did their contemporaries, the feudal lords of medieval Europe.

The first European visitors to Japan were Portuguese merchants and Jesuit missionaries, who came in the sixteenth century. The Japanese government welcomed them at first, but the growing unpopularity of the foreigners before long resulted in their expulsion from the country. Japan continued to lead a hermit life until the middle of the nineteenth century. Foreign intercourse began in 1853-1854, with the arrival of an American fleet under Commodore M. C. Perry. He induced the shogun to sign a treaty which opened two Japanese ports to American ships. The diplomatic ice being thus broken, various European nations soon negotiated commercial treaties with Japan.

Thoughtful Japanese, however great their dislike of foreigners, could not fail to recognize the superiority

of the Western nations in the arts of war and peace. A group of reformers, including many prominent daimios, now carried through an almost bloodless revolution. As the first step, they compelled the shogun to resign his office, thus making the mikado¹ the actual as well as nominal sovereign (1867). Most of the daimios then voluntarily surrendered their feudal privileges (1871). This patriotic act made possible the abolition of serf-

European
intercourse
with Japan



SIGN MANUAL AND SEAL OF MUTSUHITO

¹ The youthful Mutsuhito, who reigned 1867-1912.

dom and the formation of a national army on the basis of compulsory military service. Japan afterward secured a written constitution, with a parliament of two houses and a cabinet responsible to the mikado. He is guided in all important matters by a group of nobles, called the "Elder Statesmen," who form the real power behind the throne.

The revolutionary movement affected almost every aspect of Japanese society. Codes of civil, commercial, and criminal law were drawn up to accord with those of western Europe. Universities and public schools were established upon Occidental models. Railroads and steamship lines were multiplied. The abundant water power and cheap labor of Japan facilitated the introduction of European methods of manufacturing; and machine-made goods began to displace the artistic productions of handworkers. Japan thus became a modern industrial nation and a competitor of Europe for Asiatic trade.

Once in possession of European arts, sciences, and industries, Japan entered upon a career of territorial expansion in eastern Asia. Her merchants and capitalists wanted opportunities for money-making abroad; above all, her rapidly increasing population required new regions suitable for colonization beyond the narrow limits of the archipelago. As we have learned, the Chino-Japanese War brought Korea under Japanese influence and added Formosa to the empire. Just ten years later Japan and Russia clashed over the disposition of Manchuria and the Liaotung Peninsula. The Russo-Japanese War seemed a conflict between a giant and a pygmy, but the inequality of the Japanese in numbers and resources was more than made up by their preparedness for the conflict, by their irresistible bravery, and by the strategic genius which their generals displayed. After much bloody fighting by land and sea, both sides accepted the suggestion of President Roosevelt to arrange terms of peace. The treaty, as signed at Portsmouth, New Hampshire, recognized the claims of Japan in Korea, gave to Japan a lease of the Liaotung Peninsula, including Port Arthur, and provided for the evacuation of



Manchuria by both contestants. Russia also ceded to Japan the southern half of the island of Sakhalin.

The World War, in which Japan was enrolled on the side of the Allies, gave her almost a free hand in the Far East. She used the opportunity thus presented to strengthen **Japan as a** her position in southern Manchuria and eastern **great power** Mongolia. Korea, shortly before the war, had been annexed to the Japanese Empire under the name of Chosen. Japan is now a continental power, with extensive and valuable holdings on the mainland of Asia. Her insular possessions have also been increased as the result of her mandate over the former German colonies in the Pacific, north of the equator.

155. The Opening-up and Partition of Oceania

The term Oceania in its widest sense applies to all the islands of the Pacific. These fall into a continental group, which unquestionably once formed a part of Asia, and an **Islands of** oceanic group, for which no such connection can **the Pacific** be stated. The principal continental islands include the Japanese Archipelago, the Philippines, and part of the Malay Archipelago (Sumatra, Java, and Borneo). The principal oceanic islands include Celebes, New Guinea, Australia (with which may be associated Tasmania), and New Zealand. There are also a vast number of islands and islets, either volcanic or coralline in origin, scattered over the Pacific.

The peoples of the Pacific exhibit a wide variety of culture, ranging from the savage natives of Australia to the semi-civilized Filipinos, Malays, and Polynesians. The **Peoples of** first human settlement of what are now the con- **the Pacific** tinental islands doubtless took place at a remote period, before they were separated from Asia. The earliest emigrants walked to them dryshod. On the other hand, the oceanic islands could only have been occupied by man after the art of navigation had developed sufficiently to permit long journeys by water. Their inhabitants, at the time of European discovery, were remarkable navigators, who sailed up and down the Pacific and even ven-

tured into the icy Antarctic. No evidence exists, however, that they even once sighted the coast of America.

Magellan discovered the Philippines on his voyage of circumnavigation (§ 97), and for more than three hundred and fifty years they belonged to Spain. The conquest of the islands was essentially a peaceful missionary enterprise. Spanish friars accomplished a remarkable work in carrying Christianity to the natives. These converted Filipinos are the only large mass of Asiatics who have adopted the Christian religion in modern times.

The United States took over the Philippines in 1898, as a result of the Spanish-American War, and adopted an enlightened policy toward the inhabitants. A constabulary or police force, made up of native soldiers and officered by white men, was organized to maintain order. The agricultural lands belonging to the friars were purchased for the benefit of the people. Hundreds of American school teachers were introduced to train Filipino teachers in English and modern methods of instruction. Large appropriations were made for roads, harbors, and other improvements. True to democratic traditions, the United States also set up a Filipino legislature, which at the present time is entirely elected by the natives. But home rule does not satisfy them; they want complete independence. The separation movement has gained ground rapidly since the World War, which stirred the nationalist longings of the Filipinos as of the Koreans, Hindus, and Egyptians.

The possessions which Portugal acquired in the Malay Archipelago were seized by Holland in the seventeenth century (§ 115). All the islands, except British North Borneo, the Portuguese part of Timor, and the eastern half of New Guinea, belong to the Dutch.¹ They were transferred at the end of the eighteenth century from the Dutch East India Company to the royal government. The Dutch have met the usual difficulties of Europeans ruling subject peoples, but their authority seems to be now well established

¹ See the map on page 397.



THE PACIFIC OCEAN

	BRITISH		PORTUGUESE
	FRENCH		JAPANESE
	DUTCH		AMERICAN

throughout the archipelago. The government is fairly enlightened, and considerable progress has been made in educating the natives and in raising their economic condition. Although Holland freely opens her possessions to traders of other nations, Dutch merchants continue to control the profitable commerce of the islands.

Geographical knowledge of the smaller Pacific islands dates from Captain Cook's discoveries in the eighteenth century (§ 124), but their partition among European powers has been completed only in the twentieth century. Most of them have been annexed by Great Britain and France. The United States controls Guam, part of Samoa, and the Hawaiian Islands. The German possessions in the Pacific were taken over by the Allies shortly after the outbreak of the World War.

Melanesia,
Micronesia,
and Polynesia

156. Australia and New Zealand

Australia deserves its rank as a separate continent. In area it equals three-fourths of Europe or one-third of North America. The characteristic features of Australian geography are the slightly indented coast, the lack of navigable rivers communicating with the interior, the central desert, the absence of active volcanoes or snow-capped mountains, the generally level surface, and the low altitude. Australia is the most isolated of all inhabited continents, while the two large islands of New Zealand, twelve hundred miles south-east, are still more remote from the center of the world's activities.

Australian
geography

Much of Australia lies in the temperate zone and therefore offers a favorable field for white settlement. Captain Cook, on the first of his celebrated voyages, raised the British flag over the island continent. Colonization began with the founding of Sydney on the coast of New South Wales. For many years Australia served as a penal station, to which the British transported the convicts who had been previously sent to America. More substantial colonists fol-

Settlement
of Australia

lowed, especially after the introduction of sheep-farming and the discovery of gold in the nineteenth century. They settled chiefly on the eastern and southern coasts, where the climate is cool and there is plenty of water and rich pasture land.



THE AUSTRALIAN COMMONWEALTH

New South Wales, the original colony, had two daughter colonies, Victoria and Queensland. Two other colonies — South Australia and Western Australia — were founded directly by emigrants from Great Britain. All these states, together with Tasmania, have now united into the Australian Commonwealth. This federation follows American models in its written constitution, its senate and house of representatives, and its high (or supreme) court. A governor-general, sent from England, represents the British Crown. The Commonwealth, however, is entirely self-governing except in foreign affairs.

Australia is essentially a pastoral land, and the products of its flocks and herds form the chief element of its wealth. Wool has always been a leading export, and with improved methods of refrigeration beef and mutton have become important items of overseas trade. The value of agricultural products is now more than twice that of the mines, though the original prosperity of Australia was due to the gold discoveries there. Forests and fisheries make up important national assets. Manufacturing and commerce have increased rapidly in recent years. The development of Australia, from a small military station and penal colony to a self-governing dominion of five and a half million people, must rank among the great achievements of the past century. Its future is immense, for it has natural resources capable of supporting many times its present population.

The temperate climate, abundant rainfall, and luxuriant vegetation of New Zealand soon attracted British settlers, who now number more than a million. The country was raised in 1907 from the rank of a colony to that of a dominion, thus taking a place beside Australia among the self-governing divisions of the British Empire. It cannot fail to become a rich, populous, and prosperous country when the Pacific Ocean is opened up to the civilizing influences which have hitherto centered in the Mediterranean and the Atlantic.

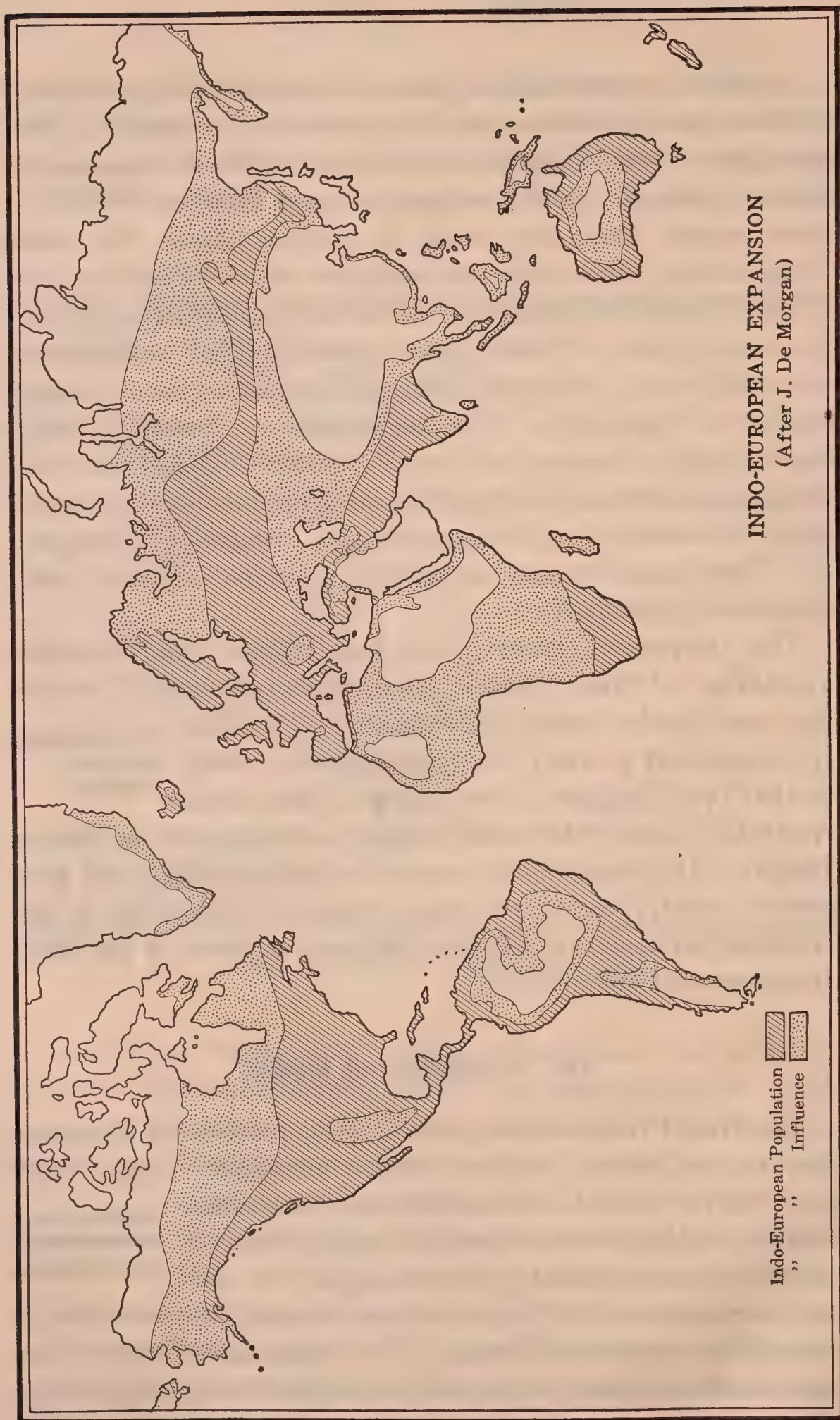
**Economic
Australia**

**The Dominion
of New
Zealand**

157. Occident and Orient

The World War and the peace treaties remade the European map on the basis of national self-determination (§ 145). Old states were reduced or enlarged, new states were formed, and oppressed or subject peoples received their freedom according to this principle. It could not be recognized in Europe without arousing demands for its recognition outside of Europe. The imperialistic powers are now confronted with a nationalist movement in one dependency after another, among black and yellow peoples, as well as white

**National self-
determination
in the Orient**



peoples, and among Moslems, Brahmanists, and Buddhists, as well as Christians. Great Britain, so far, has done most to comply with the demands of the nationalists. She ended her protectorate over Egypt in 1922 and proclaimed that country a sovereign state. Iraq, which she supervises under a mandate, has been made a kingdom under an Arab ruler and with a liberal constitution. The Government of India Act, passed by the British Parliament in 1919, accords India representative institutions. It does not completely satisfy the extreme nationalists, who dream of complete Indian independence. The nationalist movement is also penetrating into French Indo-China, into Korea, and into the Philippines.

Radical socialism, or Bolshevism, has not only triumphed in Russia since the war, but has also spread widely in the Orient. The Soviet government started out by promising Bolshevism in the former Asiatic subjects of Russia complete free- the Orient dom to set up states of their own. This liberal policy did not last long. It was soon modified by the requirement that the new states accept Bolshevism and affiliate closely with the government at Moscow. The result is seen to-day in the existence throughout the Caucasus, Siberia, and central Asia of a large number of sovietized provinces and so-called "republics." These are as much under Russian domination as they were in the days of the tsars. The Bolshevik propaganda of communism and atheism, which seeks to undermine the foundations of European civilization, also commends itself to the anti-European elements in such countries as Persia, Afghanistan, India, China, and the East Indies. Like the nationalist movement, with which it is often associated, Bolshevism promises to complicate the future relation of Occident and Orient.

As far as European expansion has been truly a *racial* conquest, it must be permanent. The intrusive whites in South Africa, Australia, New Zealand, and the two Americas Future of imperialism have either exterminated the aboriginal inhabitants or else have imposed on them their languages, laws, customs, and religion, together with (in Latin America) a considerable strain of their blood. European expansion in the tropical

parts of Africa, Asia, and Oceania means merely *political* conquest, which has no necessary permanence. In the long run — how long a run no one can say — dependent countries not inhabited by savage or barbarous tribes seem likely to secure home rule and, finally, complete freedom.

The relations between Europeans and non-Europeans will probably be influenced more and more by the factor of religion.

The factor of religion We sometimes forget that Christianity has as yet made little impression on the civilized world outside of Europe and America. We do not always realize how numerous are the Moslems of Africa, Asia, and Oceania, the Brahmanists (or Hinduists) in India, and the Buddhists in China, Japan, and other Oriental countries.

Religion, through its use by ambitious rulers or peoples, may assume political importance. Islam has always been feared in this respect, because Moslems are encouraged to convert unbelievers by force, as well as by peaceful persuasion. It is a fanatical, aggressive religion, which gains every year millions of new followers, not only among the crowded populations of Asia, but also among the negroes of Central Africa. Both yellow men and black men respond to its teachings. Its power is persistent, for no people, once converted to Islam, has ever accepted another faith. The World War produced an immense stirring among Moslems. Spain had trouble in Morocco, France in Syria, and Great Britain in Egypt and India, while all the European powers have been faced by a revived and aggressive Turkey. There has even been a movement to bring together the many Moslem sects, so as to oppose a united front to Christendom. This movement is called Pan-Islamism. It testifies to a new sense of unity among Moslems, who resent more and more their control by Christian powers.

The relations between Europeans and non-Europeans are further affected by the factor of color. Classified by races, the world's population may be roughly estimated as

The factor of color 800,000,000 for the Caucasian or White Race;
600,000,000 for the Mongoloid or Yellow Race; and 200,000,000

for the Negroid or Black Race. While these figures are only approximate, they do show that the yellows and the blacks together equal and possibly outnumber the whites.

The Black and Yellow races have not remained within their continents of origin during the past four hundred years. The forced migration of Africans practically ended with the abolition of negro slavery and the slave trade in the nineteenth century, but the voluntary migration of Asiatics shows a marked tendency to increase. The overflow of the teeming populations of India, Indo-China, China, and Japan upon the Philippines, the Malay Archipelago, Australia, the islands of the Pacific, South Africa, and the North and South American coasts seems destined to raise race questions of tremendous import in the future.

The World War, in which both yellow men and black men participated, has heightened their racial consciousness. It has made them less ready than before to accept the white man's claim to superiority on the ground of color. Religious hatreds and Bolshevist propaganda have contributed to the same result, along the great borderland of the Occident and Orient from northern Africa to the interior of Asia and still farther east in China and Japan.

Peaceful intercourse between the Orient and that Occident to which America belongs as much as Europe, depends more than ever on racial concord. If the League of Nations or some similar organization is to be successful, white men, yellow men, and black men must coöperate in the task of making a better world. Not the popular refrain "East is East and West is West," but the Golden Rule and the saying attributed to the Chinese Confucius, "All men between the four seas are brothers," express the true spirit of modern internationalism.

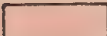
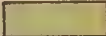
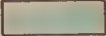
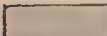
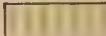
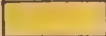
Studies

1. "Europe has imposed itself upon the world." What does this statement mean?
2. "Europe to-day is no more than a portion of the European world." Comment on this statement.
3. What parts





COLONIAL POSSESSIONS OF EUROPEAN POWERS

	AFRICA	ASIA	OCEANIA	AMERICA
GREAT BRITAIN	Ascension Island, St. Helena, Gambia, Sierra Leone, Gold Coast Colony, Ashanti, Western Togo, Nigeria, Union of South Africa (Cape of Good Hope, Natal, Orange Free State, Transvaal), Southwest Africa, Basutoland, Swaziland, Bechuanaland Protectorate, Rhodesia, Nyasaland Protectorate, Zanzibar, Tanganyika Territory, Kenya Colony, Uganda Protectorate, British Somaliland, Anglo-Egyptian Sudan, Mauritius, Seychelles	Cyprus, Aden, Sokotra, Perim, Ceylon, Maldives Islands, British India (Madras, Bombay, Bengal, United Provinces of Agra and Oudh, Punjab, Bihar and Orissa, Central Provinces and Berar, Northwest Frontier Province, Ajmir-Merwara, Coorg, Delhi, Baluchistan, Assam, Burma, Andaman and Nicobar Islands), Feudatory Indian States, Malay States, Straits Settlements, Hongkong, Weihaiwei	British North Borneo, Brunei, Sarawak, Papua or British New Guinea, New Britain, New Ireland, Solomon Islands, Santa Cruz Islands, Australian Commonwealth (New South Wales, Victoria, Queensland, South Australia, Western Australia, Tasmania), New Zealand, Fiji Islands, Tonga Islands, Cook Islands, Gilbert Islands, Western Samoa	Newfoundland and Labrador, Dominion of Canada (Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, Saskatchewan, Alberta, British Columbia, Yukon, Keewatin, Mackenzie, Franklin), British West Indies (Bahamas, Bermudas, Jamaica, Leeward Islands, Windward Islands, Barbados, Trinidad, Tobago), British Honduras, British Guiana, Falkland Islands
FRANCE	Algeria, Tunis, Morocco, French West Africa (Mauretania, Senegal, Upper Senegal and Niger, French Guinea, Ivory Coast, Upper Volta, Eastern Togo, Dahomey, Sahara), Cameroons, French Equatorial Africa, French Somaliland, Madagascar, Comoro Islands, Réunion Island	French India (Mahé, Karikal, Pondicherry, Yanam, Chandernagor), Tonkin, Anam, Laos, Cambodia, Cochinchina, Kwangchauwan	New Caledonia, Loyalty Islands, Society Islands, Marquesas Islands, Paumotu or Low Archipelego	French Guiana, French West Indies (Guadeloupe, Martinique), Miquelon Island, St. Pierre Island
ITALY	Eritrea, Italian Somaliland, Libya (Tripolitana, Cyrenaica)			
SPAIN	Rio Muni, Rio de Oro, Northern Morocco, Fernando Po Island, Canary Islands			
PORTUGAL	Cape Verde Islands, Portuguese Guinea, Portuguese West Africa or Angola, Portuguese East Africa or Mozambique	Goa, Daman, Diu, Macao	Eastern Timor	
BELGIUM	Belgian Congo			
HOLLAND			Sumatra, Java, Western Timor, Dutch Borneo, Celebes, Molucca Islands, Dutch New Guinea	Dutch Guinea or Surinam, Curaçao
DENMARK				Greenland



- | | | |
|---|--|---|
|  British |  French |  Dutch |
|  Italian |  Danish |  Japan |

This is a historical map of the world, centered on the Indian Ocean. The map uses a cylindrical projection and includes latitude and longitude lines. Major continents are labeled: ASIA, AFRICA, AUSTRALIA, and NORTH AMERICA. The Indian Ocean is the central body of water, with the Atlantic Ocean to the west and the Pacific Ocean to the east. The map shows numerous countries and territories, many of which are marked with their colonial affiliations in parentheses, such as (Fr.) for France, (Br.) for Britain, (U.S.) for the United States, and (Dutch) for the Netherlands. Key locations include Spitsbergen (Nor.), North C., Siberia, Central Asia, Mongolia, Manchuria, Japan, China, Tibet, Persia, Arabia, Egypt, Sudan, Angola, Congo, Belgium, Congo, Tanganyika, Madagascar, Seychelles, Comoro Is., Rodriguez I., Mauritius, Reunion, Sumatra, Borneo, Java, Celebes, Timor, New Guinea, New Hebrides, Caledonia, Norfolk I., Kermadec, New Zealand, Tasmania, and various island groups like the Philippines, Micronesia, and the Marshall Islands. The map also shows the Arctic Circle and the Tropic of Cancer.

 Belgian
  Portuguese
  Spanish
 Chinese
  United States
  Russian

of the Old World are occupied by Anglo-Saxon peoples? by Latin peoples? by Slavic peoples? 4. What is the origin of the names Liberia, Rhodesia, Siberia, Philippines, Tasmania, and New Zealand? 5. Account for the long delay in the partition of Africa. 6. Show how Africa has become an "annex of Europe." 7. Trace the routes followed by the Cape-to-Cairo and Trans-Siberian railways. 8. Look up in an encyclopedia accounts of the negro republic of Liberia and the "empire" of Abyssinia. 9. Why has the Suez Canal been called the "spinal cord" of the British Empire? 10. Distinguish between the Near East and the Far East, as these expressions are commonly used. 11. What possessions in India are still kept by Portugal and France (map between pages 550-551)? 12. Show that the Chino-Japanese and Russo-Japanese wars contributed to the awakening of China. 13. Compare the Europeanization of Japan in the nineteenth century with that of Russia in the eighteenth century. 14. Why has Japan been called "the Great Britain of the Far East"? 15. Look up in a dictionary the meaning of the names Melanesia, Micronesia, and Polynesia. 16. Why are the Hawaiian Islands called the "crossroads of the Pacific"? 17. Discuss briefly some of the problems of contemporary imperialism. 18. How have Oriental countries been affected by nationalist movements and Bolshevik agitation? 19. Comment on the significance in contemporary international politics of the factor of religion and the color factor. 20. Trace on the map (facing page 658) the areas in the Old World that are Christian, Moslem, and Buddhist, respectively.

CHAPTER XVII

EXPANSION OF EUROPE IN THE NEW WORLD

158. Latin-American Independence

EUROPEAN expansion in America differs markedly from European expansion in Africa and Asia. Africa has been subjected and partitioned by Europe, but its savage and barbarous peoples have not been Europeanized either in blood, language, or institutions. Asia, within recent decades, has begun to accept Occidental sciences and inventions, but nothing indicates that Hindus, Chinese, Japanese, and other Orientals will abandon their ancient culture. America, however, has become an annex of Europe. Anglo-America (Canada and the United States) is European in blood, except for the negroes, and completely European in speech, religion, and political and social life. Latin America, though partly Indian or half-Indian in population, has a European civilization. Between the New World of 1500 and the New World of 1900 how great the contrast!

Eighteen independent nations in the New World developed from Spanish colonies. Brazil sprang from Portuguese settlement. Haiti had a mixed Spanish and French origin. All of them inherited Romance languages (Spanish, Portuguese, French), the Roman Catholic faith, and Latin culture. They constitute the Latin America of to-day.¹

The motives which led to Spanish colonization in America may be summed up in the three words "gospel, glory, and gold."

¹ Omitting Haiti, as partly French, they may be called still more definitely the Hispanic-American nations, from *Hispania*, the Roman name of the Iberian Peninsula.

Missionaries sought converts; warriors sought conquests; and adventurers sought wealth. Together, they created for Spain an empire greater in extent than any that the world had ever known before. After the middle of the sixteenth century homeseekers also came to the colonies, but never in such numbers as to crowd out the Indian population. Intermixture between the races soon became common, resulting in the half-breeds called "mestizos." Although the white element remained in control of public affairs, the racial foundation of most of the Spanish colonies was Indian. The fact is important, for the large proportion of imperfectly civilized Indians and half-breeds, together with the negroes who were soon introduced as slaves, tended to retard the progress of the colonies.

Spain governed her colonies in the New World for her own benefit. She crippled their trade by requiring the inhabitants to buy only Spanish goods and to sell only to Spaniards. She prohibited such colonial manufactures as might compete with those at home. She filled all the offices in Church and State with Spaniards born in the mother country, to the exclusion of those born in the colonies (creoles). She retained the Inquisition, hated by everybody; imposed a censorship of books and the press; and rigidly limited education. All this restrictive system became more burdensome as time went on. By the end of the eighteenth century most Spanish-Americans wanted self-government, and some of them wanted complete independence.

The stirring story of the American Revolution and the foundation of a great republic based on democratic principles spread through the Spanish colonies. French translations of the Declaration of Independence and Spanish translations of the Constitution of the United States soon found their way southward. One of the revolutionary leaders exalted Washington as a hero "worthy of the admiration of our age and of the generations to come," and another leader, the famous Bolívar, described himself as the Washington of South America. The example of the United States also led to

The Spanish colonies

The yoke of Spain

Example of the United States

the adoption of the federative system of government in the first republican constitutions of Mexico, Central America, and several South American countries.

Even before 1789 some Spanish-Americans of the intellectual class had become acquainted with the writings of Montesquieu, Voltaire, Rousseau, and the other French “philosophers” (§ 112). A Spanish version of Rousseau’s *Social Contract* enjoyed a wide circulation, thus making known the new gospel of popular sovereignty and the rights of man.

**Influence
of France**



SIMÓN BOLÍVAR

A medallion by David d'Angers, 1832.

The colonists not only read French books, but also watched with growing interest the progress of the Revolution in France. After their own struggle for independence began, they made “Liberty, Equality, Fraternity” their watchwords, took the liberty cap for their emblem, and out of their masonic lodges formed secret revolutionary societies after French models.

France, as well as the United States, gave them lessons in liberty.

Latin-American independence was closely bound up with events in Europe. Napoleon Bonaparte, in his efforts to extend

**Revolt against
Spain** French sway over the Continent, overthrew the Bourbon monarchy in Spain and seated his own

brother Joseph on the Spanish throne. The colonists refused to recognize this “intruder king,” as they called Joseph, and set up practically independent states throughout Spanish America. Ferdinand VII, who returned to Spain after the downfall of Napoleon (§ 139), tried by force of arms to subdue the revolting



colonists, but they had now tasted the sweets of liberty and they would not accept again the yoke of Spain. The wars for independence continued in one part or another of Spanish America for more than a decade. Their greatest hero is Simón Bolívar, who, in addition to freeing his native Venezuela, helped to free the countries now known as Colombia, Ecuador, Bolivia, and Peru. Five nations, whom he snatched from the rule of Spain, hold him in grateful remembrance as the Liberator. The United States followed the struggle with sympathetic eyes and sent commissioners to establish commercial relations with the revolting colonies. Great Britain also took an interest in them and helped them with money, ships, and munitions of war. The Spanish government finally withdrew its troops in 1826, but many years passed before it consented to recognize the independence of the colonies.

The people of Brazil also severed the ties uniting them to the mother country. They set up an independent empire in 1822, with Dom Pedro, the oldest son of the Portuguese king, as its first ruler. He abdicated nine years later in favor of his infant son. Brazil prospered under the benevolent sway of the second Dom Pedro, who was the last monarch to occupy an American throne.

Revolt
against
Portugal

159. South America

South America, at the close of the wars for independence, contained six Spanish-speaking states, namely, "Great Colombia," established by Bolívar, Peru, Bolivia, Chile, Argentina, and Paraguay. These were soon increased to nine by the secession of Uruguay from Argentina and Brazil, and the break-up of "Great Colombia" into Colombia, Ecuador, and Venezuela. The nine states, thus formed, have continued in existence to the present day. All of them promptly became republics, with liberal constitutions that had much to say about liberty, justice, and the rights of man. Brazil also became a republic, as recently as 1889.

South Ameri-
can republics

The republics which now exist throughout South America are

either unitary or federal in type. Under the first come Colombia, Ecuador, Peru, Bolivia, Chile, Paraguay, and Uruguay; under the second come (to use the official designations) the United States of Venezuela, the Argentine Republic, and the United States of Brazil. In the unitary republics the political divisions are mere administrative departments, as in France, and the chief executive of each is usually appointed by the national president. In the federal republics the political divisions are self-governing states, like the commonwealths of the American Union. Each elects its own governor and other officials, has its own judiciary, and makes its own laws in all matters not reserved by the constitution to the nation as a whole.

Revolutions, civil wars, and dictatorships characterized the history of nearly all the states, for a full half-century after independence. This situation has lasted until our own day in tropical Colombia, Venezuela, Ecuador, Peru, and Bolivia, and in subtropical Paraguay. No one of them is a genuine democracy. Their population consists largely of Indians, half-breeds, and negroes, quite unfitted for the responsibilities of citizenship. European immigrants and European capital alike avoid these countries, where the climate (except as modified by altitude and coastal currents) is depressing and where political conditions are so unsettled. The temperate-zone states — Chile, Argentina, Uruguay, — with an invigorating climate, a population more white than colored, and a constant influx of foreign capital and foreign immigrants, have made by far the greatest advance in democratic government during the past fifty years.

The most important states of South America are Argentina, Brazil, and Chile. These three “A-B-C” powers — to use their popular designation — maintain especially friendly relations. The ties between Argentina and Chile have been much strengthened in recent years by the adjustment of their boundary disputes and also by the completion of the Trans-Andean Railroad. Brazil, the largest of the Latin-American states, naturally makes the third member of the



“A-B-C ” combination. This is not a formal alliance, though Latin Americans look forward to a time when the three nations, acting together, may serve in some degree as a counterpoise to the United States and thus set up in the New World the European principle of a “balance of power.”

South America has almost limitless resources. It produces a greater variety of plants useful to man than any other quarter of the globe. Tropical fruits grow abundantly **Natural** in the equatorial regions, together with cotton, **resources** sugar cane, coffee, cacáo, and tobacco. Cereals of every description flourish in the sub-tropical and temperate areas, and cattle, sheep, and horses thrive on the boundless pampas of Argentina. Rubber, medicinal products (cocoa, cinchona bark), dye-woods, and timber of extraordinary hardness and durability come from the forests of Brazil and adjacent countries. Many valuable minerals are found in the lofty Cordilleran range, besides asphalt in Venezuela and extensive deposits of nitrate of soda in Chile.

The development of this wealth in mines, forests, and soil must for a long time absorb the energies of South American peoples. Their economic progress has been slow **Economic** for several reasons. Owing to the scanty popula- **conditions** tion, surplus labor which might be employed in factories is altogether lacking. There is a similar lack of capital, for wealth takes chiefly the form of large plantations and cattle ranches. Furthermore, few deposits of coal and iron, those essentials of modern industry, are available. Consequently, South America will doubtless continue, as in the past, to produce mainly raw materials and to import manufactured articles. It offers an ever-expanding market for textiles, iron and steel wares, machinery, and general merchandise, and needs also the services of an army of engineers and business experts to develop its industries.

Large sums have recently been loaned by foreign financiers to South American governments, and still larger **Foreign** sums have been invested in South American rail- **loans and** ways, banks, mines, and plantations. Thus the **investments** remarkable Trans-Andean Railway, linking Buenos Aires in

Argentina with Valparaiso and Santiago in Chile, was completed in 1910 only with funds supplied by New York bankers. Such investments may be expected to increase as political conditions in South America become stabilized.

South America is very thinly settled. The population of about half the continent, excluding the most inaccessible regions, scarcely exceeds what it was four centuries ago. **Foreign immigration** Brazil, whose area is greater than that of the United States (exclusive of Alaska), could contain all the world's inhabitants and not be more populous than Belgium. Foreign immigration has increased within recent years, especially into Brazil and Argentina. The newcomers from Portugal, Spain, Italy, and France blend readily with peoples, like themselves, of Latin origin. The Germans, a numerous group, tend to form communities where they speak their own language and keep socially aloof from the natives. Englishmen and Americans are comparatively few in number. Japanese have established themselves in Brazil and other states, and Chinese are found on the northwest coast of South America.

White peoples, multiplying rapidly during the last century, have filled nearly the whole of the United States and much of Canada. They are filling other parts of the **The White Race in South America** temperate zone, such as South Africa, Australia, and New Zealand. As the growth of numbers continues and population presses more relentlessly than ever upon food supply, white peoples will turn more and more to South America. It is the only extensive region on the globe remaining greatly underpopulated. It contains enormous tracts capable of settlement. Its temperate area comprises not only the pastoral and arable territory of Chile, Argentina, Uruguay, southern Brazil, and southern Paraguay, but also those alpine regions of Colombia, Ecuador, Peru, and Bolivia, which, by reason of great elevation, reach literally out of the tropics. All this part of the world may be expected to receive an increasing white immigration as political conditions become more settled in South America and good roads, railways, and steamship lines bring the continent out of an age-long seclusion.

STATISTICS OF LATIN AMERICA ¹

STATES	AREA (In square miles)	POPULATION	CAPITAL	INDEPEND- ENCE DECLARED
Argentina	1,153,119	8,698,516	Buenos Aires	1816
Bolivia	514,155	2,889,970	Sucre	1825
Brazil	3,275,510	30,645,296	Rio de Janeiro	1822
Chile	289,829	3,754,723	Santiago	1818
Colombia	440,846	5,855,077	Bogotá	1813
Costa Rica	23,000	468,373	San José	1821
Cuba	44,215	2,889,004	Havana	1898
Dominican Republic	19,332	897,405	Santo Domingo	1844
Ecuador	116,000	2,000,000	Quito	1811
Guatemala	48,290	2,003,579	Guatemala City	1821
Haiti	10,204	2,500,000	Port-au-Prince	1804
Honduras	44,275	637,114	Tegucigalpa	1821
Mexico	767,198	17,000,000	Mexico City	1821
Nicaragua	49,200	638,119	Managua	1821
Panama	32,380	401,428	Panama	1903
Paraguay	75,673	1,000,000	Asunción	1811
Peru	722,461	4,620,201	Lima	1821
Salvador	13,183	1,501,000	San Salvador	1821
Uruguay	72,153	1,494,953	Montevideo	1828
Venezuela	398,594	2,411,952	Caracas	1811

160. Central America and Mexico

The Spanish dependencies in Central America declared their independence in 1821, and two years later formed a federation. It soon broke up into the five little republics of Guatemala, Salvador, Honduras,² Nicaragua, and Costa Rica. Subsequent attempts to restore federal unity have been unsuccessful. They still maintain a separate existence, often vexed by factional strife and revolutions. The recent secession of Panama from Colombia has added a sixth republic to their number. The population of Central America is small, far smaller, apparently, than before the arrival of the Spaniards. The vast majority of the inhabitants

**The Central
American
republics**

¹ The figures for area and population are in some cases only approximate.

² British Honduras is a Crown colony of Great Britain.

are of mixed Indian and Spanish blood, the Indian element predominating everywhere except in Costa Rica.

Mexico also secured independence in 1821, only to enter upon a long period of disorder. In 1861 Benito Juárez — a full-blooded Indian — became president. He proceeded to take over all the property of the Roman Catholic Church in Mexico, to suppress the monasteries, and to repudiate the public debt, which was largely held in Europe. These proceedings gave Napoleon III a pretext for interfering in Mexican affairs, at a time when the United States was in the throes of the Civil War. The French quickly overran much of the country and set up the archduke Maximilian, brother of Francis Joseph I, as emperor. For a while he held sway over about two-thirds of Mexico, while the Juarists, as the Mexican patriots were called, maintained themselves in the remoter provinces. Maximilian's power rested on the bayonets of his foreign soldiery. After the close of the Civil War, the United States protested vigorously to Napoleon III against the presence of the French in Mexico and backed up its words by sending troops to the Rio Grande. Partly because of this action and also because of his growing fear of Prussia, Napoleon III withdrew his forces from Mexico. Maximilian was soon captured by the Juarists, who executed him as a rebel against the lawful government.

Ten years later Porfirio Díaz, an able lieutenant of Juárez, made himself supreme in Mexico. His title of president only veiled the real dictatorship which he exercised. It was the policy of Díaz to repress disorder, enforce the law, foster industry and railroad building, encourage immigration, place the national credit on a sound basis, and improve elementary and higher education. Mexico has never had a firmer hand at the helm than that of Porfirio Díaz. He gave the country peace and opened its wondrous resources to the rest of the world, but he failed to lighten the heavy burdens that were resting on the "peons," as farm laborers are called in Mexico. Their successful revolution in 1911 compelled his withdrawal to Spain.

**The
Mexican
republic**

**Mexico
under Díaz,
1877-1911**

The expulsion of Díaz was followed by civil conflict between rival generals and their followers. It has now died down in Mexico, leaving General Elias Calles as the recognized president. The problems before him are **Mexico after Díaz** difficult. Mexico needs not only a stable government, but also land reforms which will raise the "peons" from their condition of practical serfdom on the estates of great proprietors to that of free men. Whether these problems will be solved remains to be seen. Until they are solved, Mexico is likely to be a land where revolutions are frequent.

161. The West Indies

The islands which Columbus discovered and named the West Indies form the summits of a submerged mountain chain. Their total area scarcely exceeds that of Great Britain. They are exceptionally fertile, and some **Geography** of them are exceptionally healthy, among tropical regions, for white settlement. The entire archipelago is divided into the Bahamas, the Greater Antilles (Cuba, Jamaica, Haiti, and Porto Rico), and the Lesser Antilles.

The aboriginal West Indians (Caribs) soon disappeared almost completely, in consequence of brutal treatment by the Spaniards. Their place as slaves was taken by Africans, who **Population** were imported in great numbers for three hundred years. Negroes still comprise a large majority of the inhabitants. The abolition of slavery and the slave trade in the nineteenth century led to the introduction of Asiatics, including many Chinese and East Indian coolies. English, French, Spaniards, and other Europeans early found their way into the islands, but very few Americans have settled there.

The West Indies fill a conspicuous place in the history of the seventeenth and eighteenth centuries. Their geographical position between two continents made them the **History** scene of sea-fights and land-fights innumerable between the French and British, who were then disputing the

supremacy of the New World. The islands were equally prominent in the intervals of peace, for in those days they supplied the world with sugar. The millionaires of the eighteenth century were the owners of West India sugar-cane plantations. A long period of depression followed the abolition of slavery and the slave trade, which cut down the supply of cheap labor, while at the same time beet sugar began to be extensively produced in Europe. The completion of the Panama Canal places the West Indies on the world's great trade routes and promises to restore much of their former prosperity.

Most of the smaller West India islands are still held by Great Britain, France, and Holland. Haiti, once a French possession, declared its independence at the time of the Revolution and successfully resisted Napoleon's efforts at reconquest. The two negro republics of Haiti and Santo Domingo now divide the island between them. Cuba, thanks to American intervention during the Spanish-American War, also forms a republic. The United States took Porto Rico from Spain in 1898 and in 1917 purchased from Denmark the three islands of St. Thomas, St. John, and St. Croix. Their acquisition reflects the increased importance of the West Indies to the American people.

Political
affiliations

162. The United States

The expansion of the United States beyond the limits fixed by the Treaty of Paris in 1783 (§ 122) began with the purchase of the Louisiana territory between the Mississippi and the Rocky Mountains. This immense region, originally claimed by France in virtue of La Salle's discoveries, had passed to Spain at the close of the Seven Years' War and had been reacquired for France by Napoleon Bonaparte. The French emperor, about to renew his conflict with Great Britain, realized that he could not defend Louisiana against the mistress of the seas. Rather than make a forced present of the country to Great Britain, he sold it to the United States for the paltry sum of \$15,000,000.

The Louisiana
Purchase,
1803

582 Expansion of Europe in the New World

The possession of Louisiana gave the United States an outlet upon the Gulf of Mexico. This was greatly extended by the **Acquisitions, 1803-1867** purchase of Florida from Spain in 1819 and the annexation of Texas in 1845. The settlement of the dispute with Great Britain as to the Oregon country, the Mexican Cession, and the Gadsden Purchase, brought the United States to the Pacific. Every part of this western territory is now linked by transcontinental railroads with the Mississippi Valley and the Atlantic-facing states.

Alaska had been a Russian province since Bering's voyages in the eighteenth century (§ 124). Russia, however, never realized the value of her distant dependency and **Purchase of Alaska, 1867** in 1867 sold it to the United States for \$7,200,000. Since then Americans have taken from Alaska in gold alone many times the original cost of the territory. Its resources in coal, lumber, agricultural land, and fisheries are also very great, though as yet little has been done to develop them.

In the last decade of the nineteenth century the United States began to secure possessions overseas. The Hawaiian **Acquisitions, 1867-1917** Islands, lying about two thousand miles off the coast of California, were annexed in 1898. This action was taken at the request of the inhabitants. The same year saw the acquisition of the Philippines, Guam, and Porto Rico as the result of the war with Spain. The Samoan island of Tutuila and the Danish West Indies (renamed the Virgin Islands) have also come into American hands.

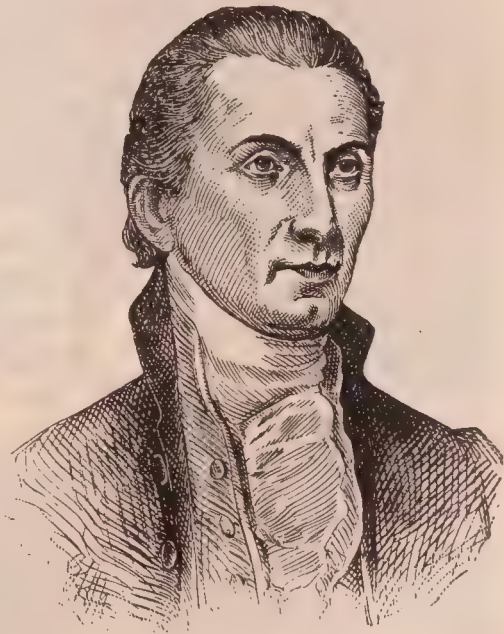
The United States, though not unwilling to obtain colonies in the New World, denies the right of any European nation to acquire additional territory here. This policy of **The Monroe Doctrine, 1823** "America for Americans" is known as the Monroe Doctrine. It was first formulated partly to stave off any attempt of the Old World monarchies, led by Metternich, to aid Spain in the reconquest of her colonies, and partly to prevent the further extension southward of the Russian province of Alaska. The interests of Great Britain in both these directions coincided with those of the United States. Relying on the support of the British government, President Monroe sent



his celebrated message to Congress (1823), in which he declared that the American continents were henceforth “not to be considered as subjects for future colonization by any European powers.”

The solemn protest of the United States, backed by Great Britain, removed for a time the danger of European interference in America. As we have just seen, Napoleon III afterward tried to create a Mexican empire for France, but this breach of the Monroe Doctrine was soon repaired. President Cleveland enforced it in 1895, when he intervened in a dispute between Great Britain and Venezuela, in order to prevent an alleged encroachment by the former power upon the Venezuelan boundary of British Guiana. The Monroe Doctrine, though not a part of international law, is now generally recognized by the leading powers. Due to its existence no new European colony has been established in the New World since 1823. It has preserved the American continents from being overrun and exploited during the last one hundred years — a contrast to the fate of Africa, Asia, and Oceania in the same period.

**Enforcement
of the
Monroe
Doctrine**



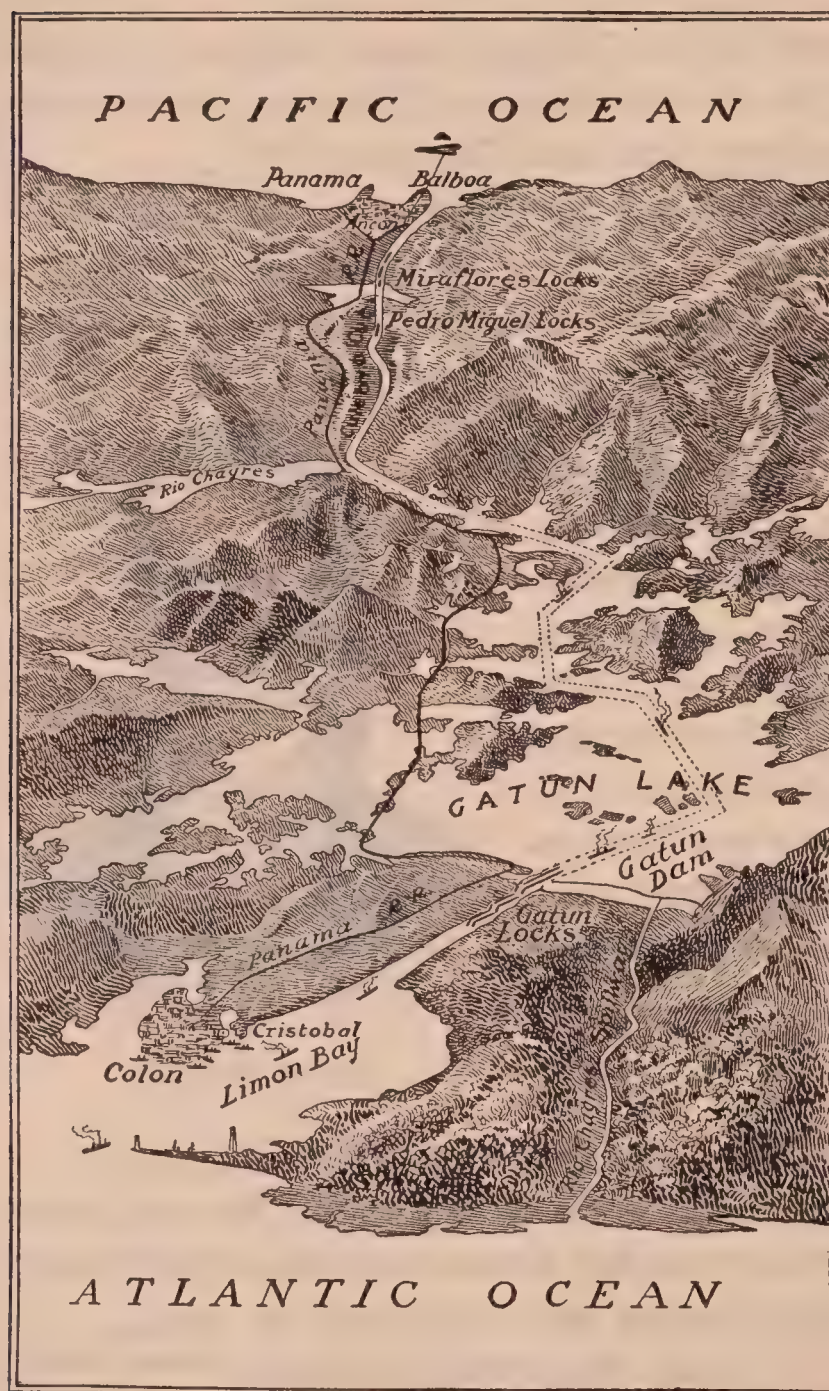
JAMES MONROE

The idea of an artificial waterway at Panama or some other suitable point had been broached almost as soon as the Spanish conquest of Central America and had been repeatedly discussed for more than three centuries. Nothing was done until 1881, when a French company, headed by De Lesseps (§ 150), began excavations at Panama. Extravagance and corruption characterized the management of the company from the start; it went into bankruptcy before the work was half done. The United States in 1902 bought its property and rights for forty million dollars. Shortly afterward, the secession of Panama from Colombia enabled the United

**Panama
Canal, 1914**

States to obtain from the new republic occupation and control of a canal zone, ten miles wide, for the purposes of the canal. The work was completed in 1914. The Panama Canal greatly

shortens the distance between the Atlantic, the Gulf, and the Pacific coasts of the New World. This means lower freight rates and improvement in the passenger and mail service. Increased commerce, travel, and communication will do much in the future to bring together and keep together the two Americas.



RELIEF MAP OF THE PANAMA CANAL

163. The United States and Latin America

The enforcement of the Monroe Doctrine and the protection of the Pan-

ama Canal have made it necessary for the United States not only to defend the Latin-American republics against foreign The "Yankee attack, but also to interfere from time to time in Peril " their domestic affairs. Our warships and soldiers have been repeatedly sent to Mexico, Central America, and

the West Indies for the purpose of protecting our citizens and those of European countries from rioters or revolutionists. Though grateful to her mighty neighbor for help, Latin America has trembled lest intervention to restore order might pass into downright conquest. The United States is sometimes represented by Latin Americans as a giant nation destined to absorb during the next century whatever of Mexico, Central America, and the West Indies she has not taken during the last one hundred years. This is the so-called "Yankee Peril."

It is the purpose of the Pan-American movement to establish more cordial relations between the United States and Latin America. Pan-Americanism rests on the fact that **Pan-** the northern republic and her southern neighbors, **Americanism** however unlike in many respects, are one in their independence of Europe and detachment from European concerns, in their governmental system, and in their political ideals. They form a distinct family of nations and ought to coöperate for the promotion of their common interests. If the Monroe Doctrine remains the national policy of the United States, Pan-Americanism, it is urged, should become the international policy of the two Americas.

The Pan-American ideal may be said to date back to 1826, when Bolívar invited the United States to participate in an international gathering at Panama. Congress **Pan-American** made the necessary appropriations to send dele- **congresses** gates to Panama, but they did not arrive until after the meeting had adjourned. The United States took no part in any subsequent gathering with the Latin-American countries until 1889. In that year James G. Blaine, secretary of state under President Harrison and long an advocate of Pan-Americanism, presided at Washington over the first "International Conference of American States," popularly called the Pan-American Conference. Later conferences have been held at Mexico City, Rio de Janeiro, Buenos Aires, Santiago de Chile, and Havana.

One result of the First Pan-American Conference was the foundation of the Pan-American Union, an international organization maintained in Washington by the twenty-one

American republics. It is controlled by a governing board made up of the secretary of state of the United States and the diplomatic representatives of Latin America in Washington. The Pan-American Union has for its aim the "development of commerce, friendly intercourse, good understanding, and the preservation of peace" among all American countries.

The participation of almost all the countries of Latin America in the League of Nations witnesses to their growing unity. At the same time, the failure of the United States to join the League emphasizes the international isolation of that country, not only as respects Europe, but also as respects her American neighbors. The Covenant of the League provides for the settlement of controversies among members through the agency of its Council. Should Latin-American nations at any time accept the jurisdiction of the League in settling their disputes with European countries, rather than the jurisdiction of the United States, a situation might arise imperiling the Monroe Doctrine. Article 21 of the Covenant declares that nothing in the Covenant shall be deemed to affect the validity of "regional understandings like the Monroe Doctrine," but that Doctrine has never been exactly defined or interpreted. What seems to be needed, therefore, is its restatement in terms acceptable to Latin America, as well as to the United States. It will then express more clearly than ever the solidarity of all the American nations. It will then be another name for Pan-Americanism.

164. Canada

The population of Canada in 1763 was almost entirely French. After the American Revolution Canada received a large number of "Tories" from the Thirteen Colonies, together with numerous emigrants from Great Britain. The new settlers had so many quarrels with the French Canadians that Parliament divided the country into Upper Canada for the British and Lower Canada for the

French. Nova Scotia, New Brunswick, and Newfoundland remained separate provinces.

The second war between Great Britain and the United States seemed to furnish a good opportunity for the conquest of Canada, but British and French Canadians united in de- **War of**
fense of their country and drove out the American **1812-1814**
armies. The treaty of peace left matters as they were before the war. A few years later the United States and Great Britain agreed to dismantle forts and reduce naval armaments on the waterways separating American from Canadian territory. This agreement has been loyally observed on both sides for more than a century. The unfortified boundary from the Atlantic to the Pacific is an eloquent testimony to the good relations between Canada and the United States.

Canada had done her duty to the British Empire during the War of 1812-1814, but she waited more than thirty years for her reward in the shape of self-government. **The Durham**
Great Britain, after losing the Thirteen Colonies, **Report, 1839**
did not favor any measures which might result in Canadian independence as well. Finally, Parliament sent over a wise statesman, Lord Durham, to investigate the political discontent in Canada. Lord Durham in his *Report* urged that the only method of keeping distant colonies is to allow them to rule themselves. If the Canadians received freedom to manage their domestic affairs they would be more, and not less, loyal, for they would have fewer causes of complaint against the mother country. The *Durham Report* produced a lasting effect on British colonial policy. Not only did Great Britain grant parliamentary institutions and self-government to the Canadian provinces, but, as we have seen, she also bestowed the same privileges upon her Australasian and South African dominions.

Another of Lord Durham's recommendations led to the union of Upper Canada (Ontario) and Lower Canada (Quebec). In 1867 Ontario and Quebec formed with Nova Scotia **The Domin-**
and New Brunswick the confederation known as **ion of**
the Dominion of Canada. It has a governor- **Canada, 1867**
general, representing the British sovereign, a senate whose

members hold office for life, and an elective house of commons, to which the cabinet of ministers is responsible. Each Canadian province also maintains a parliament for local legislation. The distinguishing feature of the Canadian constitution is that all powers not definitely assigned by it to the provinces belong to the Dominion. Consequently, the question of "states' rights" can never be raised in Canada.

The new Dominion expanded rapidly. It purchased from the Hudson Bay Company the extensive territories out of which the provinces of Manitoba, Saskatchewan, and Alberta have been created. British Columbia and Prince Edward Island soon came into the confederation. All the remainder of British North America, except Newfoundland, which still holds aloof, was annexed in 1878 to the Dominion of Canada. One government now holds sway over the whole region from the Great Lakes to the Arctic Circle.

Equally rapid has been the development of the Dominion in wealth and population. The western provinces, formerly left to roving Indian tribes and a few white traders, are attracting numerous foreign immigrants. Three transcontinental railroads make accessible the agricultural resources of the Dominion, its forests, and its deposits of coal and minerals. Canada now ranks as the largest, richest, and most populous member of the British Empire.

The World War did something to break down the isolation of Canada from the United States. Many American citizens, before their country entered the struggle, enlisted in the Canadian army and fought for democracy under a foreign flag. With the return of peace, the closer relations thus established ought to continue. Canada, increasingly industrial in the east but agricultural in the west, faces much the same economic and social problems as confront her southern neighbor. While the former agitation for the incorporation of Canada in the United States has quite disappeared on both sides of the boundary line, common experiences, interests, and ideals may be expected to tighten the bonds between the two English-speaking countries of the New World.

165. Close of Geographical Discovery

Half the globe was still unmapped in 1800. Canada, Alaska, and the Louisiana territory were so little known that a geography published at that time omits any reference to the Rocky Mountains. South America, though long settled by white men, continued to be largely unexplored. Scant information existed about the Pacific islands and Australia. Much of Asia remained sealed to Europeans. Accurate knowledge of Africa did not reach beyond the edges of that continent. The larger part of the Arctic region had not yet been discovered, and the Antarctic region had barely been touched.

Discoveries and explorations during the nineteenth century carried forward the geographical conquest of the world. The great African rivers were traced to their sources in the heart of what had once been the "Dark Continent." In Asia, the headwaters of the Indus and the Ganges were reached; the Himalayas were measured and shown to be the loftiest of mountains; Tibet, the mysterious, was penetrated; and the veil of darkness shrouding China, Korea, Indo-China, and other Asiatic countries was lifted. Travelers penetrated the deserts of inner Australia and finally crossed the entire continent from south to north. The journeys of Alexander von Humboldt in the Amazon and Orinoco valleys began the systematic exploration of South America, while those of Lewis and Clark opened up the Louisiana territory. Still later, Alaska, the Northwest Territories of Canada, and Labrador began to come out from obscurity. Even Greenland was crossed by Nansen, a Norwegian, and its coast was charted by Danish geographers and the American Peary.

Voyages in search of the Northwest Passage¹ had already revealed the great number of islands, peninsulas, and ice-bound channels north of the American continent. Many heroic but fruitless attempts had also been made to reach the North Pole. Nansen in 1892-1895 utilized the ice

¹ The Northwest Passage was first completely navigated by the Norwegian Amundsen between 1903 and 1906.

drift to carry his ship, the *Fram*, across the polar sea. Finding that the drift would not take him to the pole, he left the *Fram* and with a single companion advanced to $86^{\circ} 14' N.$, or within two hundred and seventy-two miles of the pole. An Italian



ROBERT E. PERRY

expedition, a few years later, got still farther north. The honor of actually reaching the pole was carried off by Peary in 1909. He traveled the last stages of the journey by sledge over the ice and reached his goal in company with a colored servant and several Eskimos. Nansen's and Peary's journeys showed that no land exists in the north polar basin, only a sea of great but unknown depth.

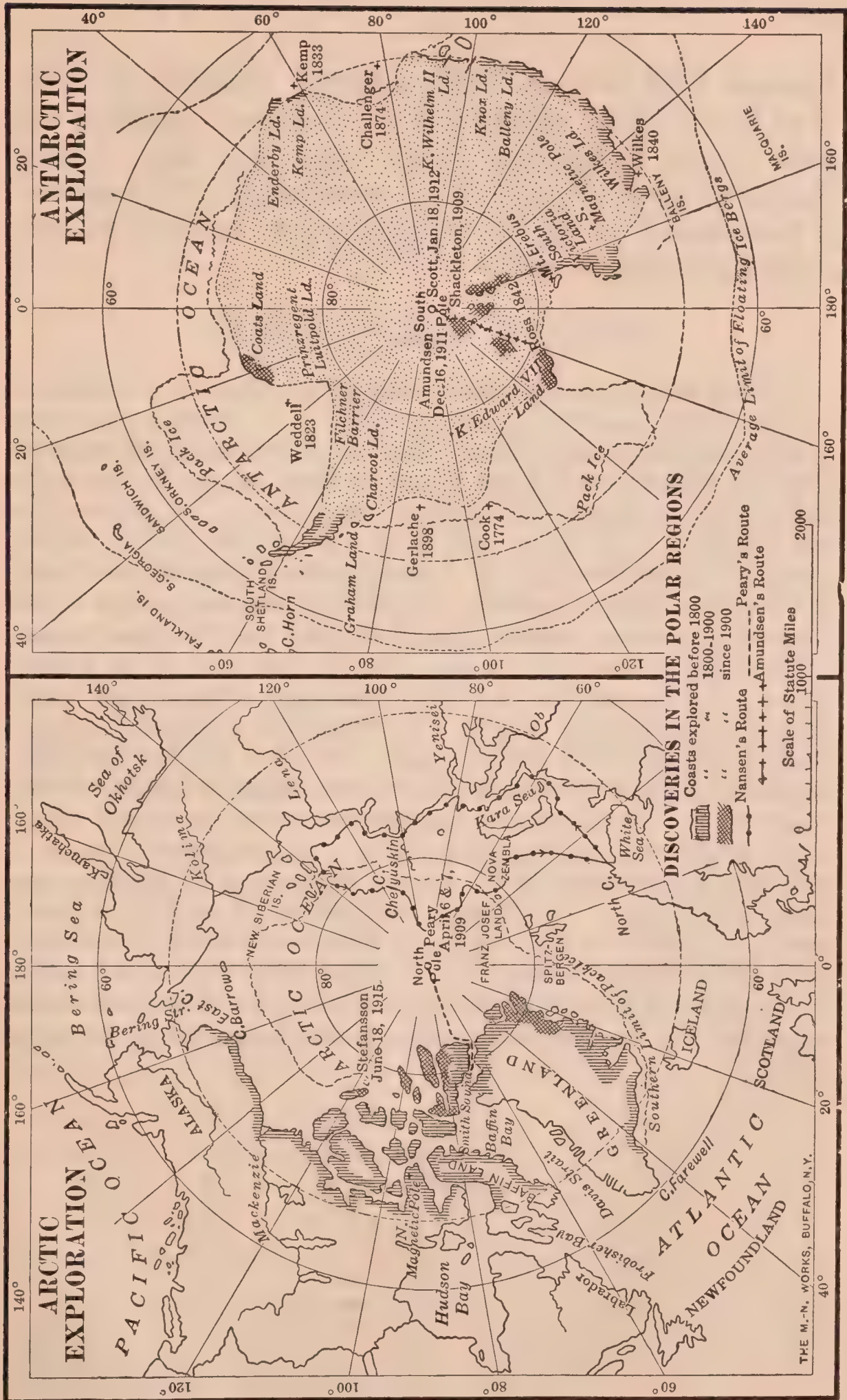
The south polar region, on the other hand, is a land mass of continental dimensions. First

approached by Cook on his second voyage (§ 124), it has since been visited by many explorers. They have traced the course of the great ice barrier, discovered extensive mountain ranges, and even found volcanoes belching forth lava amidst the snows. In 1907-1909 a British expedition under Sir Ernest Shackleton attained $88^{\circ} 23' S.$, or within ninety-seven miles of the pole. Amundsen, who reached the pole in 1911, was soon followed by Captain R. F. Scott, but this gallant Englishman and his four companions died of cold and starvation on the return journey. The records of polar exploration are, indeed, full of tragedies.

Considerable spaces of the earth's surface still await scientific investigation. The Antarctic continent and Greenland offer many problems to geographers. The enormous basin of the Amazon is still little known. Practically no knowledge exists of the interior of New Guinea, the largest of islands, if Australia be reckoned as a continent.

Antarctic
exploration

Regions still
unmapped



Australia itself has not been completely explored. In Asia, there is still much information to be gained concerning the great central plateau, the Arctic coast, and inner Arabia. Equatorial Africa affords another promising field for discovery. It thus remains for the twentieth century to complete the geographical conquest of the world.

Studies

1. What parts of the New World are to-day occupied or colonized by Anglo-Saxon peoples? by Latin peoples?
2. What is the origin of the names Louisiana, Alberta, Venezuela, Colombia, and Bolivia?
3. "The disappearance of the Spanish colonial empire is one of the most significant features of the nineteenth century." Comment on this statement.
4. Name and locate the capitals of the twenty republics of Latin America.
5. Look up in an encyclopedia an account of the Trans-Andean Railway.
6. What European powers retain possessions in South America, Central America, and the West Indies?
7. Trace on the map (facing page 582) the expansion of the United States.
8. Compare the westward expansion of the United States with the expansion of Russia.
9. Name the principal transcontinental railroads in the United States.
10. How was the promulgation of the Monroe Doctrine a check to the spread of the Metternich system?
11. Account for the special interests of the United States in the West Indies and Central America.
12. Enumerate the territories and protectorates of the United States in the Caribbean area (map on page 580).
13. What do you understand by Pan-Americanism?
14. Why has Lord Durham's *Report* been called the "Magna Carta of the British colonies"?
15. What were the successive steps in the formation of the Dominion of Canada?
16. Trace on the map (page 591) the routes of Nansen, Peary, and Amundsen in the polar regions.

CHAPTER XVIII

INTERNATIONAL RELATIONS¹

166. Militarism and Armaments

MAN from very early times seems to have been given to warfare, turning on his fellows the club, spear, and sword that he had first used against wild animals. Clans fought **Primitive** against clans and tribes against tribes, long before **warfare** nations fought with nations. Primitive wars were doubtless on a small scale. They were raids for food, for booty, and for slaves, or they arose out of disputes between rival communities over a hunting ground or pastures and wells. Such wars may sometimes have contributed to human progress, by binding people together in a common enterprise and by accustoming them to discipline and self-sacrifice.

Wars only increased in scope and number when man passed from savagery and barbarism to civilization. Much history, as commonly written, is a record of fighting. Mar- **Warfare in** tial peoples formed empires in China and India, **historic times** while in the Near East during ancient times Egypt, Babylonia, Assyria, and Persia built up great conquering states. In classical antiquity, when the scene shifted to the Mediterranean, the Greeks continued the warlike tradition, and later the Romans spread their sway over three continents. The triumph of Rome gave peace to Europe for several centuries, but after the break-up of the empire came the Middle Ages, when Europe for a thousand years was overrun by barbarian invaders and feudal

¹ Webster, *Readings in Modern European History*, chapter xxxviii, "The Outbreak of the World War"; chapter xxxix, "A War Correspondent at the British Front"; chapter xli, "Wilson and the World War"; chapter xlii, "The United States at War"; chapter xliii, "The Peace Conference."

knights. How many and how destructive have been the wars of modern times! One needs only refer here to the War of the Spanish Succession (§ 106), the Seven Years' War (§ 109), the conflicts of the revolutionary and Napoleonic eras (§§ 136, 137), and the struggles which unified Italy and Germany in the nineteenth century (§§ 141, 142).



“THE BLESSINGS OF PEACE”

“Hans and Jacques (together): ‘And I hear there’s more to come!’” A cartoon that appeared in *Punch*, February 26, 1913.

Between 1871 and 1914 there were wars in the Balkans, in Asia, and in Africa. The nations of western Europe, however, did not draw the sword against one another for more than forty years. Yet at no other period

“Armed
peace”

had there been such enormous expenditures for armaments, such huge standing armies, and such colossal navies. Western Europe enjoyed peace, but it was an "armed peace" based upon fear.

The improvements in weapons after 1871 made warfare a branch of applied science requiring expert technical knowledge on the battlefield and in the munition factory. **New means of destruction**
The new or perfected means of destruction included the breech-loading rifle, machine gun, and smokeless powder, together with the enlargement of cannon and the use of long-range, high-explosive projectiles. In death-dealing efficiency they threw all previous inventions into the shade.

The changed methods of fighting demanded the "nation in arms," rather than the old-fashioned armies composed of volunteers and mercenaries. As early as the eighteenth century, European monarchs began to draft soldiers **Standing armies** from among their subjects, but at first only artisans and peasants. During the revolutionary era France resorted to forced levies, which placed all males of military age at the service of the armies. Prussia went further during the Napoleonic era and adopted universal military service, as well in time of peace as in time of war. All able-bodied men were to receive several years' training in the army and then pass into the reserve, whence they could be called to the colors upon the outbreak of hostilities. This Prussian system, having proved its worth in the wars against Napoleon, was extended by William I soon after his accession to the throne (§ 137). The speedy triumphs of Prussia in 1866 and 1870 led all the principal European nations, except Great Britain, to adopt universal military service. Europe thus became an "armed camp," with five million men constantly under arms.

Great Britain found sufficient protection in her navy, which it had long been the British policy to maintain at a strength at least equal to that of any two other powers. Her **Navies**
widespread empire depends upon control of the seas, and being no longer self-supporting, she would face starvation in time of war were she blockaded by an enemy. Ger-

many also built up a mighty navy of dreadnaughts and super-dreadnaughts, under the inspiration of William II, who declared that the "trident must be in our hands." The fleets of France and Italy likewise became larger, more formidable, and more expensive every year.

The crushing burden of standing armies and navies produced a popular agitation in many countries to abolish warfare. The

Peace rescript of Nicholas II, 1898 movement took practical shape as the result of a proposal by Nicholas II for an international conference which should arrange a general disarmament.

The tsar's rescript of 1898 was a telling indictment of militarism in these words: "The preservation of peace has been put forward as the object of international policy. In its name the great states have concluded between themselves powerful alliances; the better to guarantee peace, they have developed their military forces in proportions hitherto unprecedented, and still continue to increase them without shrinking from any sacrifice. All these efforts, nevertheless, have not yet been able to bring about the beneficent results of the desired pacification. . . . In proportion as the armaments of each power increase, do they less and less fulfill the objects which the governments have set before themselves. Economic crises, due in great part to the system of armaments *à outrance*¹ and the continual danger which lies in this accumulation of war material, are transforming the 'armed peace' of our days into a crushing burden which the peoples have more and more difficulty in bearing. It appears evident, then, that if this state of things continues, it will inevitably lead to the very cataclysm which it is desired to avert, and the horrors of which make every thinking being shudder in anticipation."

As the result of the tsar's rescript, delegates from twenty-six sovereign states met in 1899 at The Hague, Holland, in the **Peace Conferences** First Peace Conference. A Second Peace Conference of forty-four sovereign states assembled in 1907. Attempts were made at these gatherings to lessen the horrors of future wars, for instance, by prohibiting the use of

¹ "To the utmost."

asphyxiating gases and the dropping of projectiles from balloons. Neither conference could agree, however, to limit armaments or military expenditures, much less to provide for *general* disarmament.

167. The World War

Long before 1914 mighty forces making for war had been present in Europe, forces that needed only to be released to bring about a conflict. What these were we have **War-making forces** already learned. First, there was extreme nationalism (§ 135), a sentiment which had gained ground all through the nineteenth century. It bred ill-will between European peoples. It made difficult any real sympathy or understanding between them. Each people developed an exaggerated sense of "national honor" and, like a duelist, professed its readiness to fight "at the drop of the hat" on any occasion of the slightest insult to the government or even to a single citizen. Second, there was imperialism (§ 148). European nations could not compete for markets, trading-posts, spheres of influence, protectorates, and colonies in every part of the world without becoming as bitter rivals abroad as they were at home. Third, there was militarism and the wasteful, fear-producing competition in armaments (§ 166).

National rivalries and antipathies came to a head during the forty-three years between 1871 and 1914. Feelings of both revenge and fear stirred France: revenge for the humiliating defeats of the Franco-German War and the loss of Alsace-Lorraine (§ 142); fear lest **National rivalries and antipathies** with the rapid increase of German wealth, population, and military power she might be suddenly attacked and overwhelmed by her Teutonic neighbor. Germany professed to be much afraid of Russia, whose "Slavic hordes" might sweep over central Europe as the Mongols had done in the Middle Ages. Russia watched with dismay the increasing influence of Austria-Hungary in the Balkans, which promised to checkmate her own plans to acquire territory there and drive the Turks out of Constantinople. Great Britain and Germany

also began to draw apart. One reason was the great industrial development of the latter country, making her a serious competitor of British merchants in foreign markets. Another reason was the apparent intention of Germany to build up a colonial empire rivaling that of Great Britain. Still another and perhaps the most important reason was the rapid growth of the German navy, challenging British supremacy of the seas.

The rivalries and antipathies of the European nations pre-disposed them to war, but it was the system of entangling alliances that brought them, one after another, into the World War. This system developed in the latter part of the nineteenth century, after both Italy and Germany had won by the sword their long-desired unification. The creation of a united Italy, and especially of a united Germany, quite upset the old balance of power as established by the Congress of Vienna (§ 139). After 1871 statesmen sought by means of alliances between the different countries to secure a new equilibrium of European politics.

There were two great alliances in 1914. The Triple Alliance united Germany, Austria-Hungary, and Italy for defensive purposes. If one of them was attacked, the others promised their help in resisting the attack. The Triple Alliance and Dual Alliance in the same way bound together France and Russia, not to make war on their neighbors, but to protect themselves from being warred on by their neighbors.

The early years of the twentieth century also saw Great Britain emerge from her isolation and seek new friendships on the Continent. She reached with both France and Russia, a "cordial understanding" (*entente cordiale*). This was not a formal alliance of the three countries, but it prepared the way for their closer coöperation in the case of future war.

Such was the diplomatic situation in 1914, when the assassination at Sarajevo, the capital of Bosnia, of the archduke Francis Ferdinand, heir to the Hapsburg throne, provoked Austria-Hungary to declare war on Serbia. The Austro-Hungarian government, in justification for this

**Entangling
alliances**

**Triple Alliance
and Dual
Alliance**

**The Triple
Entente**

**Outbreak of
the war**



THE WORLD WAR IN 1918

action, declared that the assassins had been aided by Serbian officials, with the connivance of the government of Serbia. Russia, the "big brother" of the Slavs in the Balkans, could not look on without concern while a great Teutonic power moved against and perhaps destroyed a little Slav state. But if Russia stepped in to aid Serbia, by making war on Austria-Hungary, then Germany, as the latter's ally, would surely attack Russia; and France, allied to Russia, would be obliged to attack Germany. The alliances of the great powers, instead of preserving peace, threatened to involve most of Europe in war. Efforts to prevent it by referring the dispute to an international conference proved fruitless. Austria-Hungary stubbornly declared that her quarrel with Serbia was a matter which did not concern the other powers, and in this attitude she had the full support of her ally, Germany. One country after another now began to mobilize its armies, and within a week after Austria-Hungary had begun hostilities against Serbia, not only these two states, but also Russia, Germany, France, Belgium (whose territory was invaded by German troops in order to strike at France), and Great Britain were locked in deadly strife.

The war which thus began on July 28, 1914, lasted until November 11, 1918, when Germany signed with the Allies an armistice that amounted to unconditional surrender.

Course of the war During these years the number of combatants steadily increased. Turkey and Bulgaria threw in their lot with the Central Powers. Italy,¹ Rumania, and Greece joined the Allies. Japan almost immediately entered the war on their side, and the United States did so in 1917, after submarine atrocities by the Germans and their intrigues and conspiracies in this country had aroused the warlike temper of the American people. To tell the story of the bitter struggle on land and sea and in the air, the gigantic battles, beginning with that of the Marne, the victories and defeats, the mutual slaughter, the

¹ Italy declared neutrality in 1914, on the ground that the terms of the Triple Alliance did not bind her to assist the Central Powers in an offensive war. She joined the Allies less than a year later.

Country	Date of Entrance	Population	Men Mobilized	Casualties among Combatants
Serbia	1914	4,550,000	707,000	450,000
Russia	1914	175,000,000	12,000,000	9,150,000
France	1914	87,500,000	7,500,000	4,506,000
Belgium	1914	22,500,000	267,000	90,000
British Empire	1914	440,000,000	7,500,000	3,089,000
Montenegro	1914	516,000	50,000	20,000
Japan	1915	74,000,000	800,000	1,000
Italy	1915	37,000,000	5,500,000	2,800,000
San Marino	1915	12,000		
Portugal	1916	15,000,000	100,000	10,000
Rumania	1916	7,500,000	750,000	400,000
United States	1917	113,000,000	4,272,000	274,000
Cuba	1917	2,500,000		
Panama	1917	427,000		
Greece	1917	5,000,000	230,000	100,000
Siam	1917	8,150,000		
Liberia	1917	1,800,000		
China	1917	320,000,000		
Brazil	1917	25,000,000		
Haiti	1918	2,000,000		
Guatemala	1918	2,500,000		
Nicaragua	1918	746,000		
Costa Rica	1918	455,000		
Honduras	1918	605,000		
		1,345,761,000	39,676,000	20,890,000

CENTRAL POWERS, WITH COLONIES AND DEPENDENCIES

Country	Date of Entrance	Population	Men Mobilized	Casualties among Combatants
Austria-Hungary	1914	50,000,000	6,500,000	5,211,000
Germany	1914	80,600,000	11,000,000	6,066,000
Turkey	1914	21,000,000	1,600,000	1,000,000
Bulgaria	1915	5,000,000	400,000	264,000
		156,600,000	19,500,000	12,541,000

suffering, heroism, and patient endurance on each side would be out of place in a book which recounts the history of civilization. The political results of the war — the overthrow of autocracy and the formation of many new democratic governments — have been discussed in a previous chapter (§§ 145-147). It remains to consider the economic and social consequences of a war of such magnitude.

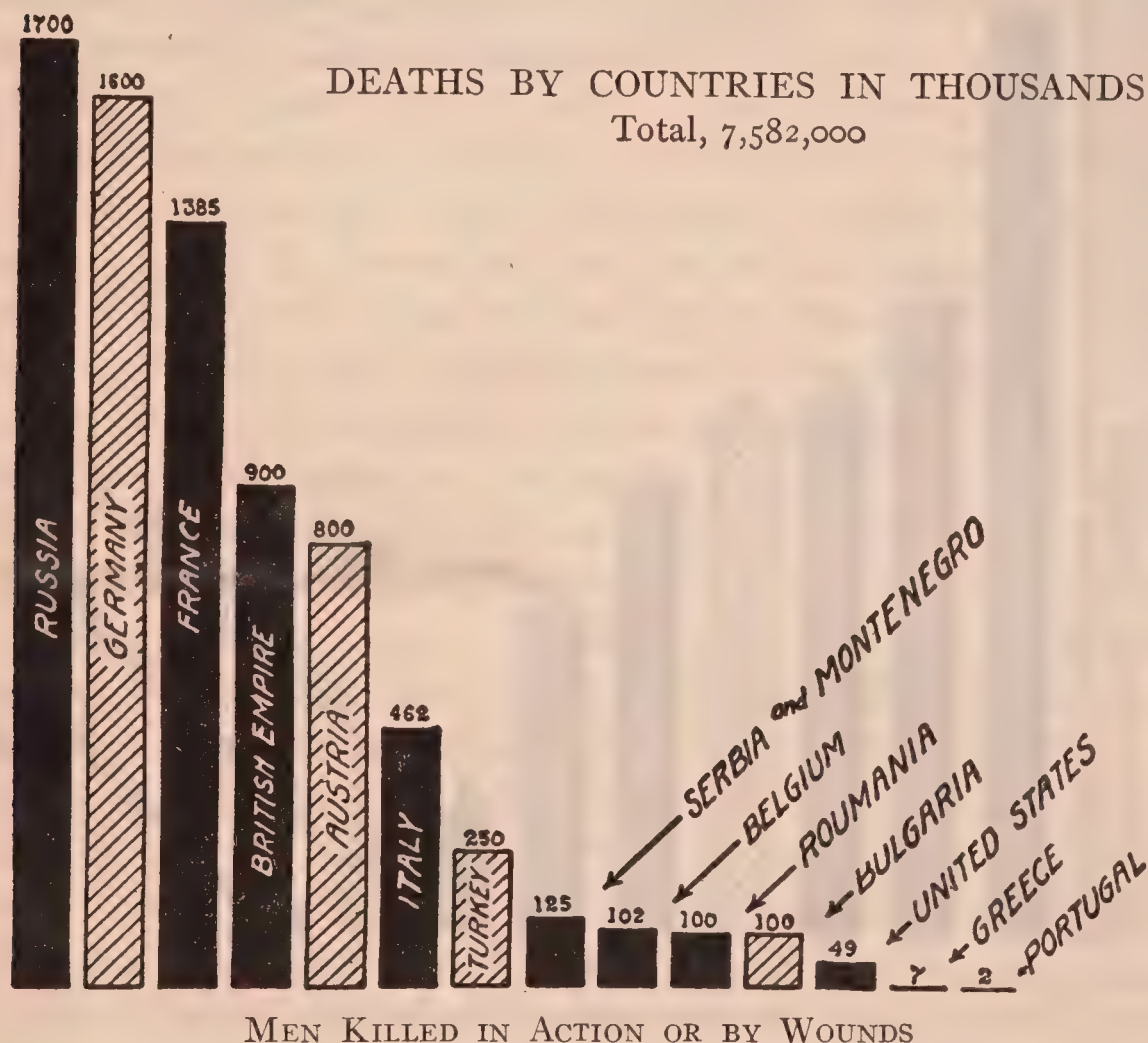
168. Cost of the World War

The World War deserved its name. It cast a dark shadow over almost the entire globe. Nothing like it had ever happened before. Twenty-eight countries, with their colonial dependencies, took up arms, while five Latin-American countries broke off diplomatic relations with Germany. Only sixteen countries (Spain, Switzerland, Holland, Denmark, Norway, Sweden, Abyssinia, Persia, Afghanistan, Mexico, Salvador, Colombia, Venezuela, Chile, Paraguay, and Argentina), with less than one-sixteenth of the world's population, remained neutral.

The Allies mobilized about forty million men and the Central Powers about twenty million men, making a grand total of sixty million combatants from beginning to end of the struggle. It is impossible to give an exact statement of the casualties. Probably ten million soldiers lost their lives in battle or as a result of wounds, accidents, and disease. Probably twenty million soldiers were wounded, perhaps a quarter of them being permanently disabled in body or in health. The death loss among non-combatants, as the result of pestilence, famine, and massacres, has been estimated at twenty millions. The total mortality directly traceable to the World War would thus amount to thirty millions. These figures must be greatly increased if account is taken of the loss of population due to the decline of the normal birth-rate and the increase of the normal death-rate among European peoples. Not more than five million lives had been lost in battle in all the wars from the time of the French Revolution to 1914.

The ten million soldiers who fell in the war were mostly picked men. They had passed tests for physical and mental fitness; they were in the prime of life and health and strength; they should have been the virile fathers of the next generation. France, who lost altogether 1,750,000 soldiers, had sixty per cent of her young men killed in battle or as the result of battle. The mortality among the

The war and
the race



From "The War with Germany," published by U. S. War Department.

youth in the German, British, and other European armies doubtless reached almost as high a figure. This is necessarily the outcome of the system of universal military service, where the fittest go to the slaughter and the weaklings remain at home. The war, therefore, injured the race fiber of the principal European nations. Its effects in this direction may make themselves felt for many decades, possibly for centuries.

A conservative estimate of the direct money cost of the war to the belligerent nations is \$186,000,000,000. This sum, enormous as it is, does not take into account the *indirect* cost, including the destruction of property on land and sea, the depreciation of capital, the interruption of trade, the loss of production due to the employment of the

Money cost



MONEY COST TO THE COMBATANT NATIONS FOR DIRECT WAR EXPENSES,
TO THE SPRING OF 1919

From "The War with Germany," published by the U. S. War Department.

world's workers in military activities, the payments for war relief, and the expenditures of neutral nations. Such items would amount to many more billions. However, any estimate of either the direct or the indirect cost must make allowance for the depreciation of the currencies in all European countries during the war period. Measured in dollars the total expenditure was one thing; measured in terms of labor and commodities it was another and lesser thing. The figure given above for the

direct cost must be halved, if it is to be adjusted to the purchasing power of currencies before the war began. But even \$93,000,000,000 is a sum so great as almost to defy the imagination. It is a thousand dollars for every mile of the distance between our earth and the sun. All the wars from the time of the French Revolution to 1914 cost not more than \$25,000,000,000.

The war was financed to some extent by increased taxation, especially in Great Britain and the United States, but chiefly by borrowing. The nations, in the first place, issued vast quantities of paper money. Such **War finance** forced loans are easily made on the Continent, where the governments control the banks and possess a monopoly of note issue (§ 128). In the second place, the nations sold their bonds, or promises to pay, to all who would buy them. The amounts raised were far greater than had been supposed possible. The people bought the bonds out of their savings, for the war taught lessons of thrift to almost every one and made it a patriotic duty for the citizen to save that his country might have more to spend.

The end of the war left the whole financial world in chaos. All the belligerents had to impose heavy additional taxation, in order to meet the interest on their huge debts and repair the destruction caused by the struggle. **Finance after the war**

Many of them found it difficult to avoid bankruptcy. Great Britain and the United States were the only important countries which from the start balanced their budgets and did not show a large gap between income and expenditure.

The financial burden which our own and future generations must carry is shown by the gigantic national debts. These now total nearly ten times what they were before **National debts** the war. The debt of Great Britain, at the peak in 1920, was \$40,000,000,000; that of the United States, at the peak in 1919, was in excess of \$26,000,000,000. Both these countries are now paying off their indebtedness — the United States doing so at the rapid rate of about a billion a year. During the war the Allies borrowed about \$10,000,000,000 from the United States. Great Britain and most of the Continental states have begun to meet the interest charges on what they

owe and to pay off the principal. It is expected that the British debt to the United States will be completely extinguished in sixty years. Payments made by other European countries to the United States will likewise be spread over a long period of time.

The World War involved Europe, the largest part of North America and South America, much of Africa, two-thirds of Asia, and most of Oceania. Improved methods of transportation and communication have brought all civilized peoples so close together that a shot fired in the Balkans soon provoked an international crisis and at length produced a world-wide conflict. It was impossible to localize the last war; it will be equally impossible to localize the next war.

Everything indicates that the next war, if on the scale of the last one, will be still more destructive of life and property.

Airplanes, submarines, battleships, and armament are being rapidly improved. "Tanks" are evolving into land battleships, equipped with field guns as well as machine guns. Poison gases, powerful enough to disable or kill thousands of people at one time, have been discovered and perfected. Nor does the ghastly catalogue end here. Disease germs, capable of polluting the water supply of whole areas, blight to destroy crops, anthrax to slay horses and cattle, and plague to sweep away entire populations are being prepared in the chemical laboratories of more than one great country. Modern warfare, by using all the agencies of modern science, threatens to become a sort of collective suicide of the nations. Mr. Lloyd George spoke soberly when he declared that another war will be against civilization. He might have added, it will destroy civilization.

169. The Peace Movement

Christianity introduced into Europe an exalted idea of the sacredness of human life (§ 69). It condemned homicide of any kind, and therefore regarded war as unlawful under any circumstances. Had not Christ declared that "all they that take the sword shall perish

with the sword"?¹ The Christian Church formed, in fact, the first peace society and launched the first peace movement. It proved to be impossible to preserve a pacifist attitude after Christianity became the official religion of the Roman Empire. That empire had been built up by successful warfare, and only by warfare could it be defended against its barbarian foes. The use of the cross on the standards of the imperial army showed what a change had come over the spirit of Christianity.

The Church in the Middle Ages, while by no means a pacifist body, in general cast its influence on the side of peace. It deserves credit for establishing the Truce of God (§ 81) and for many efforts to stamp out private warfare between feudal nobles. The Church, however, encouraged crusades against heretics and infidels. The institution of chivalry (§ 75) and the military orders of monks, such as Templars and Hospitalers (§ 78), illustrate the union between Christianity and militancy.

The rise of Protestantism did not produce a change in the attitude of official Christianity toward war. Most of the Protestant churches were State churches, and their ministers, considering themselves in the public service, usually supported whatever war the government undertook. Nevertheless, Christian sects arose which condemned all war. The English Lollards in the fourteenth century taught that homicide in war is forbidden by the New Testament. The sixteenth-century Anabaptists, who had many followers in Germany and other countries, believed that Christians should not bear arms or offer forcible resistance to wrongdoers or wield the sword. The Society of Friends (commonly called Quakers), which arose in the seventeenth century, was also a pacifist organization.

Strong protests against war were voiced at various times by isolated reformers, for instance, by Erasmus and Voltaire. The nineteenth century saw the rise of peace societies numbering several hundreds throughout the world. Their first international congress took place as early

¹ *Matthew*, xxvi, 52.

as 1843. These societies held regular meetings and kept up a permanent bureau at Bern, Switzerland. They helped to arouse public sentiment in favor of compulsory arbitration, the restriction of armaments, and the removal of the causes of war. The Pan-American Union (§ 163) had for its purpose the furtherance of good relations among all the twenty-one republics of the New World. The peace movement was also promoted



HUGO GROTIUS

After the portrait by Miervelt of Grotius at the age of forty-nine.

by private benefactors. Alfred Nobel, the Swedish inventor of dynamite and other explosives, who left his fortune for the establishment of international prizes, directed that one of these should be annually awarded to the person or society rendering the greatest service to the cause of human brotherhood. Andrew Carnegie gave ten million dollars as an endowment to hasten the abolition of international war, "the foulest blot on our civilization." The endowment was particularly intended to encourage studies in economics,

history, and international law, so that the world's peoples might know one another better and so avoid many sources of friction between them.

What is called international law arose as an attempt to frame rules acceptable to all nations and binding upon them in their relations with one another. These rules were first set forth by a great Dutch jurist, Hugo Grotius, who ranks as the founder of international law. He wrote his truly epoch-making treatise, *On the Law of War and Peace*, in the early sixteenth century. "I saw prevailing throughout the Christian world a license in making war of which even barbarous nations would have been ashamed. Recourse was had to

arms for slight reasons or no reason; and when arms were once taken up, all reverence for divine and human law was thrown away, just as if men were henceforth authorized to commit all crimes without restraint.”¹ The field of international law has steadily widened since 1625, when the work of Grotius appeared. At the present time some of the great jurists of the world are engaged in the preparation of an enlarged and improved code of laws to regulate the intercourse of nations.

170. International Organization

The idea of keeping peace by international agreements is not new. Several great wars have been followed by projects for the prevention of future conflicts. After the religious struggles of the sixteenth century in France came the “Grand Design” of Henry IV. This scheme for the establishment of a European Confederation or Christian Republic was never carried into effect, owing to the assassination of the French king. Near the close of the seventeenth century, William Penn wrote a prophetic *Essay towards the Present and Future Peace of Europe* (1692). Penn argued that an international Diet or Parliament, obeying “the same rules of justice and peace by which parents and masters govern their families, magistrates their cities, estates their republics, and princes and kings their principalities and kingdoms,” could abolish warfare between the nations. The French revolutionary wars produced Immanuel Kant’s *Towards Perpetual Peace* (1795). In this work the great German philosopher declared that perpetual peace might be secured by an international union of states and that such a union would become possible when autocracies gave way to democracies.

It was the autocrats, however, who made the first attempt at a League of Nations. In 1815, after Europe had been exhausted by the struggle against Napoleon, the tsar of Russia, the Austrian emperor, and the king of Prussia formed a so-called Holy Alliance. The three rulers pledged themselves “in the name of the Most Holy and Indi-

¹ Grotius, *On the Law of War and Peace*, Prolegomena, 28.

visible Trinity" to take for their sole guide henceforth "the precepts of justice, Christian charity, and peace." They further promised to remain united "by the bonds of a true and indivisible fraternity," and "on all occasions and in all places" to lend each other aid and assistance. Several other European sovereigns later signed this pledge. Though a praiseworthy attempt to apply much needed principles of morality to international relations, the Holy Alliance never had any real importance. Most statesmen agreed with Metternich's characterization of it as a "loud-sounding nothing." It soon faded into oblivion, being replaced by the far more practical Concert of Europe.

The five leading powers, Great Britain, France, Prussia, Austria, and Russia, who formed the Concert, did not keep peace throughout the nineteenth century. Their conflicting interests more than once led to hostilities between them. Nevertheless, they sometimes worked together for peaceful purposes. In 1815 they signed a treaty promising never to declare war against Switzerland or to send troops across the Swiss borders. The little Alpine republic thus became a neutral buffer state. In 1839 they similarly guaranteed by a treaty the independence and perpetual neutrality of Belgium. In 1856 they signed the Declaration of Paris, providing rules for the conduct of warfare on the seas. By the Geneva Convention of 1864 they undertook to regulate warfare by land and organized the International Red Cross with branches in every civilized country. Nor were the activities of the Concert confined to Europe. It neutralized the Suez Canal (§ 150), coöperated with Japan and the United States to suppress the Chinese "Boxers" (§ 153), and held conferences from time to time to deal with the problems presented by European expansion in Africa and Asia.

The nations also began to resort increasingly to arbitration as a means of settling differences between them. Over two hundred awards were made by arbitral courts during the nineteenth century, and every one was carried out. After 1900 many leading countries made treaties

with each other, pledging themselves to submit to arbitration all controversies except those affecting national honor or vital interests (such as independence). Argentina and Chile went still further and in 1902 bound themselves to arbitrate *every* dispute which might arise between them. The United States, while Mr. W. J. Bryan was Secretary of State in President



THE CHRIST OF THE ANDES

Erected in 1904 to commemorate the peaceful settlement of a boundary dispute between Argentina and Chile. The monument stands at an elevation of twelve thousand feet and above the tunnel on the Trans-Andean Railroad. The figure of the Christ, twenty-six feet high, was cast from bronze cannon. A tablet on the pedestal reads: "Sooner shall these mountains crumble into dust than the people of Argentina and Chile break the peace which they have sworn to maintain at the feet of Christ the Redeemer."

Wilson's administration (1913-1915), made no less than thirty treaties with foreign countries, requiring the submission of disputes to impartial inquiry by an international body and a delay of a full year before going to war. Nearly all of these "Bryan treaties" are still in effect.

International arbitration received a great impetus at the two peace conferences of 1899 and 1907 (§ 167). The **The Hague** assembled powers could not agree to limit arma- **Tribunal** ments, but besides revising the laws of war they set up at The

Hague a court of arbitration, to which the nations might resort. The Hague Tribunal settled a number of disputes which in earlier days might have led to war. It thus marked a distinct advance toward international peace.

Then came the World War. Austria-Hungary and Germany abruptly withdrew from the European Concert, rejected every proposal for arbitration, and, after hostilities began, violated treaty obligations and the recognized usages of warfare, both by land and sea. The Allies, in consequence, became the defenders of international law, as well as the champions of nationality and democracy. Their enormous sacrifices during the struggle promised to be in vain, unless some means could be found to preserve the sanctity of treaties and prevent future aggressive wars. An international league began to seem, not a utopian scheme, but rather a practical necessity for the peace and security of mankind. Such thoughts as these were repeatedly expressed by responsible statesmen among the Allies, especially by Mr. Lloyd George and President Wilson.

171. The League of Nations and the "World Court"

The League of Nations came into being in 1919, at the Peace Conference of Paris. Its constitution, or covenant, was written in large part by President Wilson. The league consists of an assembly, in which each member has one vote; a council, made up of representatives of Great Britain, France, Germany, Italy, and Japan, together with representatives of nine other members of the league; and a permanent secretariat, or office, at Geneva, Switzerland. The assembly holds a meeting once a year at Geneva, for the admission of new members and for the discussion of matters of international interest. Such power as the league possesses is in the hands of the members of the council, who meet every few months and decide on measures to be taken in the name of the league. All important decisions of the council require a unanimous vote.



Forty-one nations¹ were represented by delegates at the first meeting of the Assembly of the league in 1920. Accessions to the league were made at later meetings, until its membership now includes fifty-six nations. For the future, any self-governing state, dominion, or colony may be enrolled by a two-thirds vote of the members. Any member may, after two years' notice, withdraw from the league, if at the time of withdrawal it has fulfilled all its international obligations.

Membership

The only important countries remaining outside the league are Russia, Turkey, Mexico, and the United States. The

Central Powers were excluded at first as having been so recently enemy states. Russia and Mexico were not invited to join because they had not set up stable governments. The United States declined membership owing to the opposition of many patriotic Americans who believed that certain features of the Covenant, if accepted by this country, would involve us deeply in foreign entanglements and so make it impossible to preserve our policy of aloofness from European affairs. The absence of these great and powerful countries seriously limits the authority of the league. It cannot act with entire efficiency in European affairs until Russia is admitted and assigned a seat on the council. Nor can it become in the fullest sense a world organization as long as the United States continues to be a non-member.

Non-members

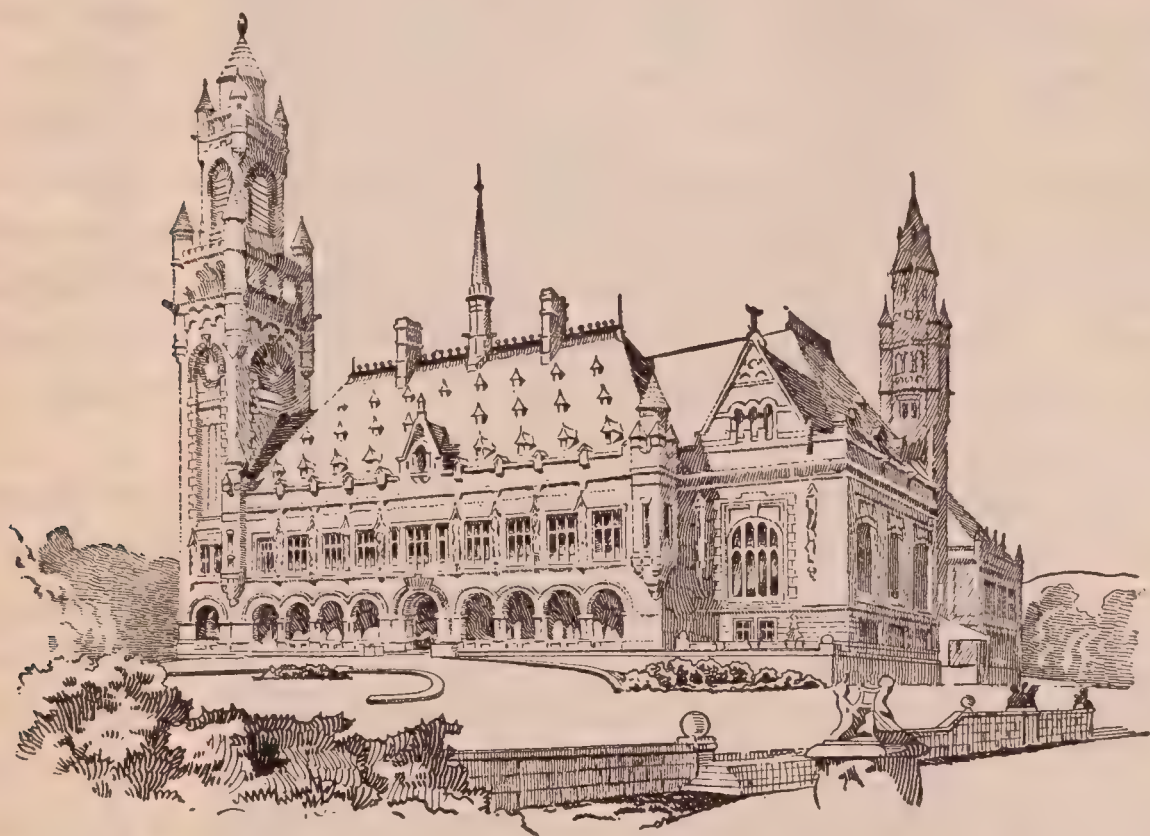
The league serves as a convenient agency for dealing with matters that concern all its members, such as the prevention and control of disease, the regulation of the traffic in dangerous drugs, and the relief of suffering throughout the world. A very important department of the league, the International Labor Office, is concerned with the betterment of industrial conditions in the various countries. The league also has a Committee on Intellectual Coöperation, made up of distinguished European scholars. They maintain a permanent institute at Paris.

The league and international coöperation

¹ Canada, Australia, New Zealand, the Union of South Africa, and India are each represented in the Assembly of the league, as well as the United Kingdom. The Irish Free State is also a member of the league.

As long as nations considered themselves entirely sovereign, able to fight when and how and whom they pleased, there was nothing to prevent a strong country from attacking and perhaps conquering a weak country. The league has begun to deal with this situation. The Covenant declares that a war or even a threat of war is a matter of concern to all the members of the league. Should a dispute

The league
and inter-
national peace



THE PEACE PALACE AT THE HAGUE

A gift of Andrew Carnegie for the use of the Hague Tribunal and for international conferences. It is also the seat of the new "World Court."

likely to result in war arise between two or more member states, it must either be submitted to arbitration or to inquiry and report by the council. No member may go to war until three months after such a report has been made. Should a member take up arms, in disregard of these agreements, it will be considered as having committed an act of aggression toward all other members. They must then sever trade and financial relations with it, thus subjecting it to a sort of international "boycott." A number of international disputes have arisen since the league was organized. In former days they might easily have led to hostilities between European powers. The

league has managed to settle them peacefully, thus heading off or snuffing out several wars. These would have been minor wars at first, but no one can tell how great they might have become before they ended. By its labors in the cause of peace the league is accustoming the nations to accept some international control over their foreign relations.

The Covenant of the league provided for the creation of a Permanent Court of International Justice to make easier the peaceful settlement of disputes between nations.

The "World Court " Such a "World Court" was set up at The Hague, Holland, in 1922. It consists of eleven judges and four deputy-judges chosen by the council and assembly of the league and representing different races, nationalities, languages, and legal codes. All the major countries, except Russia, Turkey, and the United States, and most of the minor countries belong to the court.

The Hague Tribunal (§ 170) is not a court in the proper sense of the word, being merely a panel of names from which arbitrators may be selected when desired by various countries. The "World Court," on the other hand, is a body of permanent judges holding regular sessions in a definite place and at definite times. It may hear and decide any question relating to a treaty or to a matter of international law which is voluntarily submitted to it by the parties concerned.¹ The court also acts as legal adviser to the League of Nations.

The "World Court " and the Hague Tribunal

172. Disarmament and the Abolition of War

All lovers of peace realize that the setting up of such agencies as the League of Nations and the "World Court" must be accompanied by partial or complete disarmament of the nations, if war is to be forever abolished from the civilized world. The United States became the pioneer of this movement by organizing a Conference on the Limitation of Armament. It met at Washington in 1921-

The Washington Conference

¹ Thirty-three states have signed the so-called compulsory arbitration clause by which they agree in advance to accept the arbitration of the World Court.



GENEVA

Geneva, once the residence of Calvin and Rousseau, and now the seat of the League of Nations, is situated on beautiful Lake Geneva. The Rhone, which rises in the lake, flows through the city under seven bridges. The gray and barren rocks (shown in the background of the picture) are overtopped by distant Mont Blanc.

1922. Nine nations (the United States, Great Britain, France, Italy, Belgium, Holland, Portugal, Japan, and China) took part in it. The five principal naval powers represented undertook to scrap or convert to peaceful uses a large number of their capital ships (battleships and heavy cruisers), and so to limit future construction of such ships that after a ten-year building "holiday" the United States and Great Britain should have an equal tonnage, Japan sixty per cent of the tonnage of either of these countries, and France and Italy a still smaller amount. The five powers also signed a treaty by which they agreed not to use submarines as commerce destroyers, as had been done by Germany in the World War.

The Washington Conference failed to secure any limitation of naval armament in the shape of light cruisers, submarines, or aircraft, all of which seem likely to play an important part in future warfare. An attempt by the United States, Great Britain, and Japan to reach an agreement limiting naval rivalry in these arms was made at Geneva in 1927, but the conference broke up without accomplishing anything. Competition for mastery of the seas on the part of the leading nations thus continues, in spite of the enormous burden which it lays on taxpayers and its obvious danger to the peace of the world.

The problem of general disarmament, or at least of greatly reducing the huge land, air, and naval forces of the principal countries, has not yet been solved. The League of Nations is at work on it, paving the way for a disarmament conference to meet in 1928 or 1929. Infinite patience and years of ceaseless toil will be required before a satisfactory outcome can be reached. The nations must feel themselves safe against attack by their neighbors before they will abolish or cut down materially the military forces on which they have always relied for protection. The problem of general disarmament is thus bound up with that of *security*.

An encouraging step in the direction of security was taken in 1925, when representatives of Great Britain, France, Germany,

The Geneva
Conference

The League
of Nations
and disarma-
ment

Italy, and other countries, assembled at Locarno, Switzerland, entered into a series of agreements intended to lessen the danger of future warfare in Europe. These include **The Locarno pacts** several arbitration treaties, in particular, one by which France and Germany promised to arbitrate all difficulties which cannot be settled by the usual methods of diplomacy. The two countries (and also Belgium) further agreed that the frontiers between them as fixed by the Treaty of Versailles in 1919 should be inviolable, and that they would never again resort to war against each other. Great Britain and Italy guaranteed this treaty, promising to use their influence and, if necessary, their military force against any one of the three nations which should violate it. The Locarno agreements thus remove the Rhineland area (Alsace-Lorraine) out of the realm of international dispute, protect Belgium against unprovoked attack by her powerful neighbors, and provide for international arbitration. They ought to make for peace on the war-torn Continent.

The obligations assumed by members of the League of Nations, the Locarno pacts, and the "Bryan treaties" all make it more difficult than ever before for nations to fight one another, but they do not abolish war. **Abolition of war** Thoughtful men, impressed by the horrors of past conflicts and fearful of fresh horrors to come, are now asking if armed conflict between the nations cannot be abolished, as cannibalism, human sacrifice, witchcraft persecution, slavery, and other anti-social practices have been abolished by the common sense and common wisdom of mankind. The question thus raised is at bottom a moral one. Conferences of statesmen and diplomats, pacts, treaties, and other engagements will not of themselves secure permanent peace. That depends on the growth of a public sentiment which condemns all war except in self-defense, in short, all *aggressive* war, as a crime against humanity. We must "seek peace, and pursue it."¹ When the world's peoples agree to follow in their dealings with one another the rules of morality which they obey among themselves, international relations must become more and more like those between citizens

¹ *Psalms*, xxxiv, 14.

of the same nation, with law, order, justice, and peace prevailing among men of good will.

173. Federation

The future close association of European countries, preventing the outbreak of war between them and leading to their more cordial and intimate relations, may be brought about through the agency of the League of Nations. There are, however, actually in existence two international associations which have found in *federation* the means of combining states and peoples under a central government, while at the same time keeping all that is desired or desirable in the way of local independence. One of these associations is the British Commonwealth of Nations,¹ and the other is the United States of America.

The group of self-governing colonies, or Dominions, is small in number, but it includes Canada, Newfoundland, Australia, New Zealand, and South Africa. Their government closely parallels that of the United Kingdom. In each colony the Crown is represented by a governor or governor-general; the House of Lords, by an upper chamber; and the House of Commons, by a popularly elected assembly. Each one has also a prime minister and the cabinet system. Great Britain controls the foreign relations of these five colonies, but otherwise allows them practically complete freedom in matters of legislation. Without interference, they tax themselves, impose tariff duties, even on British goods, control immigration, raise their own armies, support their own navies, and have their own national flags. They are, in fact, "colonial nations."

The nineteenth century was well advanced before Great Britain learned the right policy to adopt toward the "colonials" in North America, Australasia, and South Africa. The rising side of democratic sentiment, as seen in the reform of parliamentary representation (§ 143), more than

¹ A more appropriate term than the old name "British Empire," when applied to the Dominions, or self-governing colonies.

anything else stirred the British people to extend full rights to their colonies. Political emancipation at home had a natural result in political emancipation abroad. Canada first received self-government in the 'forties of the last century (§ 164) and since then Great Britain has bestowed the same precious gift upon her South African and Australasian dominions (§§ 150, 156).

This change of British colonial policy, which has converted so much of the empire into a commonwealth of free states, is one of the outstanding facts of modern history.

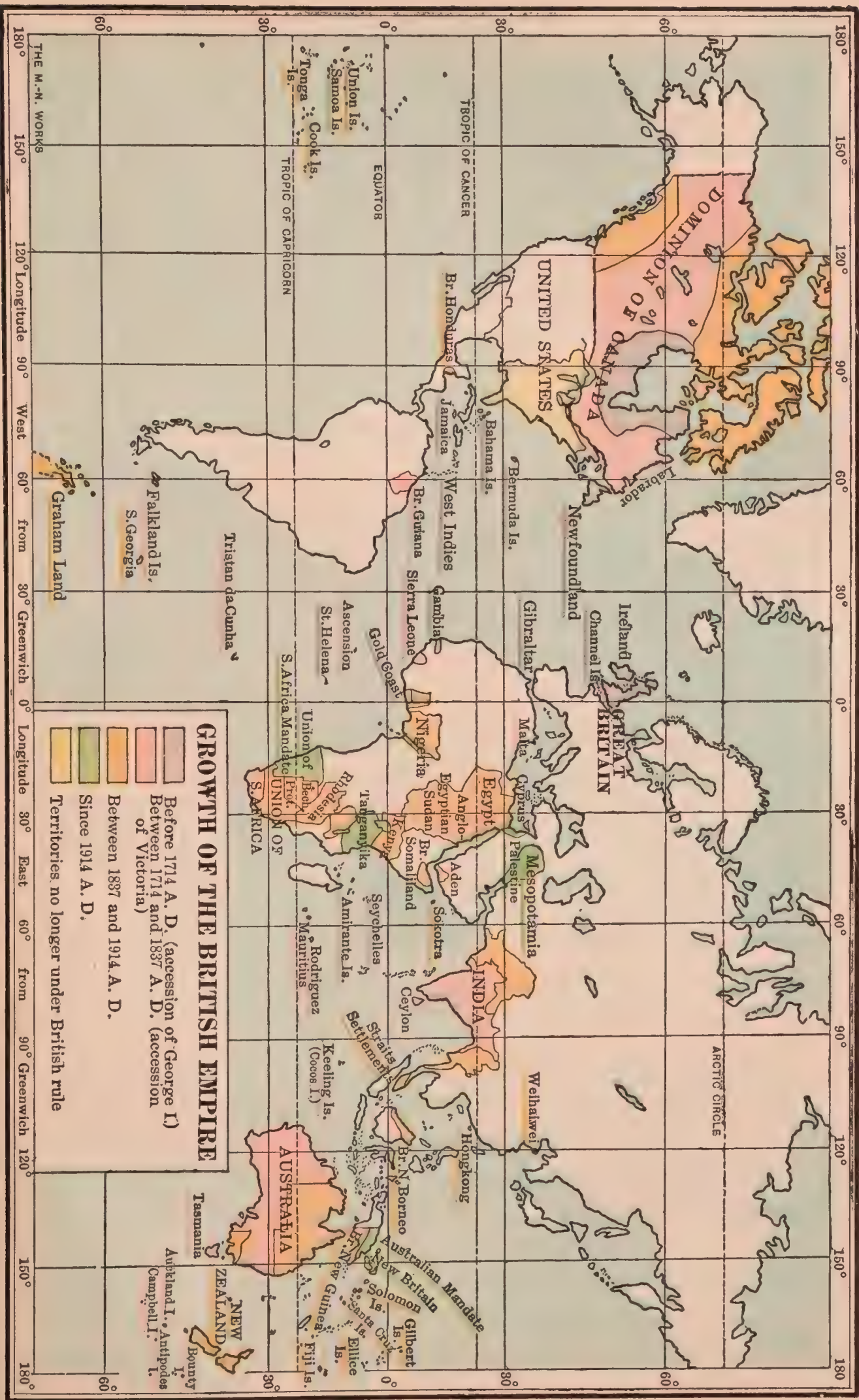
**Greater
Britain**

The vast extent of the Dominions, their enormous resources, and their rapidly growing population give promise of unlimited development in the future. They form a Greater Britain for the perpetuation through the ages of the language, laws, and institutions of the mother country.

The Constitution of the United States (§ 123) reserved to the Federal Government certain *specified* powers relating to war and peace, regulation of commerce, taxation, coinage, post offices, patents, copyrights, and other matters which could not be satisfactorily cared for by the states. The authority of the Federal Government was not made dependent upon the goodwill of the states, as the authority of the League of Nations depends upon the goodwill of the nations in the league. Congress enacts laws binding on citizens throughout the Union. The President executes the laws through federal officials and courts in every state. The Supreme Court (which might be called the earliest Permanent Court of International Justice) settles disputes between states or between them and the Federal Government, and when Congress passes any law in excess of the powers granted by the Constitution, declares that law null and void. The Constitution thus established much more than a league of states; it established a real federation.

There were in 1789 only thirteen states, occupying the Atlantic coast westward to the Alleghenies. There are now forty-eight states, and they reach to the Pacific (§ 162). In 1789 and for many years thereafter they were acutely jealous of one another and of the Federal Government. The attempt to preserve "state's

**The United
States an
"international nation"**



GROWTH OF THE BRITISH EMPIRE

- Before 1714 A. D. (accession of George I)
- Between 1714 and 1837 A. D. (accession of Victoria)
- Between 1837 and 1914 A. D.
- Since 1914 A. D.
- Territories no longer under British rule



rights" led to the succession of the slave-holding states and the Civil War of 1861-1865. The triumph of the North in that war gave a new value and meaning to the principle of federalism. It meant that there were not to be in central North America two independent countries with customs barriers between them, competition in armaments, rivalries, antipathies, and possible wars, such as have long vexed Europe. The United States was to continue to be one country — an "international nation."



The states banded pink were Union slave-holding states; those banded green were Confederate states that seceded after the Civil War began.

The British Commonwealth of Nations may be likened to a family, with all the close ties that exist between members of a family but without fixed rules controlling it. No *machinery* of federation exists in the British Commonwealth. Up to the present the ties of affection and common interest have been strong enough to keep the Dominions faithful to the mother country, but there is nothing to prevent them from withdrawing and setting up as independent states. They would probably do so, were Great

British and American federalism compared

British and American federalism compared

Britain to oppose them on some serious matter of policy. The United States, on the other hand, affords an example of a federation with a definite constitution and body of laws regulating the relations of the Federal Government to the several states. The Union so formed is perpetual, and no state may secede from it. These two great federations of English-speaking peoples have thus developed along very different lines. Their successful operation, together with the growth of the League of Nations, points the way to some wider union embracing all civilized peoples — “the Parliament of mankind, the Federation of the world.”

Studies

1. Explain: Holy Alliance; Concert of Europe; Hague Tribunal; Covenant of the League of Nations; and “World Court.”
2. Mention three leading causes of European wars during the last century. What other causes might be mentioned?
3. Trace the attitude of official Christianity toward war from the first Christian centuries to the present time.
4. What do you understand by international law? How does it differ from ordinary law?
5. Look up in an encyclopedia an account of the life and work of Hugo Grotius.
6. Why might the Holy Alliance be described as a “mutual insurance society of sovereigns”?
7. To what extent was the Concert of Europe a peace league?
8. Explain the present organization and functions of the League of Nations.
9. Why did not the United States join the League of Nations? What other important countries are non-members?
10. Compare the “World Court” with the Supreme Court of the United States.
11. Compare the abolition of private warfare toward the close of the Middle Ages with recent movements to abolish public warfare.
12. “The way to obtain peace is to prepare for war.” Does this statement seem to be justified by the experience of European peoples during the last half-century? Is it truer to say that “the way to obtain peace is to prepare for peace”?
13. On the map (facing page 620) trace the growth of the British Empire.
14. “Doubtless the most significant and momentous fact of modern history is the wide diffusion of the English race, the sweep of its commerce, the dominance of its institutions, its imperial control of the destinies of half the globe.” Comment on this statement.
15. Why may the United States be described as an “international nation”?



LINCOLN

The statue by St. Gaudens
Lincoln Park, Chicago

CHAPTER XIX

SOCIAL BETTERMENT

174. Humanitarian Movements

THE "brotherhood of man" was taught by Hebrew prophets (§ 27), by the Greek Stoics (§ 66), and by the early Christians (§ 69), and the medieval Church always preached the natural equality of all men, if not on earth, at any rate in heaven (§ 81). Our own age, however, is marked by a great growth of humanitarian sentiment. Increased intercourse between civilized peoples not only broadens their outlook but also widens their sympathies. Feelings of human brotherhood, once limited to members of one's clan, tribe, city, or nation, expand to include all mankind. The march of democracy throughout the world works in the same direction, by breaking down the barriers between classes of men and thus making it easier for each one of us to realize that he is in some degree his brother's keeper. There develops a social conscience which emphasizes the obligations of the strong toward the weak and protests against the oppression of any members of the world community by any others. Let us consider some of its manifestations during the past century.

Little more than one hundred years ago the slave trade was generally regarded as a legitimate business. Hardly any one thought it wrong to kidnap or purchase African negroes, pack them on shipboard, where many died in the stifling holds, and carry them to the West Indies or the American mainland to be sold as slaves. It is estimated that more than three million negroes were brought to the New World and that at least a quarter of a million more perished on

the way thither. This shameful traffic reached its greatest proportions after the English had begun to encroach upon the West Indies and to develop, far more thoroughly than the Spaniards had done, the cultivation of cotton, tobacco, and sugar cane (§ 161). Cheap slave labor seemed to be essential for the continued prosperity of the plantations.

Agitation for the prohibition of the African slave trade began toward the close of the eighteenth century. The philanthropists naturally met much opposition from those who profited so richly from the business. Denmark was the first country to declare it unlawful. Great Britain and the United States took the same step in 1807-1808.¹ The Congress of Vienna, to its credit, pronounced against the traffic which had so long desolated Africa and degraded Europe, and in later years the Continental nations, one after another, agreed that it should no longer enjoy the protection of their flags. Since the last decade of the nineteenth century the European powers have also taken action to stamp out what remains of the slave trade in the interior of Africa.

Slavery had all but died out in Christian lands by the close of the Middle Ages. It revived, on a much larger scale, after the era of geographical discovery, which opened up Africa as a source of slaves and America as a field for their profitable employment. The French revolutionists abolished slavery in the colonies of France, but Napoleon restored it. Great Britain in 1833 passed an act to free the slaves in the British West Indies, paying one hundred million dollars to their former masters as compensation. This measure is a monument to the labors of William Wilberforce, who for nearly half a century devoted his wealth, his energies, and his powerful oratory to the cause of the oppressed negroes. Within the next thirty years slavery peacefully disappeared in the colonial possessions of France, Portugal, and Holland, but in the United States only at the cost of civil war. Brazil abolished

¹ The United States, under one of the clauses of the Constitution (Article I, Section 9) had permitted the importation of negro slaves until 1808.

slavery as recently as 1888, but it still exists in the Christian state of Abyssinia, as well as in Arabia and China. About five million men, women, and children are held as slaves in these three countries. The final extinction of slavery throughout the world is a task which has recently been undertaken by the League of Nations.

The penal code of eighteenth-century Europe must be described as barbarous. Torture of an accused person, in order to obtain a confession, usually preceded his trial. The old Only a few nations, Great Britain among them, penal code forbade its use. Prisons were private property, and the inmates, whether innocent or guilty, had to pay their keeper for food and other necessities. Men, women, and children were herded together, the hardened criminals with the first offenders. Branding, flogging, and exposure in the pillory formed common punishments.



THE DUCKING STOOL

An old-time punishment for scolds.

Death was the punishment for murder, arson, burglary, horse-stealing, theft, forgery, counterfeiting, and many other crimes. The British code included over two hundred offenses for which the penalty was death. A man (or a woman) might be hanged for stealing as little as five shillings from a shop or for picking a pocket to the value of a single shilling. Transportation to America or to Australia was often substituted, however, for the death penalty. Executions took place in public, on the mistaken theory that to see them would deter from crime.

The great name in penal reform is that of the Italian Beccaria, whose work, *On Crimes and Punishments*, appeared in 1764. It bore early fruit in the general abolition of torture and of such

ferocious punishments as burning alive, breaking on the wheel, and drawing and quartering. Penal reform in France was hastened by the Revolution. Under the leadership of **Reform of the penal code** Sir Samuel Romilly Great Britain began in the early nineteenth century to reduce the number of capital offenses, until only high treason, piracy, and murder remained. One conse-



STOCKS

From an old manuscript in the British Museum, London.

quence of the reform was a marked lessening of crime, though judges and other conservative persons had predicted just the reverse. Capital punishment has now been abolished by a number of European countries, including Italy, Portugal, Holland, Norway, and Rumania, as well as by Brazil and several other Latin American countries.

Prison reform accompanied the reform of the penal code. One of the leaders of this humanitarian movement was John **Prison reform** Howard, who devoted himself to improving the prisons of England and Wales. Another leader was a Quakeress, Mrs. Elizabeth Fry. Not content with Great Britain as a field for labor, she extended her efforts to all the principal European countries. Much has been done within the past century to improve sanitary conditions in prisons, to abolish striped clothing, the lock-step, and other humiliating practices in the treatment of prisoners, and, by means of juvenile courts and reformatories, to separate first offenders from hardened criminals. Even as regards the latter, the idea is now to make confinement less a punishment than a means of developing the convict's self-respect and manhood, so that he may return to free life a useful member of society. Prison reform in

the various countries has been much advanced by international congresses.

The modern attitude toward the feeble-minded and the insane contrasts sharply with earlier ideas concerning them. Mentally defective persons are no longer regarded with amusement or contempt, but are rather considered as pitiful victims of heredity or of circumstances for which they were not responsible. Every civilized country now provides asylums for their proper care under medical supervision. There are also special schools for the benefit of the blind and of the deaf and dumb.

Treatment of defectives

An increasing sympathy with the brute creation also characterizes our age. **Treatment of The British So-**

animals

ciety for the Prevention of Cruelty to Animals was founded in 1824. Ten years later Parliament did away with bull baiting and cock fighting, which had long been favorite amusements of the lower classes,

and prohibited cruelty to all domestic animals. Similar legislation has been enacted on the Continent, as well as in the United States.

The crusade against alcoholism further illustrates humanitarian progress. The use of intoxicants, formerly uncondemned, more and more comes under moral disapproval. During the World War a number of European countries restricted the manufacture and consumption of alcoholic liquors, and since the war public regulation has continued in one form or another. Sweden and Norway put the liquor trade (excluding that in beer and light wines) under the control of companies which are themselves

Liquor control in Europe



ELIZABETH FRY

controlled by the government. Soviet Russia and Poland have a state monopoly of the liquor trade. Finland and Iceland have adopted complete prohibition of the import or manufacture of liquor containing more than a very small amount of alcohol ($2\frac{1}{4}$ per cent).

Abolition of the liquor traffic in the United States was long agitated by the Prohibition Party, by private organizations, such as the Woman's Christian Temperance Union (under the presidency of Miss Frances E. Willard), and more recently by the Anti-Saloon League. Maine was the first state to adopt legal prohibition. Many



WILLIAM BOOTH

states in the Middle West and the South afterward took the same action. Prohibition sentiment at length led to a constitutional amendment, forbidding the manufacture, sale, or transportation of intoxicating liquors throughout the country, and their importation into it. This Eighteenth Amendment was ratified in 1918-1919 by more than three-fourths of the state legislatures. It went into effect one year after ratification.

175. Charity and Philanthropy

Efforts to relieve poverty and suffering have given rise to charity organization societies, associations for improving the condition of the poor, "community chests," dispensaries, free clinics, free hospital wards, anti-tuberculosis leagues, fresh-air funds, and numerous other philanthropic agencies in both Europe and America. The Salvation Army was started in Great Britain by William Booth, a Methodist minister, with the idea of bettering both the physical and spiritual condition of those who are not reached by other religious bodies. Since its formation in 1878 the Salvation Army has spread to the United States and other countries. The Young

Men's Christian Association also arose in Great Britain, but it is now well known all over the world.

The Red Cross owes its inspiration to a young Swiss, Henri Dunant, who had witnessed one of the bloody battles of the Austro-Sardinian War (§ 141), and whose experience prompted him to urge the formation of relief

**The Red
Cross**

societies for the care of sick and wounded soldiers. The result was an international gathering at Geneva in 1864 and the framing of an agreement to lessen the horrors of modern warfare.

The ten states which originally ratified the Geneva Convention have since been joined by practically all civilized powers. To carry out the convention the International Red Cross Society was formed, with headquarters at Geneva and branches in the various countries. Henri Dunant's name is scarcely known to-day, but the organization which he did most to found has now become a world-wide institution for the relief of all suffering, whether caused by war or by pestilence, floods, fire, or other calamities.



HENRI DUNANT

Princely and more than princely benefactions for charitable and educational purposes have been made during recent years by men of wealth, particularly in the United

Foundations

States. Andrew Carnegie devoted to public purposes over \$350,000,000. His largest and most notable endowment was for the Carnegie Corporation. Its income is to be used for promoting civilization in whatever way seems best to the trustees. The gifts of John D. Rockefeller, Sr., exceed \$500,000,000. The Rockefeller Foundation, which was established "to promote the well-being of mankind throughout the

world," is his most extensive endowment. The Rhodes Scholarships at Oxford, endowed by Cecil Rhodes (§ 150), and the Nobel Prizes (§ 169) are also typical of the great international benefactions of our time.

The conversion of the non-Christian world is the stupendous task to which Christian peoples have addressed themselves since the Middle Ages. The work of Roman Catholic missionaries in Christianizing most of the Filipinos and the Indians of Latin America and Canada was largely accomplished in the sixteenth and seventeenth centuries. Several Protestant denominations founded missionary societies in the eighteenth century, and by the middle of the nineteenth century almost every branch of Protestantism, both in Europe and America, had representatives throughout the non-Christian world. The number of Christians attached to missions is reckoned at 10,000,000, about equally divided between Catholic and Protestant converts.

Missionaries establish schools and colleges, build hospitals, introduce scientific medicine and sanitation, familiarize the natives with inventions and discoveries, and often succeed in stamping out cruel superstitions, together with such practices as cannibalism and human sacrifice. Native converts become, in turn, the means of extending the benefits of modern civilization among their countrymen. The effect of missionary enterprise is therefore enormous, even when conversions are relatively few. We may safely include Christian missions among the most important of all agencies for bringing backward peoples into the common brotherhood of mankind.

176. Emancipation of Women and Children

Woman's position in Europe a century ago was what it had been in the Middle Ages — a position of dependence on man.

Disabilities of woman She received little or no education, seldom engaged in anything but housework, and for support relied on husband, father, or brother. After marriage she became subject to her husband. In Great Britain she could neither

make a will nor enter into a contract without his consent. All her possessions belonged to him. Any money that she earned or inherited was his and might be taken to pay his debts. The law even deprived her of control over her own children. Similar disabilities rested upon Continental women.

The humanitarian sentiment evoked by the French Revolution began by freeing slave and serf, but presently demanded the emancipation of woman also. The demand **Woman's rights** received a powerful impetus when modern industrialism opened new employments to woman outside the home and thus lessened her economic dependence on man. The agitation for woman's rights has so far succeeded that most civilized countries now permit her to own property, engage in business, and enter the professions on her own account. Her educational opportunities have also steadily widened. Wesleyan College, Georgia, and Mount Holyoke Female Seminary, Massachusetts, were the pioneer colleges for women in America. Both were incorporated in 1836. Oberlin College (1833) was the first private institution and the University of Iowa (1856) was the first state university to adopt co-education. The higher educational institutions of Great Britain, France, Italy, and most other European countries permit women to hear lectures and to receive degrees on the same terms as men.

Woman suffrage scored its first victories in Scandinavia. During the decade before the World War, both Finland and Norway permitted women to vote at general elections. Denmark and Sweden extended voting privileges to women shortly after the outbreak of the war. **Woman suffrage abroad** Nearly all the Continental countries now have woman suffrage, the only conspicuous exceptions being France, Italy, Spain, Portugal, and Bulgaria. The Equal Franchise Act, passed by the British Parliament in 1918, gave the vote to women over thirty years of age. This age limit will probably soon be lowered to twenty-one years, to accord with that for male electors. Australia, New Zealand, and Canada have woman suffrage, as well as Mexico and China.

As far back as 1869, when the Fifteenth Amendment to the Constitution, granting suffrage to negroes, was before Congress, Miss Susan B. Anthony and her associates appealed to the legislators for the recognition of women as well. The appeal was denied. The women then organized the National Woman Suffrage Association and began a campaign of education to convince thinking people of the justice of their cause. Years passed without

**Woman
suffrage in the
United States**



SUSAN B. ANTHONY

After a photograph taken at the age of 48.

much apparent progress being made. Wyoming, when admitted to statehood, gave the ballot to women, and by 1918 fourteen other states had done the same. Finally, the constitutional amendment for woman suffrage (sometimes called the "Susan B. Anthony Amendment"), which had been constantly before Congress for forty years, received the approval of that body and was speedily ratified by three-fourths of the states in 1920. With its ratification the United States has

established complete political democracy.

The divorce laws of the Christian world exhibit much variety. Some Roman Catholic countries in Europe (including Italy and Spain) preserve the religious conception of marriage as a sacrament and therefore do not allow divorce under any circumstances. The same is true of most Latin American states. Countries adhering to the Greek Church allow divorce. Those governed or influenced by the *Code Napoléon*, in particular, France, Belgium, Holland, Switzerland, and Germany, do the same. Divorce is not common in Great Britain, and it is rare in Canada. The laws of the United States present no uniformity, some states granting divorce on much easier terms than others. The result has been a very marked annual increase in the number of divorces. In general,

Divorce

modern legislation tends to treat marriage as a civil contract and to permit the contract to be broken for immorality, cruelty, desertion, habitual drunkenness, and serious crime, that is, for such behavior of one party to the contract as makes married life unbearable for the other party.

The decline of the husband's power over his wife has been accompanied by a decline of the father's authority over his children. Among the ancient Romans the father's **Emancipation** control of his offspring was absolute, and their **of children** liberty was often sacrificed to his despotic rule (§ 46). The Roman idea of family obligations survived in Europe through the Middle Ages and still lingers in Latin countries at the present time. In Anglo-Saxon countries, on the other hand, both law and custom regard the grown-up child as independent of the father. Even his authority over minors is considered mainly in the light of guardianship. This liberal conception of paternal rights bids fair to prevail among all civilized peoples.

177. Popular Education and the Higher Learning

The beginnings of popular education reach back to the Reformation era, when elementary schools, supported by general

taxa-
tion,
b e -
g a n
Elementary
education in
the United
States

to spring up in Germany, Holland, Scotland, and Puritan New England. This free common school system, which it is the glory of the reformers to have established, gradually spread



BOYS' SPORTS

An illustration in an old English edition (1659) of Comenius's *Orbis Pictus* (Illustrated World). This was the first picture book ever made for children, and for a century it remained the most popular school text in Europe.

throughout the United States during the nineteenth century and became entirely secular in character. No one did more to advance it in this country than Horace Mann. As secretary of the Massachusetts state board of education he established the first normal school for the training of teachers, and in his annual reports he argued persuasively that common schools are the pillars of democracy.

The first American high school opened in Boston in 1821. It was for boys exclusively. The Massachusetts legislature,



FIRST HIGH SCHOOL IN THE UNITED STATES

After an old print.

Secondary education in the United States six years later, passed the first law requiring the establishment of high schools in cities and towns. Outside of this state great difficulties were met in setting up a high-school system. Secondary education was expensive and in the opinion of many persons needless. Why should taxes be levied, they asked, to teach the children "to make *x*'s and pot-hooks and gabble parley-vous"? In spite

of all obstacles, however, the high-school movement has spread everywhere in the United States, until there are now many thousands of such schools offering a four-year course and freely open to both boys and girls. The private preparatory schools and academies, with a four-year course, are also numerous. The present tendency to establish junior colleges practically extends the high-school course to six years, by adding to it various subjects of collegiate grade.

British statesmen for a long time looked with disfavor upon projects for public schools. Education, they thought, unfits

the people for manual labor and nourishes revolutionary ideas. "If a horse knew as much as a man, I should not like to be its rider," declared a peer in Parliament, when voting against an appropriation for educational purposes. After the extension of the suffrage to the working classes (§ 143), the government set up for the first time a national system of instruction. "We must educate our masters," it was said. Elementary education in Great Britain is now free, compulsory, and secular. Many parents, however, prefer to send their children to private institutions under the control of the Anglican Church. The public and private schools together have well-nigh abolished illiteracy.

Public schools
in Great
Britain

The French revolutionists believed that "next to bread, education is the first need of the people." They prepared an elaborate scheme for public schools, but never carried it into effect. Napoleon also aimed to set up a State system of education through primary and grammar grades to the *lycées*, or high schools. Lack of funds and of experienced lay teachers handicapped the emperor's efforts, and at the close of the Napoleonic era the majority of French children still attended private schools conducted by the Church. France waited until the 'eighties of the last century before securing a truly national system of education. The French government now appropriates large sums for educational purposes, and illiteracy is to-day practically non-existent.

Public
schools
in France

Prussia began to reorganize elementary education along modern lines as early as the reign of Frederick the Great and carried the work further during the Napoleonic era.

The public school movement has made much progress in other Continental countries during recent

Public schools
elsewhere on
the Continent

years. The percentage of illiteracy is still high in Italy and higher still in Spain, Portugal, and the Balkan states, while in Russia most of the peasants are too ignorant to sign their names. With such exceptions, however, Europe now agrees with the United States that at least the rudiments of an education should be the birthright of every child.

The American state university, with its wide curriculum of

both liberal and practical subjects, is a nineteenth-century innovation. Previous to its establishment private denominational institutions prepared men for the ministry and a few other learned professions (§ 118). Several southern states (notably Virginia in 1817) were the first to found universities, but the movement really began with the chartering of the University of Michigan in 1837, the year of the admission of that state into the Union. State universities, co-educational in character, are now found in nearly all the commonwealths. Their work is supplemented not only by numerous private colleges and universities, but also by the splendid benefactions associated with the names of Rockefeller and Carnegie. The rapid growth in student enrollment and the enormous increase in endowments are features of recent educational progress in the United States.

England until the nineteenth century had only two universities (Oxford and Cambridge), Scotland had four, Ireland one, and Wales none. The democratic movement has led to a demand for a wider diffusion of knowledge and greater opportunities to acquire it, so that now there are twenty universities in the British Isles. New institutions of learning have been founded on the Continent and in South Africa, India, China, Japan, and Latin America, many of them since the World War. They form the most promising revival of learning since the rise of universities in the later Middle Ages (§ 90).

178. Religious Toleration and the Separation of Church and State

The union of Church and State in Catholic countries and in Protestant countries after the Reformation seemed to make conformity to the established religion essential for all citizens. Non-conformity was considered a crime, which the government stood ready to punish by fines, imprisonment, or even death. A noteworthy step toward religious toleration was taken near the close of the sixteenth century, when French Protestants (Huguenots) were

allowed to enjoy freedom of private worship everywhere and freedom of public worship in a large number of villages and towns. They received this right by the Edict of Nantes, which Henry IV issued in 1598. Louis XIV took it away from them in 1685, and for a long time thereafter the Huguenots were an outlawed and persecuted sect in France. The passage in England of the Toleration Act, by the same Parliament that enacted the Bill of Rights (§ 111), marked a more permanent advance toward religious liberty. This measure relieved Protestant Dissenters, or Nonconformists, from all penalties for not attending the

Anglican Church and granted them the right of public worship in their own chapels. Roman Catholics were expressly excluded from the benefits of the Act, but as a matter



MEDAL OF LOUIS XIV

Commemorates the revocation of the Edict of Nantes. The obverse bears a representation of "Louis the Great, the Most Christian King," the reverse contains a legend meaning "Heresy Extinguished."

of fact they were allowed henceforth to hold their own services without disturbance. The Toleration Act commended itself to the American colonists, many of whom were Dissenters. It was generally reenacted by the colonial legislatures.

Religious toleration has been steadily extended in more recent times. The First Amendment to the Constitution of the United States provides that Congress shall make no law prohibiting the "free exercise of religion." The French revolutionists, in the Declaration of the Rights of Man (§ 136), announced that no one should be disturbed on account of his religious opinions, provided he did not thereby trouble public order. It may be said, broadly, that throughout the Christian world the various churches have now abandoned the practice of compulsion in

Spread of
religious
toleration

religion. Men of different beliefs have found that they can live peaceably side by side with one another in the same country.

The Church in the Middle Ages controlled, or tried to control, the State, upon the theory that temporal as well as spiritual authority is derived from the pope. The Reformation, in those countries where it succeeded, merely substituted a number of separate national churches for the one Church of Rome. To Roger Williams and William Penn in the seventeenth century belongs the honor of having founded in Rhode Island and Pennsylvania, respectively, the first political communities where religious matters were taken entirely out of the hands of the civil government. The ideas of Williams and Penn found expression in the First Amendment to the Constitution of the United States. Congress is forbidden to make any law "respecting an establishment of religion." This means that the Federal Government cannot appropriate money for the support of any church. This restriction does not bind the several states, but most of their constitutions repeat the federal prohibition. Church and State are absolutely separate in Canada, as well as in Mexico, Brazil, and some of the smaller Latin American countries.

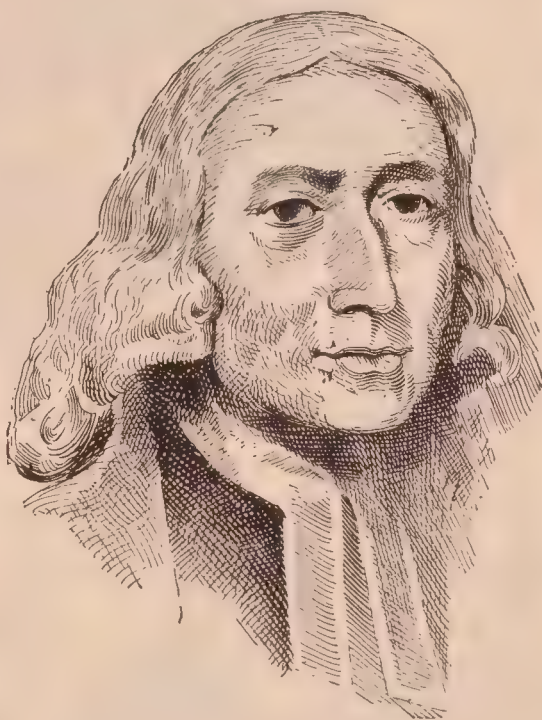
The separation of Church and State prevails in Australia, South Africa, and other parts of the British Empire. The Liberal Party under Gladstone disestablished the Anglican Church in Ireland and under Lloyd George disestablished it in Wales. The French revolutionists separated Church and State, but Napoleon's Concordat with the pope again made Roman Catholicism the official religion (§ 137). The Concordat was repealed as recently as 1905, and both Catholic and Protestant bodies in France now depend entirely upon voluntary contributions for support. The Russian revolutionists have disestablished the Orthodox Church. The new constitution of republican Germany practically disestablishes the Prussian Protestant Church, whose head was the kaiser. The constitutions of Czechoslovakia and Poland also provide for the separation of Church and State.

**Separation of
Church and
State in the
New World**

**Disestablish-
ment in the
Old World**

The multiplication of sects, which began with the Reformation (§ 103), has gone on rapidly in modern times. The Unitarians, who rejected the doctrine of the Trinity, **New Protestant sects** gained followers in Poland and Hungary as early as the sixteenth century and afterward in the British Isles and the United States. Seventeenth-century England produced the Baptists, whose name was derived from their insistence on immersion of adults as the only proper form of baptism. The Society of Friends, or Quakers, as they are commonly called, also arose in England at this time. Methodism took its start in the eighteenth century out of the preaching of John Wesley and his associates. They worked among the common people of England and won a large following by the fervor, piety, and strictness of their ways. The Methodists finally separated from the Anglican Church and became an independent denomination. Other sects, including the Adventists, Universalists, and Disciples of Christ, and even new religions, such as Mormonism, Spiritualism, and Christian Science, have originated in the United States and spread thence to European lands.

Considerably over a third of the earth's peoples are Christians. The adherents of Roman Catholicism number perhaps 275,000,000; those of the Protestant denominations, perhaps 175,000,000; and those of the **The world religions** Greek Church, perhaps 125,000,000. The Jews are estimated at 10,000,000. For the other world religions the following figures must be considered merely rough approximations: Moslems, 225,000,000; Brahmanists (in India), 225,000,000; Buddhists (China, Japan, Tibet, Mongolia, Indo-China), 450,000,000.



JOHN WESLEY

After a painting by George Romney in the possession of W. R. Cassels, London.



179. Social Well-being

Social betterment in past ages has been undertaken by religious bodies, by guilds, trade unions, and similar associations, by governments, by private corporations, and by prophets, philosophers, and preachers, working alone or with only small groups of their followers. There has usually been little coöperation among social workers. Our own age, however, is notable for the creation of numberless organizations, some local, some national, and some international in character, and all having as their object the improvement of human relations. Social reform

Efforts for social betterment rest on the belief that society can be improved through conscious and intelligent action by its members. Perhaps the chief value of historical study is the proof it offers of social progress. No one can read history, especially the history of Western civilization during recent centuries, without being impressed by the real and great gains which man has made in securing greater liberty, greater equality, and greater fraternity. Some of these gains have been considered in the present chapter. They are all summed up in the word "democracy." Social progress

Democracy is more than a matter of politics. It is not enough to extend to all men (and women too) the privilege of voting, holding office, and determining the policies of their governments. There cannot be complete liberty as long as many people are still sunk in ignorance, bound to uninter- Social democracy rupted toil, and haunted by the constant fear of unemployment and pauperism. There cannot be complete equality when sharp distinctions exist between rich and poor, between those who have property and those who have not. Nor can there be complete fraternity, or human brotherhood, in a world where class is arrayed against class and nation against nation. In short, democracy must be *socialized* if it is to be real democracy. This implies a certain spirit on the part of human beings toward one another — the spirit of "fair play." The true democrat does not proclaim that all men are equal, but he does assert that all

should have, as far as possible, equal opportunities and privileges. He seeks to break down the old, artificial distinctions separating human beings, so that brains and character rather than birth and wealth may count in the struggle of life. Such desirable ends, he knows, are secured by voluntary agreement rather than by legislation. The latter may help, — for instance, government regulation of industry (§ 131), — but the great thing is the development through education and moral training of man's sense of responsibility to his fellows. As long as human nature continues to be imperfect, each age will have its own problems to solve, discontents to satisfy, and evils to overcome. The reformer's task is never-ending, but every genuine reform brings humanity nearer to the goal of social well-being.

Studies

1. What is the "social conscience"? 2. What humanitarian reforms are associated with the names of Wilberforce, Beccaria, Romilly, Howard, Mrs. Fry, Miss Willard, William Booth, and Henri Dunant? 3. Contrast the old penal code with modern treatment of criminals. 4. Mention some arguments that are often urged against capital punishment. 5. Compare as to purposes and results charitable work in the Middle Ages with the organized charity of to-day. 6. Look up in an encyclopedia accounts of the benefactions of Carnegie and Rockefeller. 7. Why have Christian missionaries been called the "advance-guard of modern civilization" among heathen peoples? 8. What is meant by the "emancipation" of women and children during the past century? 9. How do you explain the long delay in securing woman suffrage in the United States? 10. Why is popular education so essential in a democratic country? 11. Prepare an oral report on the history of the kindergarten movement. 12. Name and locate ten great universities in the United States and Europe. 13. Give some account of the Edict of Nantes and the Toleration Act. 14. Show that religious toleration and an established church may exist side by side. 15. What was the origin of the names Quaker and Methodist? 16. Look up in an encyclopedia accounts of the rise of Mormonism and Christian Science. 17. What can you find out about the history of Masonry and Oddfellowship? 18. Distinguish between political democracy and social democracy. Which is the broader term?

CHAPTER XX

MODERN THOUGHT AND CULTURE

180. Rise of Modern Science

THE Middle Ages were not by any means ignorant of science (§ 91), but its study naturally received a great impetus when the Renaissance brought before educated men all that the Greeks had done in mathematics, astronomy, physics, medicine, and other subjects (§ 61). The invention of printing also fostered the scientific revival by making it easy to spread knowledge abroad in every land. The pioneers of Renaissance science were Italians, but students in France, England, Germany, and other countries soon took up the work of enlightenment.

The first place among them must be given to Copernicus, the founder of modern astronomy. He was a Pole, but he lived many years in Italy. Patient study and calculation led him to the conclusion that

the earth turns upon its own axis, and, together with the other planets, revolves around the sun. The Copernican theory met much opposition, not only in the universities, which clung to the time-honored Ptolemaic system, but also among theologians, who thought that it contradicted statements in the Bible.



NICHOLAS COPERNICUS

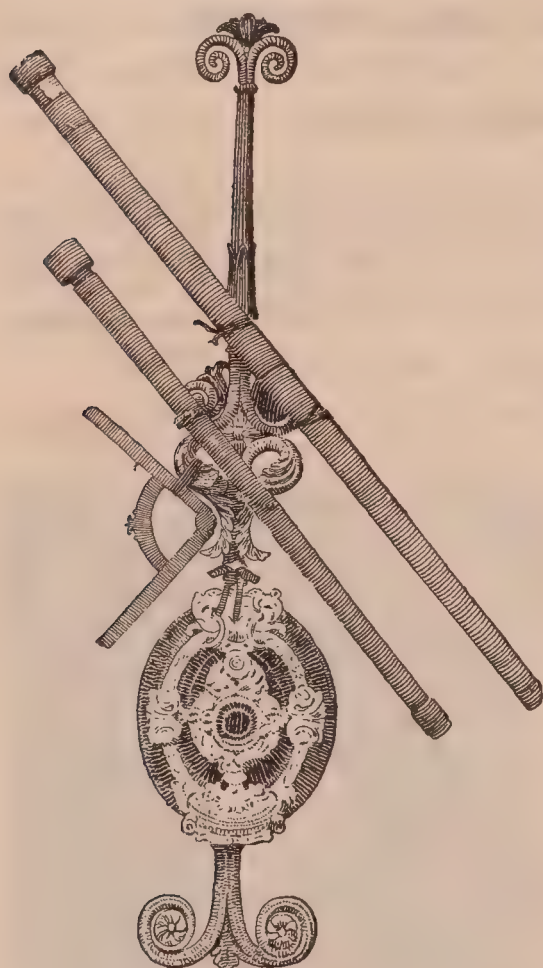
Moreover, people could not easily reconcile themselves to the idea that the earth, instead of being the center of the universe, is only one member of the solar system, that it is, in fact, only one of many worlds.

An Italian scientist, Galileo, made one of the first telescopes — it was about as powerful as an opera glass — and turned it on

Galileo, 1564–1642 the heavenly bodies with wonderful results. He found the sun moving unmistakably on its axis, Venus showing phases according to her position in relation to the sun, Jupiter accompanied by revolving moons, or satellites, and the Milky Way composed of a multitude of separate stars. Galileo rightly believed that these discoveries confirmed the theory of Copernicus.

Another man of genius, the German Kepler, worked out the mathematical laws which govern the movements of the planets. He made

Kepler, 1571–1630, and Newton, 1642–1727 it clear that the planets revolve around the sun in elliptical instead of circular orbits. Sir Isaac Newton, continuing Kepler's work, showed by mathemat-



GALILEO'S TELESCOPES

Preserved in the Museum of Ancient Instruments, Florence. A broken object-glass, with which Jupiter's satellites were discovered, is mounted in the center of the ivory frame.

ical calculation that the motion of the planets about the sun, and of the moon about the earth, can be explained as due to the same force of gravity which makes the apple fall to the ground. This discovery that all the movements of the heavenly bodies obey one simple physical law is a landmark in the history of science.

Two other scientists gained fame in a field far removed from

astronomy. Vesalius, a Fleming, who studied in Italian medical schools, gave to the world the first careful description of the human body based on actual dissection. He was thus the founder of human anatomy. Harvey, an Englishman, after observing living animals, announced the discovery of the circulation of the blood. He thereby founded human physiology.

**Vesalius,
1514-1564,
and Harvey,
1578-1657**

Copernicus, Galileo, Kepler, Newton, Vesalius, Harvey, and their fellow workers built up the scientific method. Students in the Middle Ages had mostly been satisfied to accept what Aristotle and other philosophers had said, without trying to prove their statements. Kepler, for instance, was the first to disprove the Aristotelian idea that, as all perfect motion is circular, therefore the heavenly bodies must move in circular orbits. Similarly, the world had to wait many centuries before Harvey showed Aristotle's error in supposing that the blood arose in the liver, went thence to the heart, and by the veins was conducted over the body. The new scientific method rested on observation and experiment. Students learned at length to take nothing for granted, to set aside all authority, and go straight to nature for their facts.

**The scientific
method**



**DEATH MASK
OF SIR ISAAC
NEWTON**

In the possession
of the Royal Society
of London.

Scientific investigations, in previous times pursued by lonely thinkers, now began to be carried on systematically by the members of learned societies. Italy led the way with the foundation at Naples and Rome of the first academies of science, and her example was followed at Paris, Berlin, and other European capitals. Shortly after the "Glorious Revolution" a group of English investigators obtained a charter forming them into the Royal Society of London. It still exists and enrolls the most distinguished scientists of Great Britain. Never before had there been so much interest in science and so many opportunities to uncover the secrets of nature.

**Learned
societies**

181. Development of Modern Science

Arithmetic, geometry, and algebra (elementary mathematics) had been studied in the schools and universities of the Middle Ages. It remained to create the higher mathematics, including analytic geometry, logarithms, and the infinitesimal calculus. Knowledge of the calculus, which deals with numbers infinitely small, is of immense service in scientific research, as well as in engineering and other practical applications of science.

Many pages would be needed merely to enumerate the great discoveries of modern scientists. Eighteenth-century astronomers found beyond Saturn a new planet, Uranus; computed the distance between the earth and the moon; and showed that our solar system as a whole is moving toward a point in the constellation Hercules. Nineteenth-century astronomers found still another planet, Neptune; measured the distances of some of the fixed stars; and began the task of photographing the heavens. Twentieth-century astronomers have learned much about the temperature of the stars as indicated by their different colors, red, orange, yellow, and bluish-white; about the sizes of the stars, ranging in bulk from "giants" many times larger than our sun to "dwarfs" much smaller than our sun; about the incredible number of the stars, which are now reckoned by billions; and about their equally incredible distances. The stellar universe to which the sun belongs is considered to have a flattened, watch-shaped figure, with a diameter some five or six times as great as its thickness. Outside this system of suns lie other systems whose immensity is being revealed by high-powered telescopes and the photographic lens.

The foundations of modern physics, particularly in the departments of electricity and magnetism, were laid in the eighteenth century. Benjamin Franklin, whose scientific work gained for him election to the Royal Society, proved that lightning is really an electrical discharge. The memory of the Italian Volta (1745-1827) is perpetuated when-

ever an electrician refers to a "voltaic cell" or uses the term "volt." More recent physicists determined the speed of light ¹ and showed that light, heat, and electricity are all forms of wave action in the ether, but of different wave lengths, these ranging from a few miles or longer to minute fractions of an inch.

The telegraph, telephone, electric lighting, and electric motive force were some of the practical applications of physical science in the nineteenth century. Wireless telegraph- **Applied**
raphy and telephony have now developed from the **physics**
discovery of the "Hertzian waves," or electric vibrations in the ether. In 1895 the German Röntgen discovered the X-rays, and three years later the French professor Curie and his Polish wife obtained from the mineral pitchblende the mysterious element radium. Physicists have now found other radioactive bodies and have proved that radioactivity is due to the breaking-up of atoms, which, instead of being indivisible, as once thought, are themselves composed of particles of electricity. An atom consists of a nucleus, with a positive electric charge, and a number of electrons, negatively charged, which revolve with tremendous speed around the nucleus. This amounts to saying that matter is electricity and that electricity is matter.

Chemical research made rapid progress in the eighteenth century. Greek philosophers had taught that earth, air, fire, and water compose the original "elements" out of which everything else was made (§ 60). Chemists **Chemistry**
now disproved this idea by decomposing water into the two gases, hydrogen and oxygen. The Frenchman Lavoisier (1743-1794) also showed that fire is really a union of oxygen with earthy carbon. Previously it had been supposed that objects burn because they contain a combustible substance known as "phlogiston." More modern chemists have shown that all matter exists in a solid, a liquid, or gaseous state according to the degree of heat to which it is subjected; that it is composed of one or more of ninety-odd elements; and that these elements combine with one another in fixed proportions, as when one part of hydrogen

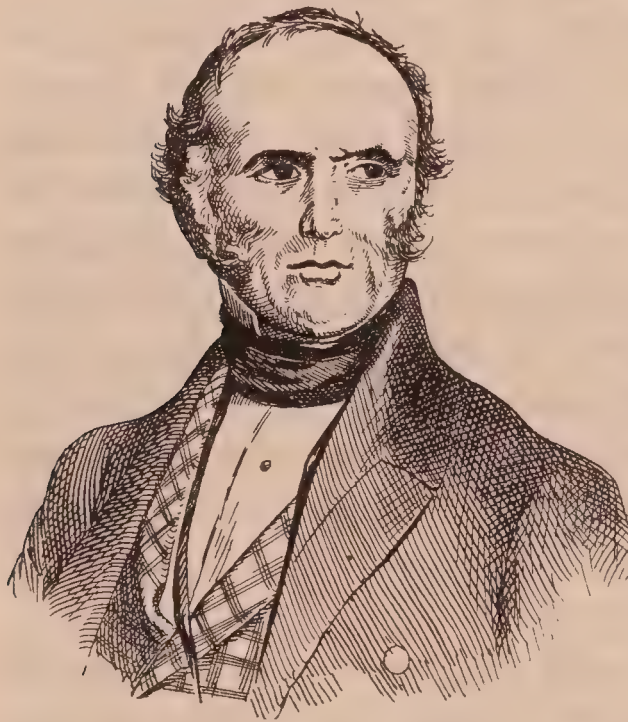
¹ About 186,300 miles a second. A "light year," or the distance which light covers in that time, is about six trillion miles.

by weight unites with eight parts of oxygen by weight to form nine parts of water.

Applied chemistry has given us illuminating gas, friction matches, powerful explosives such as dynamite and nitroglycerine, artificial fertilizers, beet sugar, aluminum, and various derivatives of coal tar, including the aniline dyes, carbolic acid, naphtha, and saccharine. The chemist now creates in his laboratory many substances which

have never existed before or else had been produced only by plants or in the bodies of animals.

New conceptions of the earth were set forth by the Scotchman, James Hutton (1726-1797), who ranks as the creator of modern geology. He studied minerals and rocks in order to understand the development of the earth in past times. His work was continued by the Englishman, Sir Charles Lyell (1797-1875), who explained the changes which



SIR CHARLES LYELL

After a painting by T. H. Maguire.

have produced mountains, valleys, plains, lakes, seacoasts, and other geologic features, not as due to sudden violent movements ("cataclysms"), such as had been earlier supposed to cause them, but as the result of the contraction of the globe, erosion by water, glaciers, frost, wind, and other forces working gradually over immense periods of time. The acceptance of this explanation, coupled with the discovery of fossils in the stratified rocks, made it necessary to estimate the age of the earth by untold millions, instead of a few thousands, of years (§ 2).

Eighteenth-century explorers brought back to Europe from America and the Pacific many new kinds of animals and plants,

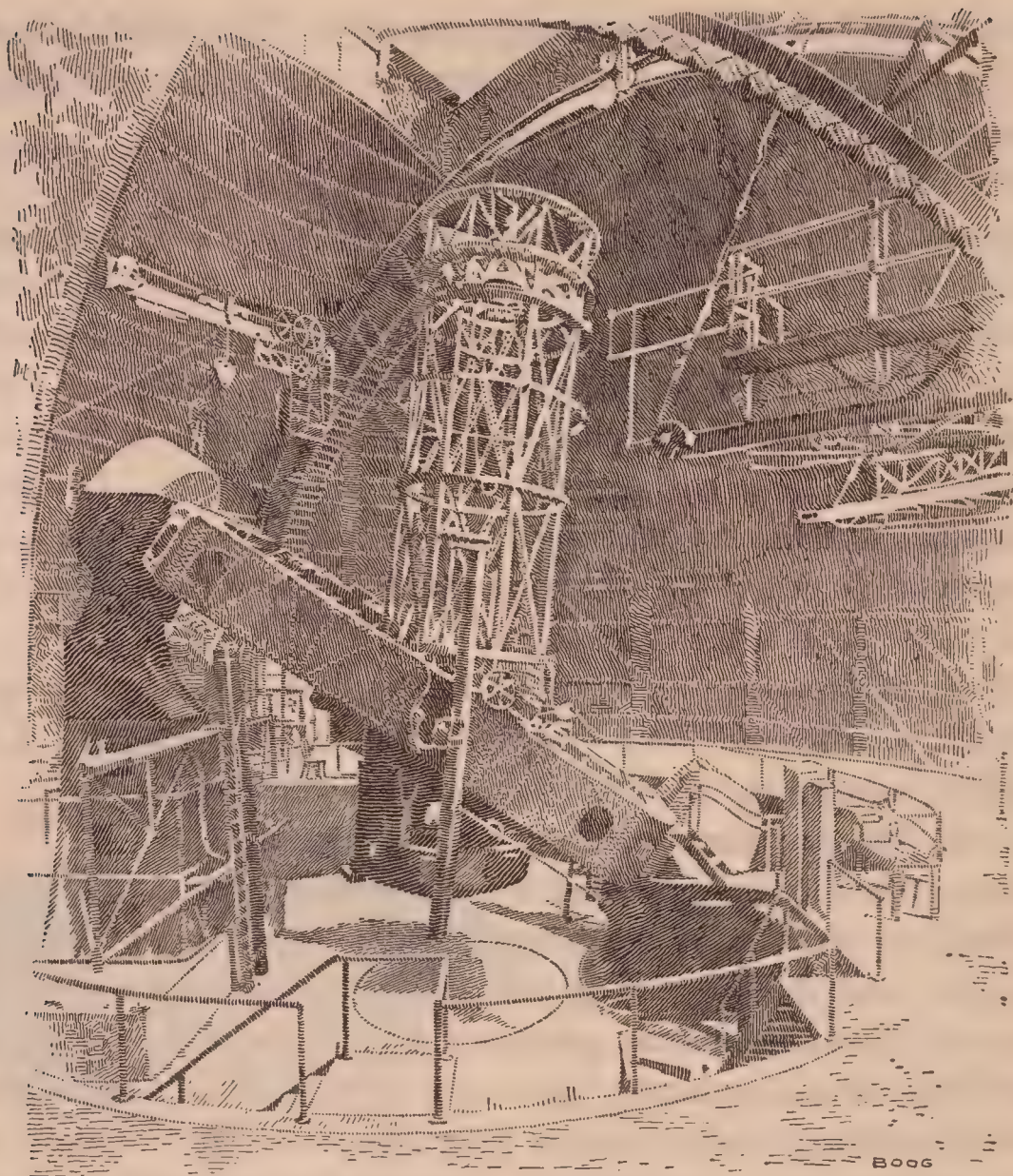
thus greatly encouraging biological study. The careful classification of plants by the Swede, Linnæus (1707-1778), established botany as a science. The modern science of zoölogy rests on the discovery that all animals (as well as plants) are composed of cells containing the transparent jelly, or protoplasm, which is the basis of life. The evolutionary theory associated with the name of Charles Darwin (1809-1882) is an attempt to show how the innumerable species of plants and animals have come to be what they are by a long process of development from earlier lower and simpler forms. Investigators since Darwin are making numerous additions to the evolutionary theory, but we still have much to learn about the origin and progress of life on the earth.

Biology

The practical applications of biology are seen in the germ theory of disease. The researches of the Frenchman, Louis Pasteur, upon vegetable microörganisms (bacteria) proved that the harmful kinds are responsible for definite diseases in both plants and animals. Dr. Robert Koch of Berlin soon isolated the germs which produce tuberculosis and cholera, and during recent years those producing diphtheria, typhoid fever, influenza, pneumonia, lockjaw, bubonic plague, and other dread scourges have been identified. In some cases remedies called antitoxins are now administered to counteract the bacterial toxins or poisons. Another step in medicine is the discovery that certain diseases are spread in some one particular way. The bite of one species of mosquito causes malaria and that of another yellow fever; lice transmit typhus; the tsetse-fly carries the sleeping sickness; and fleas on rats convey the bubonic plague to man. All this new knowledge enables us to look forward with confidence to a time when contagious and infectious diseases will be eliminated from civilized countries. The span of human life is rapidly lengthening, with the advance of medical science, so that the average man to-day can expect to live many years longer than his forefathers.

Medicine

Meanwhile, surgery has been revolutionized by the use of anæsthetics, such as nitrous oxide (laughing gas), ether, and chloroform. Their use in England and the United States goes



THE HOOKER TELESCOPE

This 100-inch reflecting telescope of the Mount Wilson Observatory, California, formed the gift of the late John D. Hooker, of Los Angeles, to the Carnegie Institution. The instrument is particularly adapted for photographic work. Its great light gathering power makes possible the observation of millions of stars previously unknown, as well as much closer study of the moon and the planets.

back to the 'forties of the last century. Some years later the Englishman, Joseph Lister, discovered that carbolic acid is a powerful germicide, which, applied to wounds, would prevent them from festering. The result of his discovery was the general adoption of antisepsis in surgical operations. Doctors now pay a great deal of attention to asepsis as well, that is, to methods of keeping their instruments and dressings free from germs or other harmful organisms.

Surgery

The advance of both pure and applied science has been largely due to the improvement of apparatus. The giant telescope enables the astronomer to measure the movements of stars so remote that their light rays, which we now see, started earthwards thousands, tens of thousands, even hundreds of thousands of years ago. The spectroscope analyzes the light of the various heavenly bodies and proves that they are composed of the same kinds of matter as our sun. The compound microscope reveals the existence of a hitherto unsuspected realm of minute life in earth and air and water. The scientific possibilities of the photographic camera, especially in the form of moving pictures, have only recently been realized. Science now depends on the use of precise instruments of research as much as industry depends on machinery.

A hundred years ago, science enjoyed only a limited recognition in universities and none at all in secondary and elementary schools. The marvelous achievements of scientific men fixed public attention on their work, and courses in science began to take a place beside the older "classical" studies. At the same time science has become an international force which recognizes no national boundaries, no distinctions of race or religion. Scientists in every land follow one another's researches; they carry on their labor in common.

182. Philosophy and the Social Studies

Man in modern times has become more and more interested in himself; he has resolved to learn all that is possible concerning what he is, whence he came, and what he shall be.

These are the old questions of philosophy, debated since the time of the Greeks (§ 60). Perhaps no other philosophic thinker has more influenced his age than Immanuel Kant (1724-1804). During a long and quiet life of lecturing and writing at the Prussian university of Königsberg, Kant produced works in almost every field of philosophy, as well as in theology and natural science. He found the real basis of faith in God, free-will, and immortality in man's moral

nature. A later and also very influential philosopher was the Englishman, Herbert Spencer (1820-1903). The ten volumes of his *Synthetic Philosophy* form an ambitious attempt to explain the development of the universe as a whole, from the atom to the star, from the simplest one-celled creatures to man. Spencer was a pioneer in the modern study of psychology, that branch of philosophy dealing with the mental life of both man and the lower animals.

Economic science, which investigates among other things the production of wealth and its distribution as rent, interest, profits, and wages, had been first studied by those whose
Economics chief motive was to increase the riches of merchants and fill the treasuries of kings. Such were the seventeenth-century mercantilists (§ 114). They were followed in France during the eighteenth century by the physiocrats, who received this name (from two Greek words meaning "nature" and "to rule") because they believed that natural laws ruled in the economic world. Accordingly, they protested against the burdensome restraints imposed upon industry by the guilds and upon commerce by the governments, advocating, instead, economic freedom. They believed that any one should be allowed to make what things he likes; that all occupations should be open to everybody; that trade between different parts of the country should not be impeded by tolls and taxes; and that customs duties should not be levied on foreign goods. Their teaching was summed up in the famous phrase *laissez-faire* — "let alone" (§ 131).

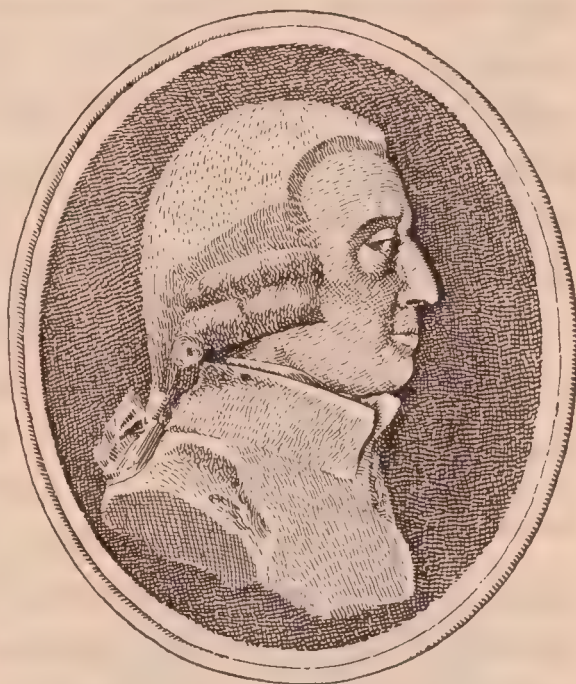
A Scotch professor of philosophy, Adam Smith, who had visited France and knew the physiocrats, carried their ideas
Adam Smith across the Channel. His famous work on the *Wealth of Nations* appeared in 1776, the year of American independence. It formed a new declaration of independence for industry and commerce. Smith believed that every man should be "perfectly free to pursue his own interest in his own way, and to bring both his industry and capital into competition with those of any other man or order of men." Smith set forth the doctrine of *laissez-faire* so clearly and per-

suasively as to make a profound impression upon business men and statesmen. His arguments against monopolies, bounties, and protective tariffs helped to bring about the adoption of free trade by Great Britain and even affected Continental legislation. Thus the *Wealth of Nations*, judged by its results, must be accounted one of the most important books ever written.

The name "sociology" for the general study of human society was introduced in the nineteenth century by the French philosopher, Auguste Comte. It was

Sociology

popularized by Herbert Spencer and later writers. Sociologists try to show how languages, laws, moral codes, religions, and customs arise and develop by *group* action and how the individual is affected at all points by the group or groups to which he belongs. Sociology thus reinforces the teaching of St. Paul: "For none of us liveth to himself, and none dieth to himself."¹



ADAM SMITH

A medallion by James Tassie.

The study of history has been much influenced by the economists and sociologists. It is no longer confined to a narrative in chronological order of political events. It now has less to say about rulers and dynasties, constitutions and governments, wars and peace treaties, and more to say about other aspects of civilization. It tries to give some idea of economic and social development through the ages. It selects out of the innumerable facts preserved in written records those which will help us to understand the life of to-day and fit us for the life of to-morrow. History thus becomes a survey of human progress. So considered, it links up closely with prehistory, about which we studied in the first chapter of this book.

History and
prehistory

¹ *Romans*, xiv, 7.

183. Literature

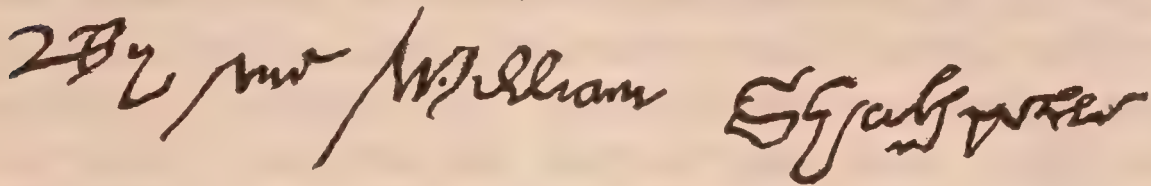
The renewed interest in classical studies which marked the Renaissance (§ 96) for a time retarded the growth of modern literature. Scholars devoted themselves to the "classics" and looked down with some contempt upon books written in the vernacular languages. The common people did not understand Greek and Latin, yet they were now beginning to read and they had the printing press to supply them with books. It was not long, therefore, before many works composed in Italian, Spanish, French, English, and other languages made an appearance. Henceforth literature could be more creative and original than was possible when authors merely imitated or translated those of antiquity.

Modern writers reveal themselves in their works. This personal note offers a sharp contrast to the anonymous character of much medieval writing. We do not know the authors of the *Song of Roland* or the *Nibelungenlied* (§ 94), any more than we know the builders of the Gothic cathedrals. Medieval literature subordinated the individual; that of modern times expresses the sense of individuality and man's interest in himself.

Every century since the Renaissance has had its eminent men of letters, and almost every department of literature has been cultivated by them. The epic is represented by the *Lusiads* of the Portuguese Camoens and the *Jerusalem Delivered* of the Italian Tasso. Both wrote during the sixteenth century. The one found inspiration in the story of Da Gama's memorable voyage to India; the other chose as his subject the capture of Jerusalem by Christian knights in the First Crusade. Edmund Spenser composed the *Faery Queen* in the time of Elizabeth. It is the nearest approach in English literature to what may be called the romantic epic. John Milton wrote *Paradise Lost* during the reign of Charles II. The work has given the author a place beside Homer, Vergil, and Dante among the great epic poets of the world.

The miracle and morality plays of the Middle Ages (§ 93)

showed the popular interest in the drama, but it remained for modern playwrights to compose tragedies and comedies comparable in literary interest and value to those of the Greeks (§ 58). The plays of Shakespeare, though **The drama** written more than three centuries ago, are still produced on the



SHAKESPEARE'S SIGNATURE

There are only six known examples of Shakespeare's signature of undisputed authenticity.

stage, and our appreciation of them grows, rather than lessens, with the lapse of time. The most eminent French dramatists, Corneille and Racine the tragedians, and Molière the comedian, flourished during the reign of Louis XIV. Still later the plays of Lessing, Schiller, and Goethe gave lasting glory to German literature.

Lyric poetry has been composed in all countries, notably in Great Britain, **The lyric** France, Germany Italy, and the United States. It is now the favorite style of poetic expression, displacing both epic and dramatic verse in popular esteem.

Romances and novels have been produced in great number. *Don Quixote*, **Fiction** the masterpiece of

the Spaniard Cervantes, was written in the sixteenth century, but it is even more read to-day than it was three hundred years



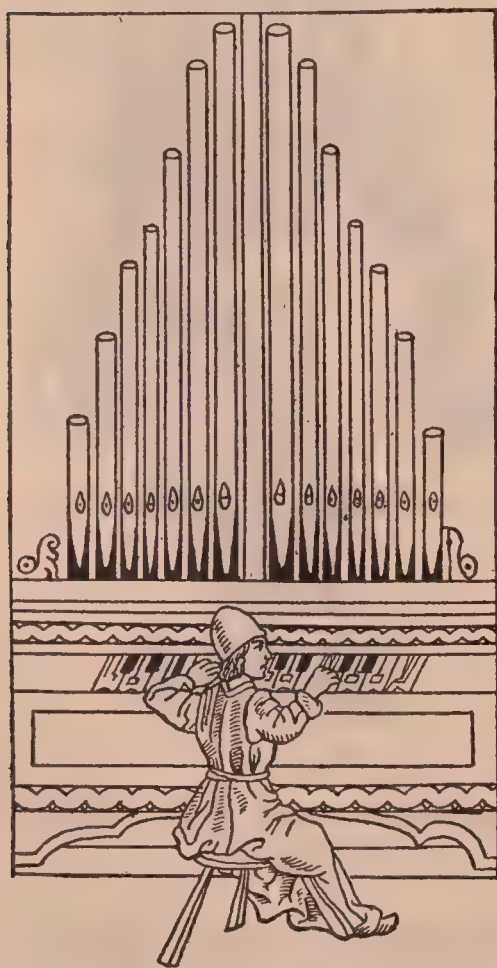
MOLIÈRE

A bust by J. A. Houdon in the Théâtre Française, Paris.

ago. *Pilgrim's Progress* by John Bunyan and *Robinson Crusoe* by Daniel Defoe are old books, but they are perennial in their appeal to both children and adults. Sir Walter Scott in the early nineteenth century did much to give the novel popularity through his historical tales. Dickens, Thackeray, and other English novelists made it a picture of contemporary life. On the Continent some of the most celebrated authors of the past century have been novelists. It is sufficient to mention four only, whose fame has gone out into many lands: the Frenchman Victor Hugo; the Italian Manzoni; the Russian Tolstoy, and the Pole Sienkiewicz.

Common schools, free libraries, and cheap printing have multiplied readers. The pleasures of reading, once confined to the cultured few, thus become available for the many. This democratization of literature offers wonderful opportunities for self-improvement and self-cultivation. Many persons, unfortunately, confine themselves to

Modern literature and democracy



A FIFTEENTH-CENTURY ORGAN

newspapers, trashy magazines, and the "latest" novels, which are not necessarily the best novels, neglecting the "books of all time" in which great thinkers and writers have expressed the aspirations of humanity. We may hope and perhaps believe that the improvement of public education will gradually raise the standards of public taste in reading.

184. Music and the Fine Arts

Music now takes almost as large a place as literature in modern life. Even more than literature, it ranks as an international force, for the musician, whatever his nationality,

Music in modern life

uses a language which needs no translation to be intelligible to all.

During medieval times formal music was chiefly employed in religious services. The Renaissance began to secularize it, so that it might express all human joy, sadness, passion, and aspiration. The secular art thus includes **Sacred and secular music** operas, chamber music (for reproduction in a small apartment instead of in a theater or concert hall), compositions for soloists, and orchestral symphonies.

The Middle Ages knew the pipe-organ, harp, flute, drum, trumpet, and many other instruments. These were **The** often played together, but with **orchestra** no other purpose than to increase the volume of sound. There was not the slightest idea of orchestration. After the Renaissance new instruments began to appear, including the violin, viols of all sizes, the slide trombone, and the clarinet. Percussion action, applied to the old-fashioned spinet and harpsichord, produced in the eighteenth century the pianoforte. The symphony, a tone poem combining all musical sounds into a harmonious whole, now began to assume its present form. The great symphonists — Haydn, Mozart, that supreme genius Beethoven (1770–1827), and their successors — thus created a new art to enrich the higher life of mankind.

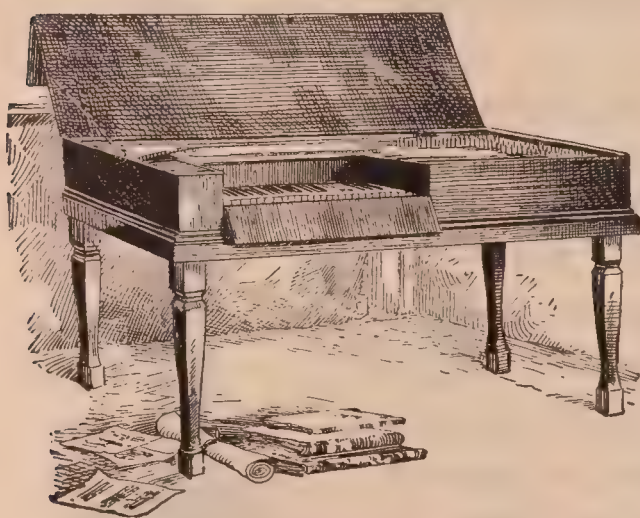
Another master of music, Richard Wagner (1813–1883), created the musical drama, which unites music, poetry, and acting. Wagner believed that the singer should **The musical drama** also be an actor and should adapt both song and gesture to the orchestra. He also gave much attention to the scenery and stagesetting in order to heighten the dramatic effect. Wagner's most famous work, *The Ring of the Nibelung*,



QUEEN ELIZABETH'S
CITHERN

consists of four complete dramas based on old Teutonic legends (§ 94).

A new source of music has been opened up in the melodies of the European peasantry — their folk songs. Almost every country in Europe is rich in these musical
Folk songs wild flowers, and they are now being gathered by trained students. Lullabies, marriage ditties, funeral dirges, and ballads are some of the varieties of folk songs.



MOZART'S SPINET
 Stadt Museum, Vienna

The spinet had only one string to a note, plucked by means of a quill or a plectrum of leather.

Like music, sculpture illustrates the internationalism of art.

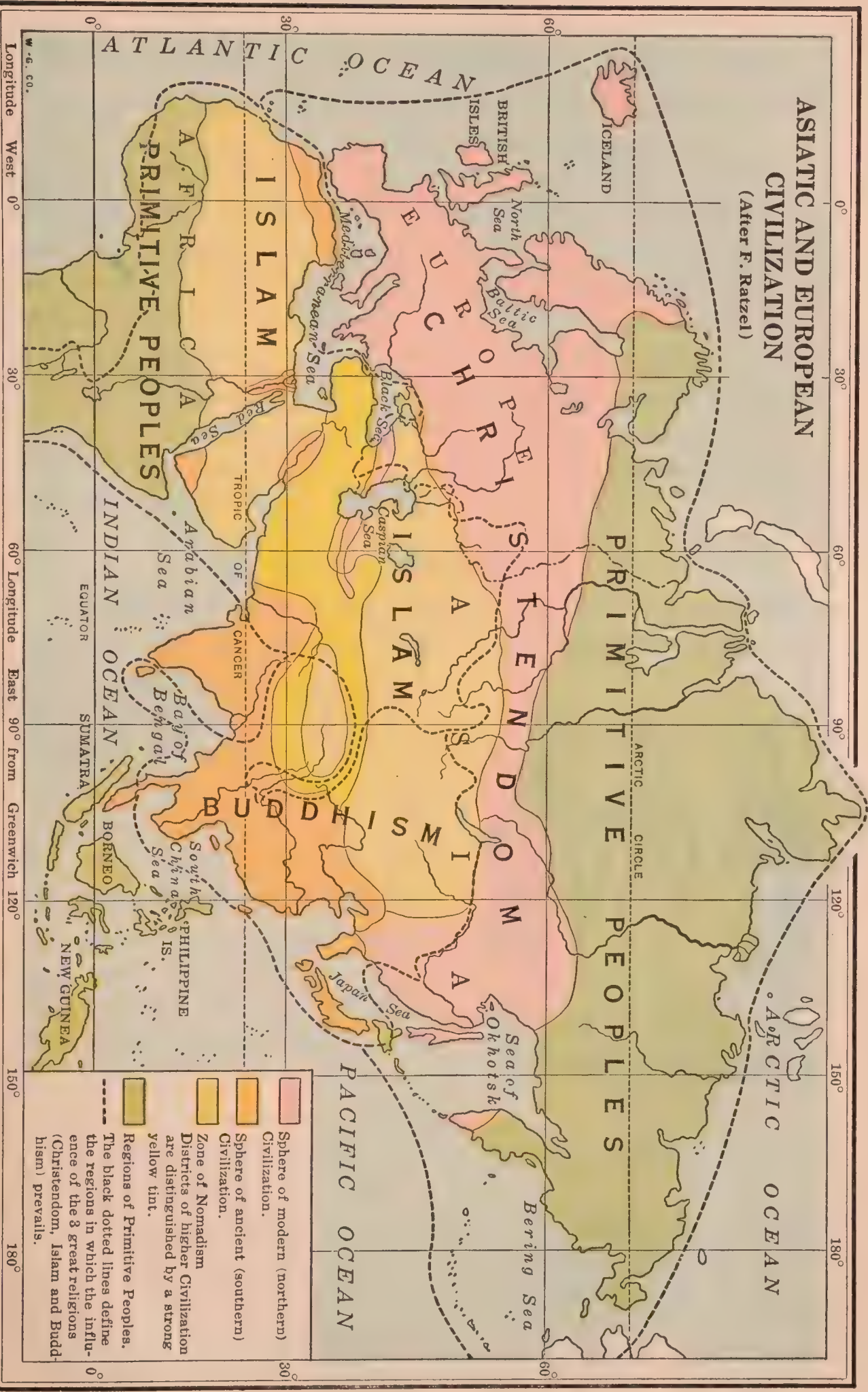
Sculpture The three greatest sculptors of recent times were Canova, an Italian, Thorwaldsen, a Dane, and Rodin, a Frenchman. The first two found inspiration mainly in classic statuary, which seeks ideal beauty of form; the third expressed in marble the utmost realism and naturalism. Much fine work has

also been done in bronze; for instance, the Chicago statue of Abraham Lincoln by St. Gaudens, who is rightly considered the most eminent sculptor produced by America.

Modern architects have usually gone to the buildings of ancient Greece and Rome for models or else have imitated the
Architecture Romanesque and Gothic styles (§ 89). The extensive use of structural steel has now begun to produce an entirely new architectural style, more appropriate to modern needs, in the "skyscraper" of American cities. It is sometimes criticized as being "not architecture, but engineering with a stone veneer." The criticism seems hardly just in all cases. Such a structure as the Woolworth building in New York or the Tribune building in Chicago has beauty of its own and truly expresses the spirit of our industrial age.

ASIATIC AND EUROPEAN CIVILIZATION

(After F. Ratzel)



- Sphere of modern (northern) Civilization.
- Sphere of ancient (southern) Civilization.
- Zone of Nomadism
- Districts of higher Civilization are distinguished by a strong yellow tint.
- Regions of Primitive Peoples.
- The black dotted lines define the regions in which the influence of the 3 great religions (Christianism, Islam and Buddhism) prevails.

Modern painters, no longer restricted to religious pictures, often choose their subjects from history or contemporary life. They excel in portraiture, and their landscape **Painting** paintings unquestionably surpass the best which even the "old masters" of the Renaissance could produce. Painting flourishes especially in France, where the leading artists receive their training and exhibit their pictures at an annual exposition, the Salon at Paris. The increasing number of art schools, municipal art galleries, and local exhibitions open to the public spreads the enjoyment of painting and sculpture among the masses, instead of limiting it to the cultured few. The fine arts thus tend to be democratized, even as literature and the drama.

185. Cosmopolitanism

Everywhere people build the same houses, use the same furniture, and eat the same food. Everywhere they enjoy the same amusements **Uniformity** and distractions: **of modern civilization** concerts, "moving pictures," the theater, clubs, magazines, automobiles. They also dress alike. Powder, gold lace, wigs, pigtails, three-cornered hats, knee breeches, silk stockings, and silver-buckled shoes passed away in revolutionary France with the other follies of the Old Régime, and the loose coat and long trousers of the working classes became the accepted style



MEN'S FASHIONS, 1828-1829

for men's apparel, not only in France, but in all civilized countries. Women's apparel still changes year by year, but the new fashions, starting from Paris, London, or New York, are speedily copied in San Francisco, Melbourne, and Tokio.

The inconveniences resulting from the diversity of languages

were never greater than to-day, when travel is a general habit and when nations read one another's books and profit by one another's discoveries and inventions. Latin was the speech of learned men in Europe throughout the Middle Ages, and French has been the speech of polite society and diplomacy for more than two centuries. What is needed, however, is a universal language which can be readily mastered by any one. Many attempts to produce such a language have

**Universal
languages**



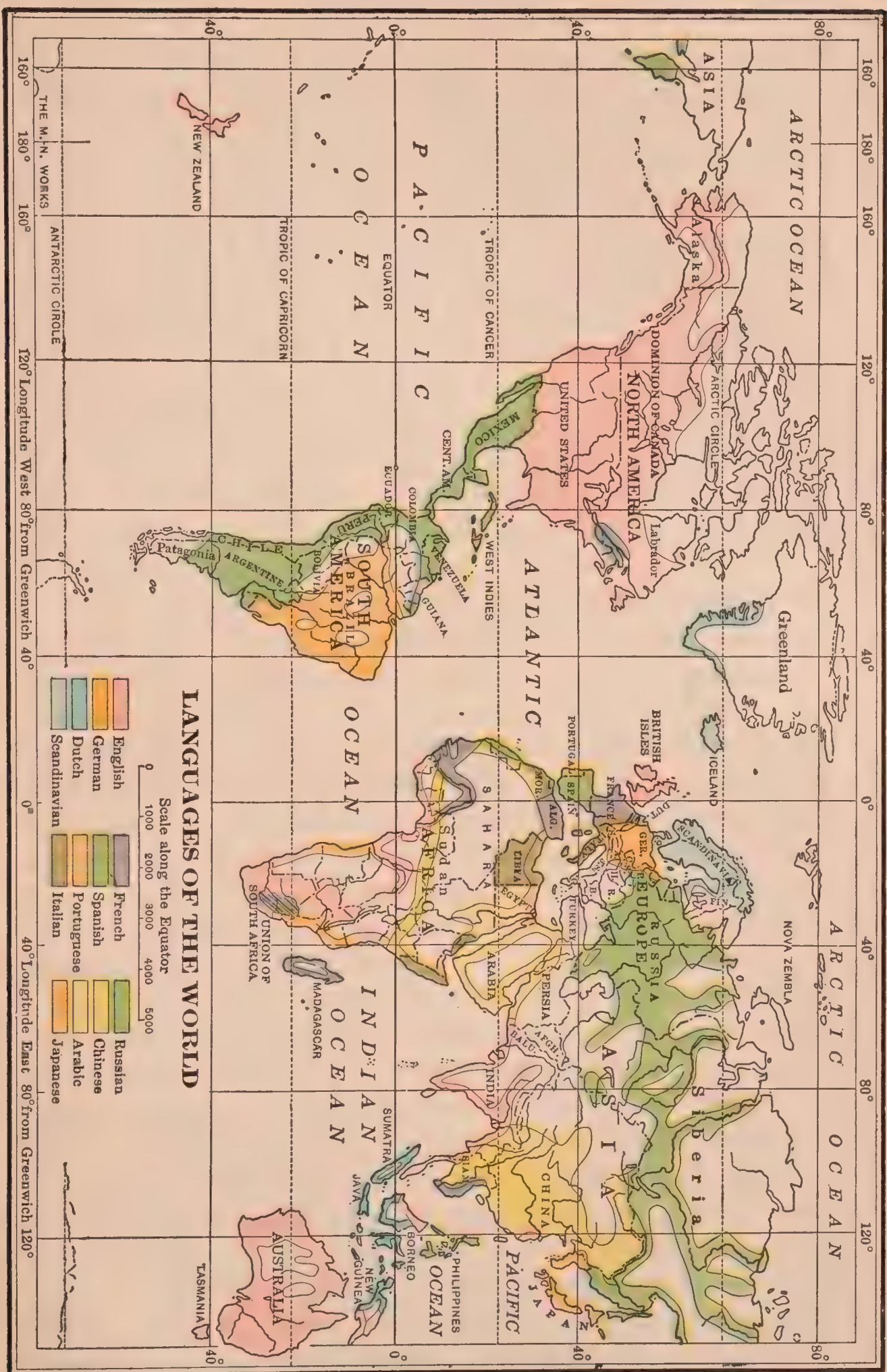
CRINOLINES, 1864

been made, the most successful being Esperanto, the creation in 1887 of a Polish scholar. Books and magazines are now printed in Esperanto; commercial schools in Europe teach it; and it is broadcast from various European stations. International congresses of Esperantists are also held to further the world-wide use of this artificial idiom.

Meanwhile, the spread of English-speaking peoples throughout the globe seems destined to make English, in some sort, a universal language. It is now used by 175 million people, either as their mother tongue or as an acquired language.¹ Those using Russian are estimated at 100

**The English
language**

¹ United Kingdom, 45,000,000; Canada and Australia, 12,000,000; British Africa, 5,000,000; British India and other possessions, 3,000,000; the United States, 110,000,000.



millions, German, 80 millions, Spanish, 50 millions, and French, 40 millions. The absence of inflections and simple sentence-order of English commend it to foreign students. In spite of an often arbitrary spelling and pronunciation, it is more easily learned than any other of the great languages of the world.

The idea of a universal exposition, to which all countries should send the products of their industry and commerce, first took shape in the Crystal Palace Exhibition (Lon- **Universal** don, 1851). Since then European expositions have **expositions** been numerous, each one larger than its predecessor. The Universal Exhibition (Paris, 1900) attracted 51,000,000 visitors. The United States began with the Philadelphia Centennial of 1876. This was followed by the World's Fair at Chicago in 1893 and by the more recent expositions at St. Louis, San Francisco, and several other cities.

A universal system of weights and measures is provided by the metric system. This goes back to revolutionary times in France, when the French established the meter, or one ten- **The metric** millionth of the distance from the pole to the equa- **system** tor, as a unit of distance. A unit of volume was taken in the liter (a cube of one-tenth meter side), and a unit of weight in the gram (one-thousandth of the weight of a liter of water at 4° centigrade). There are thus only three units in the metric system. Its convenience and accuracy have led to its adoption by every civilized country except Great Britain, the British colonies, and the United States.

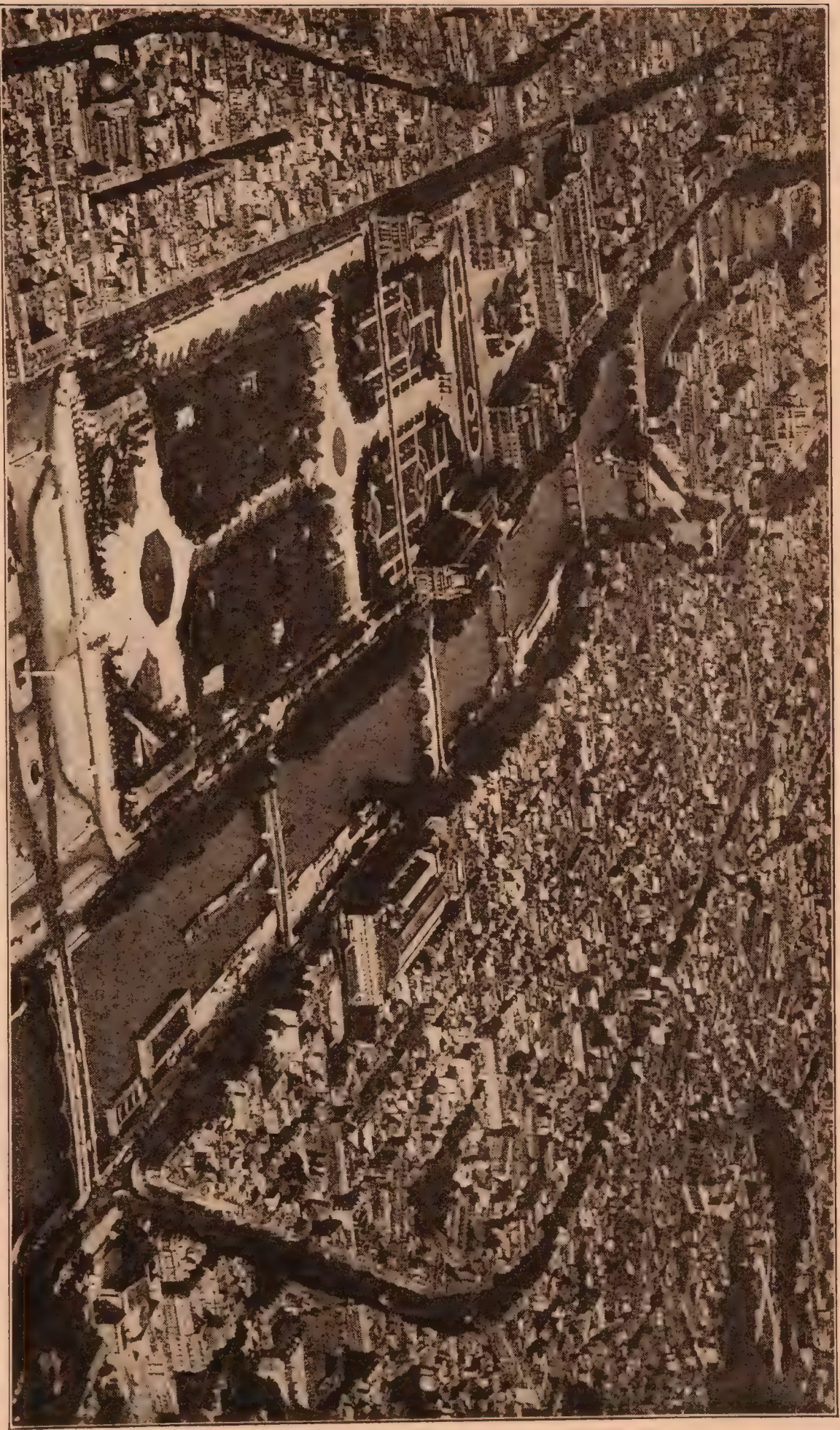
Our solar calendar, which comes down to us from the Romans, who in turn got it from the Egyptians (§ 11), is by no means scientifically perfect. The French revolutionists **The "fixed "** tried to improve it by dividing the year into twelve **calendar** months of thirty days, each, with five extra days at the end of the year, and six days in leap years. They also adopted the ten-day week of ancient Egypt, instead of the week of seven days. Napoleon Bonaparte, however, restored the old calendar in France. Since then various proposals have been made for its reform, particularly by the adoption of thirteen months of twenty-eight days each. There would be four seven-day weeks

in each month, and every day in the week would come at a regular time in the month. Not only weeks and months, but also quarters and half-year periods would always be equal and comparable for statistical purposes. This simple and practical "fixed calendar" has now been accepted by the League of Nations, and an international conference will be called to secure its adoption by civilized countries.

The linking up of the nations by steam and electricity has led to many agreements between them on matters of common **International interest.** Postage, telegraphs, copyrights, patents, **agreements** weights and measures, customs tariffs, money systems, and agriculture are some of these matters. In order to carry out the agreements various organizations have been founded, such as the Universal Postal Union at Bern (§ 127) and the International Bureau of Weights and Measures (for the metric system) at Paris. The League of Nations now provides still another means for this sort of coöperation (§ 171).

There are also many international conferences of scientists, men of letters, social reformers, and the like. Two thousand **International** such gatherings took place in the half century pre- **conferences** ceding the World War. Some of them resulted in the formation of permanent bodies such as the Pan-American Union (§ 163) and the Red Cross Society (§ 175). They make for friendship and goodwill among the world's peoples. Directly or indirectly they contribute to the promotion of what has been well called the "international mind."

The earliest civilized communities grew up in isolation and long continued to be isolated. Their unification in times past **Unity of** has often been brought about *forcibly* by war and **mankind** conquest, but now it tends to be a *peaceful* process. Railroads, steamships, and airplanes bind the nations together, and the telegraph, the submarine cable, and the "wireless" keep them in constant communication. The oceans, no longer barriers, serve as highways uniting West and East, Occident and Orient. Ideas and ideals tour the globe. We are becoming what the Old Greeks called "cosmopolitans," or citizens of the world (cosmos). This cosmopolitan movement must go on still



PANORAMA OF PARIS

A view which shows the Seine flowing through the city and spanned by handsome bridges. Rising from the river are two islands now covered with buildings, including Notre Dame Cathedral. In the foreground and on the north bank of the Seine are the Jardin des Tuileries, once the site of a royal palace, and beyond this park the enormous group of buildings constituting the Louvre.



THE EIFFEL TOWER

Erected for the Paris Exposition of 1889 and named in honor of the engineer under whose direction it was constructed. The iron lattice work, of which it is mainly composed, reaches a height of 984 feet (exactly 300 meters). The tower is thus the world's highest building.

more rapidly in the future, broadening our outlook, widening our sympathies, and bringing ever nearer the end to which all history points — the unity of mankind.

Studies

1. How do the facts presented in this chapter support the statement, "Great thinkers control the affairs of men, and by their discoveries regulate the march of nations"? 2. Show that the discoveries of Galileo confirmed the Copernican theory. 3. Name ten great scientists of modern times and give some account of their work. 4. What do you understand by "laws of nature"? Mention one of these laws. 5. Explain the germ theory of disease. 6. How do you account for the marvelous growth of modern science? 7. What are some of the social studies? Why may history be included among them? 8. Name six great lyric poets of Great Britain during the nineteenth century. Can you name any of France, Germany, and Italy during the same period? 9. Mention some famous novels by Dickens, Scott, and Thackeray. 10. Have you read any novels by Victor Hugo, Tolstoy, or Sienkiewicz? 11. Mention some of the great composers of the nineteenth century. 12. Who have been some of the great painters of modern times in France, England, and other countries? 13. Compare universal expositions with the fairs of the Middle Ages. 14. What are some of the advantages of the metric system and the "fixed calendar"? 15. "The nations, while remaining politically independent, are now economically and socially interdependent." Explain this statement. 16. Why may civilization be described as now the "common adventure of all mankind"? 17. "Civilization, which once was *fluvial* — as on the Nile, the Euphrates, the Ganges, the Hoang-ho; then *maritime* — as on the Persian Gulf, the Ægean, the Mediterranean, the Yellow Sea; then *oceanic* — as was possible after Columbus and Magellan; has lately become *planctary*." Comment on this statement.

APPENDIX

TABLE OF EVENTS AND DATES

B.C.

- c. 3400 Written records begin to be kept by the Egyptians.
- c. 2100 Code of Hammurabi.
- c. 1375-1358 Monotheistic revolution of Amenhotep IV in Egypt.
- c. 1200-1000 Hymns of the Rigveda. The oldest Indo-European literature.
- 776 First recorded celebration of the Olympian games. Greek chronology begins to be precise from this date.
- 753 (?) Rome founded. Traditional date.
- 700 (?) The prophet Zoroaster in Persia.
- 586-538 Captivity of the Hebrews in Babylonia.
- 560 (?) - 477 (?) Gautama Buddha.
- 551-478 Confucius.
- 509 (?) Roman Republic established. Traditional date.
- 490 Marathon, 480 Salamis, and 479 Plataea and Mycale. The four battles which preserved Greece from Persian domination and European culture from submergence in that of Asia.
- 451-449 Laws of the Twelve Tables published. The basis of all later Roman law.
- 338 Battle of Chæronea. The triumph of Macedonia over the disunited city-states of Greece.
- 333 Issus and 331 Arbela. The two battles which overthrew the Persian Empire and established Macedonian supremacy throughout the Near East.
- 326 Invasion of India by Alexander the Great.
- 214 Great Wall of China begun.
- 202 Battle of Zama. Ended the Second Punic War and left Rome without a rival in the western Mediterranean.
- 58-50 Conquest of Gaul by Julius Cæsar. Opened up much of western Europe to Græco-Roman civilization.
- 31 Battle of Actium. Ended civil war between Antony and Octavian, leaving the latter supreme in the Roman state.
- 4 (?) Birth of Christ.

A.D.

- 70 **Jerusalem captured and destroyed by the Romans.**
- 212 **Edict of Caracalla.** Extended Roman citizenship to all free-born men in the Roman Empire.
- 313 **"Edict of Milan."** Granted general religious toleration and placed Christianity on a legal equality with the other religions of the Roman world.
- 325 **Council of Nicæa.** Framed the Creed of Nicæa, which is still the accepted summary of Christian doctrine in Roman Catholic, Greek, and most Protestant churches.
- 330 **Constantinople (New Rome) made the capital of the Roman Empire.**
- 451 **Battle of Châlons.** Saved western Europe from being conquered by the still barbarous Huns.
- 476 **Deposition of Romulus Augustulus.** Extinction of the line of Roman emperors in the West.
- 496 **Clovis adopted Catholic Christianity.** Paved the way for intimate relations between the Franks and the Papacy.
- 529 (?) **Rule of St. Benedict.** Established the form of monasticism which ultimately prevailed everywhere in western Europe.
- 529-534 **Codification of Roman law.** The *Corpus Juris Civilis* formed perhaps the most important contribution of Rome to civilization.
- 622 **The Hegira (Flight) of Mohammed from Mecca to Medina.** Marks the beginning of the Mohammedan era.
- 732 **Battle of Tours.** The victory of the Franks stemmed the farther advance of the Moslems into western Europe.
- 800 **Charlemagne crowned Emperor of the Romans.** Formation of the so-called Holy Roman Empire.
- 962 **Otto I, the Great, crowned Roman Emperor.** Revival of the so-called Holy Roman Empire.
- 988 **Christianity introduced into Russia.** The Russian Slavs henceforth came under the influence of the Greek Church and Byzantine civilization.
- 1054 **Final rupture of the Greek and Roman Churches.** Destroyed the religious unity of European Christendom.
- 1066 **Battle of Hastings.** Resulted in the Norman Conquest of England.
- 1095 **Beginning of the crusades.**
- 1206-1227 **Conquests of Jenghiz Khan.** Brought a large part of Asia and eastern Europe under Mongol sway.
- 1215 **Magna Carta.** Defined the rights of Englishmen and inspired their later struggles for political liberty.
- 1271-1295 **Travels of Marco Polo.** Polo's narrative of his travels greatly increased the interest of Europeans in the Far East.
- 1348-1349 **Black Death in Europe.** Hastened the decline of serfdom and the emancipation of the peasantry.

- 1396 Greek first taught at Florence, Italy.** The revival of Greek studies in western Europe formed an important aspect of the Renaissance movement.
- 1453 Constantinople captured by the Ottoman Turks.** End of the Byzantine Empire.
- 1456 First large book printed at Gutenberg's press in Germany.**
- 1487 Cape of Good Hope rounded by Díaz.** The final step in the Portuguese exploration of the western coast of Africa.
- 1492 Discovery of America by Columbus.**
- 1498 India reached by Vasco da Gama.** The Portuguese thus opened up an ocean passage from Europe around Africa to the Far East.
- 1513 Discovery of the Pacific by Balboa.**
- 1517 Luther's Ninety-five Theses posted.** Beginning of the Protestant Reformation in Germany.
- 1519-1522 Magellan's circumnavigation of the globe.**
- 1543 Publication of the Copernican theory.** Resulted in the adoption of an entirely new system of astronomy, by which man's outlook on the universe has been fundamentally changed.
- 1545 Silver Mines of Potosí in Bolivia discovered.** The enormous output of silver from these mines greatly enlarged the supply of money in western Europe, thus stimulating industrial and commercial enterprise.
- 1545-1563 Council of Trent.** An important agency in the Catholic Counter Reformation.
- 1598 Edict of Nantes issued by Henry IV of France.** A noteworthy step in the direction of religious toleration.
- 1607 Settlement of Jamestown.** The first permanent English colony in America.
- 1611 Authorized Version of the Bible published.** The translation still in ordinary use among Protestants throughout the English-speaking world.
- 1625 Grotius's "On the Law of War and Peace" published.** Founded the study of international law.
- 1642-1649 The Puritan Revolution in England.**
- 1688-1689 The "Glorious Revolution."** Completed the work of the Puritan Revolution by overthrowing absolutism and divine right in England.
- 1713 Peace of Utrecht.** Ended the War of the Spanish Succession.
- 1762 Rousseau's "Social Contract" published.** Its democratic teachings were put into effect by the French revolutionists.
- 1763 Peace of Paris.** Ended the Seven Years' War and gave to England a colonial empire in India and North America at the expense of France.

- 1768-1779 Voyages of Captain James Cook.** Greatly increased geographical knowledge of the Pacific Ocean and its archipelagoes.
- 1769 Arkwright's "water frame," 1779 Crompton's "mule," and 1785 Cartwright's power loom.**
- 1781-1782 Watt's steam engine patented.** The steam engine had previously served only for pumping; henceforth it could be applied to manufacturing and transportation.
- 1776 Declaration of Independence.**
- 1783 Peace of Paris and Versailles.** Ended the War of the American Revolution.
- 1787 Constitution of the United States framed.**
- 1789 Meeting of the Estates-General in France.** The first step toward the French Revolution.
- 1803 Louisiana Purchase.** Made possible a greater United States.
- 1804 The Code Napoléon promulgated.** The most lasting memorial of the Napoleonic era.
- 1807 Fulton's steamboat, the "Clermont," in successful operation.**
- 1814-1815 Congress of Vienna.** Remade the map of Europe after the revolutionary and Napoleonic era.
- 1815 Battle of Waterloo.** Brought about the final overthrow of Napoleon Bonaparte.
- 1823 Monroe Doctrine enunciated.** Has prevented European interference in the affairs of the New World.
- 1825 Stockton and Darlington Railway opened.** The first line over which passengers and freight were carried by steam power.
- 1826 Independence of the Spanish-American colonies.**
- 1830-1831 The "July Revolution" in Europe.** Overthrew absolutism and divine right in France and created modern Belgium.
- 1832 Reform Act in Great Britain.** The first step in democratizing the British government.
- 1833 Abolition by Great Britain of slavery in the British West Indies.**
- 1837 Morse's first telegraph instrument exhibited.**
- 1838 The Atlantic Ocean crossed by the "Great Western."** The first steamship to make the trip without using sails or recoaling on the way.
- 1839 Lord Durham's Report.** Embodied liberal proposals for colonial self-government, which were subsequently adopted by Great Britain for Canada and other overseas possessions.
- 1848-1849 The "February Revolution" in Europe.** Made France again a republic and led to revolutionary upheavals in Italy, Germany, and the Austrian Empire.
- 1851 Crystal Palace Exhibition at London.** The first of the great international expositions.
- 1854 Treaty between Japan and the United States.** The first step in breaking down Japan's traditional isolation.

- 1858-1861 Russian serfdom abolished by Alexander II.
- 1859 Darwin's "Origin of Species" published. Presentation of the evolutionary theory.
- 1861-1865 Civil War in the United States.
- 1863 Lincoln's Emancipation Proclamation.
- 1864 International Red Cross Society founded. Has become the greatest humanitarian organization in the world.
- 1866 Atlantic Cable laid. The first of the many cables which now electrically bridge all the oceans.
- 1867 End of the Japanese shogunate.
- 1869 Suez Canal opened.
- 1870 Rome occupied by Italian troops. Unification of Italy completed.
- 1871 German Empire proclaimed at Versailles.
- 1874 Universal Postal Union established. An important agency in internationalization.
- 1875 First telephone patented by A. G. Bell.
- 1895 Discovery of the X-rays by Röntgen and 1898, of radium by the Curies.
- 1899 Meeting of the First Hague Peace Conference.
- 1900 Trans-Siberian Railway completed.
- 1903 S. P. Langley's airplane and 1908 Wright Brothers' airplane.
- 1909 North Pole reached by Robert E. Peary and 1911 South Pole reached by R. Amundsen.
- 1912 China becomes a republic.
- 1914 Panama Canal opened.
- 1914-1918 World War.
- 1917 The Russian Revolution and establishment of Bolshevism in Russia.
- 1919 Peace Conference at Versailles.
- 1920 First meeting of the League of Nations.
- 1921-1922 Washington Conference on the Limitation of Armament.
- 1922 "World Court" organized.
- 1925 The Locarno Conference.

INDEX AND PRONOUNCING VOCABULARY

NOTE. — The pronunciation of most proper names is indicated either by a simplified spelling or by their accentuation and division into syllables. The diacritical marks employed are those found in Webster's *New International Dictionary* and are the following:

ā as in āle.	ō as in ōld.	oi as in oil.
ā̂ " " senā̂te.	ō̂ " " ōbey.	ch " " chair.
â " " câre	ô " " ôrb.	g " " go.
ǣ " " ǣm.	ǒ " " ǒdd.	ng " " sing.
ǣ̂ " " ǣccount.	Ǔ " " sǓft.	ŋ " " iŋk.
ä " " ärm.	ō̂ " " cō̂nnect.	th " " then.
â " " âsk.	ū " " ūse.	th " " thin.
à " " sofà.	û " " ûnite.	tu " " nature.
ē " " ēve.	û " " ûrn.	du " " verdure.
è " " èvent.	Û " " Ûp.	κ for ch as in Ger. ich, ach.
ě " " ěnd.	ũ " " circũs.	ñ as in Fr. bon.
ě̂ " " recē̂nt.	ü " " menü.	y " " yet.
ē̂ " " makē̂r.	ō̄ as in fō̄od.	zh for z as in azure.
ī " " īce.	ō̄ " " fō̄ot.	
ī̂ " " īll.	ou " " out.	

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